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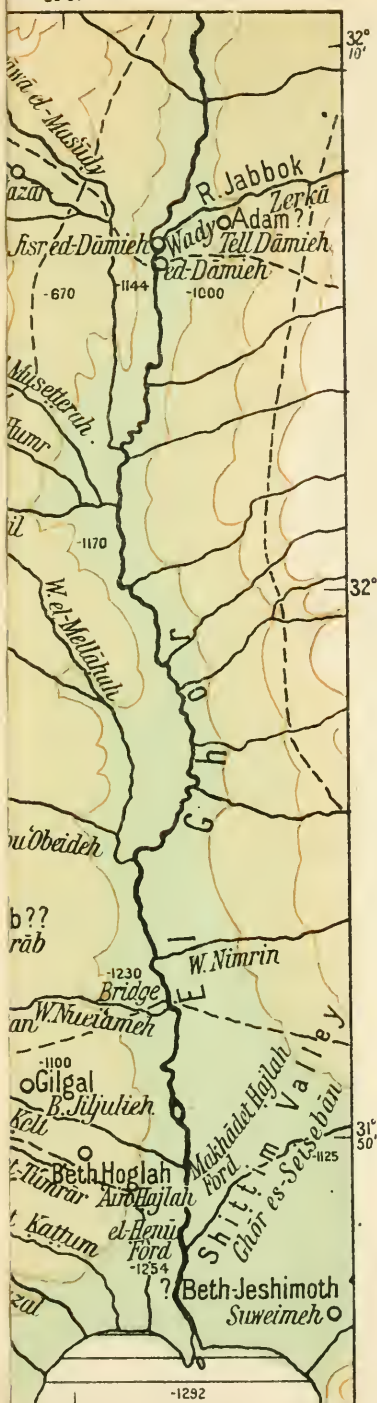


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NOTES ON THE HEBREW TEXT
AND THE TOPOGRAPHY
OF
THE BOOKS OF SAMUEL

HENRY FROWDE, M.A.
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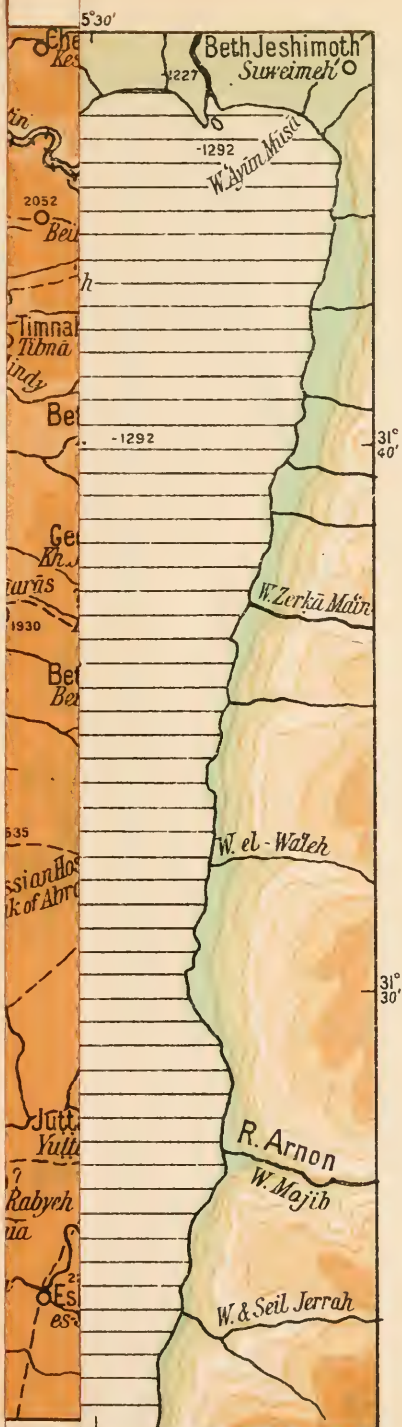


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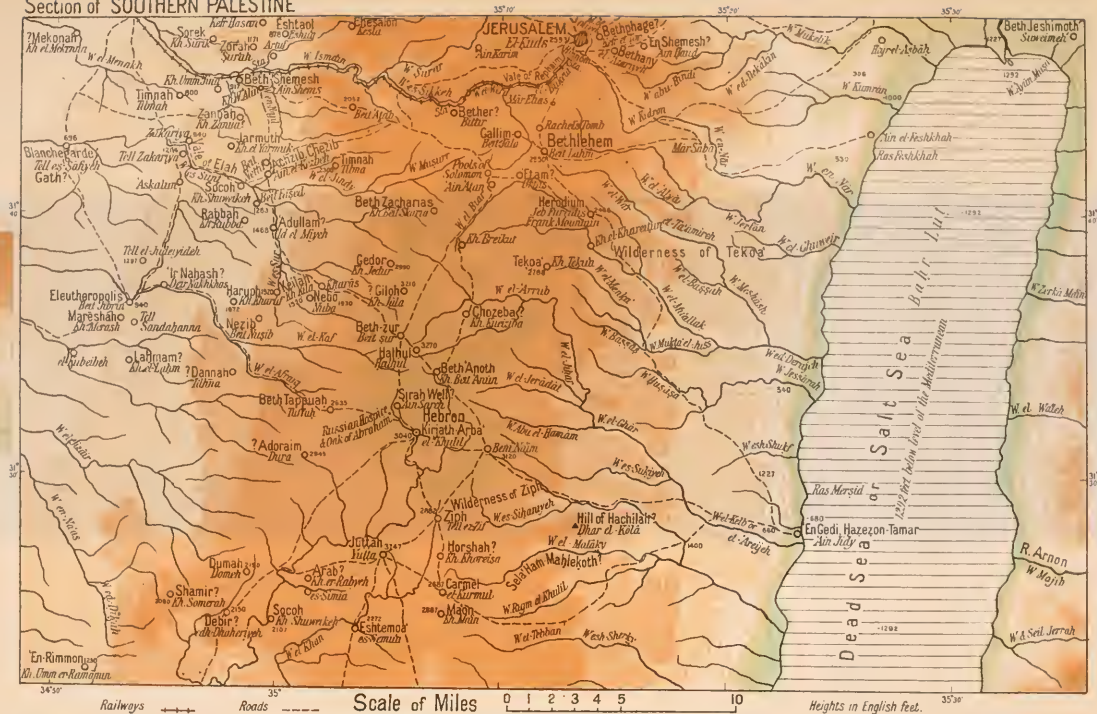


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Section of SOUTHERN PALESTINE



NOTES ON THE HEBREW TEXT
AND THE TOPOGRAPHY
OF THE
BOOKS OF SAMUEL

WITH AN INTRODUCTION ON
HEBREW PALAEOGRAPHY AND THE
ANCIENT VERSIONS

AND FACSIMILES OF INSCRIPTIONS AND MAPS

BY THE

REV. S. R. DRIVER, D.D.

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CORRESPONDING MEMBER OF THE ROYAL PRUSSIAN ACADEMY OF SCIENCES

SECOND EDITION, REVISED AND ENLARGED

OXFORD
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1913

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FROM THE PREFACE TO THE FIRST EDITION

THE present volume is designed as a contribution to the philology and textual criticism of the Old Testament. It may, I hope, be found useful as a sequel to Mr. Spurrell's *Notes on Genesis*¹. The Books of Samuel are not so suitable as a reading book for a beginner in Hebrew as some of the other historical books: for though they contain classical examples of a chaste and beautiful Hebrew prose style, they have suffered unusually from transcriptional corruption, and hence raise frequently questions of text, with which a beginner is evidently not in a position to deal. But for one who has made further progress in the language, they afford an admirable field for study: they familiarize him with many of the most characteristic idioms of the language, and at the same time introduce him to the grounds and principles of the textual criticism of the Old Testament. The idiomatic knowledge of Hebrew is best acquired by an attentive and repeated study of the Hebrew *prose* writers; and I have made it my aim throughout not merely to explain (so far as this was possible²) the text of the Books of Samuel, but also to point out and illustrate, as fully as seemed needful, the principal idiomatic usages which they exemplify. In the Introduction I have sought to bring within reach of the student materials—especially relating to Inscriptions—often with difficulty accessible, including matter which, at least to some readers, will probably be new. More space could easily have been

¹ Clarendon Press, 1887; ed. 2, 1896.

² For there are some passages which—from whatever cause—defy, or elude, explanation.

devoted to the subject of the Ancient Versions ; but enough, I hope, will have been said to illustrate their character, and their value to the student of the Old Testament. Historical questions, and questions touching the structure of the Books of Samuel, lying outside the plan of the work, have been noticed only incidentally: I have, however, articulated the two Books in a manner, the utility of which will, I hope, appear to those readers who proceed to the study of the sources of which they are composed.

A portion of the volume was already in type, when the loan of some MS. notes of the late Prof. Duncan H. Weir, extending as far as 2 Sam. 4, 13¹, was offered to me. Knowing, from the extracts in Prof. Cheyne's *Isaiah* (1884), the value of Dr. Weir's suggestions, I thankfully availed myself of the offer. The notes, I found, were less complete than I had expected; and though I gladly quoted from them what I could, I did not obtain from them as much assistance as I had hoped.

It remains to speak briefly of the history of the textual criticism of the Books of Samuel. To Otto Thenius² belongs the merit of having been the first to point out systematically how the Septuagint frequently supplied materials for the restoration of the Massoretic text. His Commentary is eminently suggestive and stimulating; and for the manner in which he has recovered, with the help of the Septuagint, the true text and meaning of numerous passages in the two Books, he has earned the lasting gratitude of Hebrew scholars. Thenius' results were largely utilized by Ewald in the first edition of his *History of Israel* (1843)³: Fr. Böttcher⁴ followed

¹ See the *Academy*, 1889, Aug. 24, p. 119.

² *Die Bücher Samuelis* in the *Kurzgefasstes exegetisches Handbuch zum A.T.*, ed. 1, 1842; ed. 2, 1864.

³ Without suitable acknowledgement, as Thenius complains (Pref. ed. 2, p. vii).

⁴ *Neue exegetisch-kritische Aehrenlese zum A. T.* (1863). Comp. *ib.*, p. viii.

on the same lines, sometimes correcting Thenius, at other times, not always happily, seeking to supplement him. It cannot, however, be denied that Thenius shewed a disposition to adopt readings from the Septuagint without sufficient discrimination; and his restorations were sometimes deficient in point of Hebrew scholarship. In 1871 appeared an unpretending but epoch-making work on the textual criticism of the Old Testament—the monograph of Julius Wellhausen on ‘The Text of the Books of Samuel.’ The importance of this book lies in particular in the strictness with which it emphasizes the *discriminating* use of the Ancient Versions for purposes of textual criticism. With rare acumen and sagacity, Wellhausen compares the Massoretic text with the Ancient Versions (specially with the Septuagint), and elicits from the comparison the principles that must have operated, on the one hand in the process of *translation*, on the other in the *transmission* both of the Hebrew text itself and of the corresponding Ancient Version. He thus sets in its true light the crucial distinction between renderings *which presuppose a different Hebrew original*, and those which do not do this, but are due to other causes; and shews further that both texts, the Massoretic text as well as that of the Septuagint, have received modification (chiefly in the form of harmonistic or other additions), though in unequal degrees, in the process of transmission. Naturally he endorses a large number of Thenius’ restorations; but others he subjects to a keen criticism, shewing that they do not rest upon a substantial basis. Wellhausen’s scholarship is fine: his judgement is rarely at fault; and in the critical treatment of the text, I have been strongly sensible of the value of his guidance. But I have uniformly maintained an independent judgement, whether towards Wellhausen or other scholars; and I have been careful to adopt nothing of importance, from whatever source, without acknowledgement at the time.

The fact that valuable original readings are preserved by the Septuagint or other Versions has been recognized also by Grätz¹, Stade², and other scholars: in this country by Mr. (now Professor) Kirkpatrick³, in his Commentary on the Books of Samuel in the *Cambridge Bible for Schools and Colleges*, and the Rev. F. H. Woods, in an Essay on the subject contributed by him to the *Studia Biblica*⁴.

A more recent work than any of these, also dealing largely with the criticism of the text, is Klostermann's Commentary on the Books of Samuel and Kings, forming part of the *Kurzgefasster Commentar zu den Heiligen Schriften Alten und Neuen Testaments*, edited by Strack and Zöckler (1887). Klostermann is a genuine scholar, an acute and able critic; and his Commentary has evidently had great pains bestowed upon it. But in his treatment of the text, where he adopts an independent line, it is, unhappily, very rarely possible to follow him. Klostermann can make, and has made, clever and probable emendations: but his originality is excessive; he is too ready with an ingenious but recondite combination; he is apt to assume that the text has suffered more than is probable; and his restorations themselves betray sometimes a defective appreciation of Hebrew modes of expression. But it remains his merit to have been the first to perceive distinctly the critical importance of Lucian's recension of the Septuagint, and to have utilized it consistently in his Commentary.

S. R. D.

CHRIST CHURCH, OXFORD,
November, 1889.

¹ *Gesch. der Juden*, i. (1874).

² *Gesch. des V. Israels*, i. (1887).

³ [And now (1912), since 1906, Dean of Ely.]

⁴ Oxford, 1885, p. 21 ff.

PREFACE TO THE SECOND EDITION

JUST twenty-three years have elapsed since the first edition of the present work appeared. In the interval much has been done for the elucidation of the Old Testament; and the student of it—especially the English student—finds much at hand to help him which in 1890 either did not exist, or, if it did exist, was either unknown, or with difficulty accessible. If the years have not been marked by any such epoch-making work as Wellhausen's *History of Israel* (1878), yet a number of works placing much new and important matter in the hands of students have appeared: for instance—to name only a few—the two series of Commentaries on the Old Testament, edited by Nowack and Marti; the fifteen volumes which have at present (Oct. 1912) appeared of the *International Critical Commentary*; the Hebrew-English Lexicon, edited by Prof. Briggs, Prof. Brown, and the present writer; Kittel's very useful *Biblia Hebraica*; Kautzsch's greatly improved editions (dating from 1889) of Gesenius' *Hebrew Grammar*, two of which have been translated into English (1898, 1910); the two great repertories of Biblical learning, Hastings' *Dictionary of the Bible* (1898-1904), and the *Encyclopaedia Biblica* (1899-1903); G. A. Cooke's *North-Semitic Inscriptions* (1903); and the Papyri of Assuan and Elephantine, published respectively by Sayce and Cowley (1906), and Sachau (1911), which have thrown such unexpected light on the social and religious condition of the Jews of Upper Egypt in the fifth century B.C.

The new knowledge, derivable from these and other sources, I have endeavoured, as far as the scope of the work permitted, to make available for students of the Old Testament in the present edition. This edition exceeds the first edition by more than 100 pages. The character of the work remains,

however, unaltered, its object being still, as I said in the Preface to the First Edition (p. V), not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms. The increase in size is due partly to the incorporation of new matter of the kind just referred to, and to the notice that necessarily had to be taken of the many new suggestions about the text, which had been made in (especially) the very ably-written Commentaries of Budde, H. P. Smith, and Nowack; and partly to the fact that I have enlarged the scope of the book,—and, I hope, increased at the same time, its usefulness,—by adding fresh notes, not only on points of philology and idiom, but also on the *topography* of the Books of Samuel. I was led in the first instance to deal with the latter subject by the desire to illustrate from these Books the force of the ‘went up’ and ‘came down,’ at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written; and then, in view of the many highly questionable identifications of ancient sites in the current English maps of Palestine¹ (to which I have called attention elsewhere²), I went further, and added notes on the sites of places mentioned in the Books of Samuel. The notes are brief; but they embody often the result of considerable research. To illustrate further the topography of the Books, I have added Maps, indicating the elevations (which are important for following properly the history), and

¹ Except those in the *Encyclopaedia Biblica*, which are above reproach.

² See the *Expository Times*, xiii (July, 1902), p. 457 ff.; xxi (Aug. and Sept. 1910), 495 ff., 562 ff.; *Expositor*, 1911, Nov., p. 388 f., 1912, Jan., pp. 25 n., 26 n., 32 f., Feb., p. 124 f. Bartholomew, though an admirable cartographer, clearly does not possess the philological and historical knowledge enabling him to distinguish between a sound and unsound identification of an ancient site. But G. A. Smith's *Historical Atlas of the Holy Land*, which is likely now (Feb., 1913) to appear shortly, may be confidently expected to satisfy all requirements.

including all such sites as can be reasonably identified, those which are doubtful or conjectural being marked by a query.

I have naturally, in preparing this edition, adjusted references (e.g. those to Gesenius-Kautzsch) to the latest editions of the works referred to, and also referred to more generally accessible books in preference to the less accessible books which in 1889 were often alone available (e.g. to Dr. Cooke's *NSI*, in preference to the *CIS*). I have also enlarged the Index, and made it, I hope, more useful to those who wish to study Hebrew idioms. In the transliteration of Hebrew and Arabic names, especially names of places, I am sorry to say, I have not succeeded in attaining uniformity; but I hope that no serious misunderstanding will arise in consequence.

Conjectural emendation, especially in the prophetical and poetical books of the Old Testament, is at present much in evidence; and I venture to add a few remarks upon it.

The value of the Ancient Versions for correcting—naturally, with the precautions noted on pp. xxxviii, xlv—the Massoretic text is now generally recognized by Biblical scholars. But it must be evident to a careful student of the Massoretic text that the Versions do not enable us to correct all errors in it; and hence the necessity of conjectural emendation must be admitted. Passages often occur which strongly excite suspicion; and the character of the ancient, unpointed script is such as to lend itself readily to corruption. The fact that a clever scholar can indulge his genius for improvement to excess is not evidence that conjecture, in itself, is illegitimate. We must exercise judgement and discrimination. An emendation, to be convincing, must yield a good sense, unmistakeably superior to that of the Massoretic text, be in accordance with idiom, and not differ too widely from the *ductus litterarum* of the existing text,—especially in the older script. It ought also not to presume unduly that, when only limited remains of Hebrew literature have come down to us, we have an

absolute knowledge of what might, or might not, have been said in the ancient language. Conjectural emendations, satisfying these conditions, have unquestionably been made, including some which have afterwards been found to be confirmed by the testimony of an Ancient Version. On the other hand, it is impossible not to feel that a large proportion of the conjectural emendations which have been proposed rest upon arbitrary or otherwise insufficient grounds. There are also many of which it is impossible to say more than that they *may* be right, they are such as the author *might* have written, but we can have no assurance that he did write them. Hence they can be adopted only with the qualification 'perhaps.' The conditions under which the writings of the Old Testament have come down to us are such that the legitimacy of conjectural emendation is undoubted; we must only satisfy ourselves, before definitely accepting a conjectural emendation, that the grounds upon which it rests are sound and sufficient.

For the typographical accuracy of the volume I am greatly indebted to Mr. J. C. Pembrey, Hon. M.A., the octogenarian Oriental 'reader' of the Clarendon Press. Nearly every Oriental work that has been published by the Press during the last fifty years, including, for instance, Max Müller's *Rig-veda*, Payne Smith's *Thesaurus Syriacus*, and Neubauer's *Catalogue of Hebrew MSS. in the Bodleian Library*, has had the benefit of Mr. Pembrey's watchful supervision: but, notwithstanding his years, his eye, as I can testify from experience, is still undimmed, and he is still as able as ever to bestow upon a book passing through his hands that interest, and more than conscientious care, which so many Orientalists have learnt to appreciate.

S. R. D.

CHRIST CHURCH, OXFORD,
October 28, 1912.

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LIST OF ABBREVIATIONS

AJSL. = *American Journal of Semitic Languages.*

al. = alii, aliter.

alt. = alternatively (to denote one of two suggested views).

Aptow. I, II, III = Aptowitzer, V., *Das Schriftwort in der Rabbinischen Literatur*: (I) in the *Sitzungsberichte der Akad. der Wiss. in Wien*, vol. cliii (1906), Abhandl. VI; (II) *ibid.* vol. clx (1908), Abh. VII (on ancient renderings, and citations, of 1 Sam.); (III) in the *XVIII. Jahresbericht der Isr.-Theol. Lehranstalt in Wien*, 1911 (on 2 Sam. and Joshua).

AV. = Authorized Version.

⚡ = the Rabbinical Bible, edited by Jacob ben Ḥayyim, and published by Daniel Bomberg, Venice, 1524-5.

Baer = *Liber Samuelis*. Textum Masoreticum accuratissime expressit, e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer (1892).

Bö. = Böttcher, Fr., *Neue exeg.-krit. Achrenlese zum A. T.* (above, p. VI f.).

Sometimes also the *Ausführliches Lehrbuch der Hebr. Sprache*, 1866,—a gigantic *Thesaurus* of grammatical forms, of great value for occasional reference, but not adapted for general use.

Bu. = Budde, K., *Die Bücher Samuel erklärt*, 1902 (in Marti's *Kurzer Hand-Commentar zum A. T.*).

Buhl = Buhl, F., *Geographie des alten Palästina*, 1896.

CIS. = *Corpus Inscriptionum Semiticarum*, Parisiis, 1881 ff.

Tom. I contains Phoenician Inscriptions; Tom. II Aramaic Inscriptions.

DB. = Hastings' *Dictionary of the Bible*. In five volumes (1898-1904).

Dh. = Dhorme, Le Père P., *Les Livres de Samuel*, 1910.

EB. = *Encyclopaedia Biblica* (1899-1903).

Ehrl. = Ehrlich, A. B., *Randglossen zur Hebr. Bibel*, vol. iii, 1910.

Clever; but apt to be arbitrary, and unconvincing.

EVV. = English Versions (used in quoting passages in which AV. and RV. agree).

Ew. = Ewald, H., *Lehrbuch der Hebräischen Sprache*, ed. 7, 1863; ed. 8, 1870.

The *Syntax* has been translated by J. Kennedy, Edinburgh, 1881.

Gi. = Ginsburg, C. D., *Massoretico-critical edition of the Hebrew Bible*, 1894; ed. 2, much enlarged, now [1912] appearing.

GK. = Gesenius' *Hebrew Grammar*, as edited and enlarged by E. Kautzsch (ed. 28, 1909), translated by A. E. Cowley, 1910.

H.G. = G. A. Smith, *Historical Geography of the Holy Land*, 1894.

JBLit. = *Journal of Biblical Literature* (Boston, U.S.A.).

Kc. = Keil, C. F., *Commentar über die Bücher Samuelis*, ed. 2, 1875.

Kenn., Kennedy = A. R. S. Kennedy, *Samuel* (in the *Century Bible*), 1905.

Kit., Kitt. = Kittel, *Biblia Hebraica* (with footnotes, containing a selection of various readings from MSS., the Versions, and conjecture), 1905.

Kit. ap. Kautzsch = Kittel's translation of Samuel in Kautzsch's *Die Heilige Schrift des A.T.s*, ed. 2, 1910.

Klo. = Klostermann, Aug. (above, p. VIII).

Kön. = König, F. E., *Historisch-kritisches Lehrgebäude der Hebr. Sprache*, i. (Accidence), 1881; ii. (Forms of nouns, numerals, adverbs, &c.), 1895; iii. (Syntax), 1897.

Exhaustive, with full discussions of alternative views.

Kp. = Kirkpatrick, A. F., *Commentary on Samuel in the Cambridge Bible for Schools and Colleges*, 1880.

Lex. = *Hebrew and English Lexicon*, by F. Brown, S. R. Driver, and C. A. Briggs, 1906.

Lidzb. = Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, 1898.

Lö. = Löhr, Max, *Die Bücher Samuels*, 1898 (in the *Kurzgefasstes Exegetisches Handbuch*, taking the place of a third edition of Thenius).

LOT.^s = Driver, S. R., *Introduction to the Literature of the OT.*, ed. 8, 1909.

Luc., Lucian = Lucian's recension of the LXX (see p. xlviii ff.).

MT. = Massoretic text.

NHWB. = J. Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, 1876-1889.

Now. = Nowack, W., *Richter, Ruth und Bücher Samuelis*, 1902 (in Nowack's *Handkommentar zum A.T.*).

NSI. = G. A. Cooke, *A Text-Book of North-Semitic Inscriptions*, 1903.

Ol. = Olshausen, Justus, *Lehrbuch der Hebräischen Sprache*, i. 1861.

A masterly work, containing, however, only the Laut-, Schrift-, and Formen-Lehre. The author never completed the syntax. The chapter devoted to the formation of Hebrew proper names is valuable.

Onom. = P. de Lagarde, *Onomastica Sacra*, ed. 1, 1870.

OTJC.² = W. R. Smith, *The OT. in the Jewish Church*, ed. 2, 1892.

PEFQS. = *Quarterly Statement of the Palestine Exploration Fund*.

Perles = Felix Perles, *Analekten zur Textkritik des A.T.s*, 1895.

PRE.³ = *Realencyklopädie für Protestantische Theologie und Kirche*, ed. 3 (edited by A. Hauck), 1896-1909.

PS. = Payne Smith, *Thesaurus Syriacus*.

Reinke = Reinke, Laur., *Beiträge zur Erklärung des A.T.s*, vol. vii. Münster, 1866.

On transcriptional errors in the Massoretic text, or presupposed by the Ancient Versions, with many illustrations. The author is a Roman Catholic, in his attitude towards the Massoretic text entirely free from prejudice, and in fact not sufficiently discriminating in his criticism.

Rob. = Edw. Robinson, *Biblical Researches in Palestine*, ed. 2, 1856.

RV. = Revised Version.

The University Presses have issued recently, very unfortunately, an edition of the Revised Version without the marginal notes of the Revisers. This is a retrograde step, which is greatly to be deplored. The Revisers' marginal notes contain not only much other information helpful to the reader, but also a large number of renderings unquestionably superior to those of the text, of which it is an injustice to deprive the public, even in a single edition. Readers of the present volume are asked, as occasion offers, to explain to those who desire to make the best use of the Revised Version the paramount importance of reading it in an edition containing the marginal notes. On the character and value of these notes, and on the best way of making profitable use of them, I may refer to pp. xxiv-xxxii of my *Book of Job in the Revised Version* (1906). In the notes to this edition of Job, as also in Woods and Powell's very useful *Hebrew Prophets for English Readers* (4 vols., 1909-1912), attention is regularly called to the marginal renderings preferable to those of the text.

Sm. = Smith, H. P., *The Books of Samuel*, 1899 (in the *International Critical Commentary*).

Stade = Stade, B., *Lehrbuch der Hebräischen Grammatik*, i. 1879.

On the lines of Olshausen. The most convenient book for those who desire an accidence more comprehensive than that of Gesenius-Kautzsch, and

yet not so minute or elaborate as those of Olshausen or König. The syntax never appeared.

Th. = Thenius, Otto (above, p. VI).

T. W. = Conder, C. R., *Tent Work in Palestine*, ed. 1887.

We. = Wellhausen, Julius (above, p. VII).

ZATW., ZAW. = *Zeitschrift für die Alttestamentliche Wissenschaft*, edited by Bernhard Stade, 1881 ff.

ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

ZDPV. = *Zeitschrift des Deutschen Palästina-Vereins*.

וְיִ = וְיִמָּר and the rest = 'etc.'

The readings of the Septuagint, when not otherwise stated, are those of Cod. B, as given in Dr. Swete's edition (p. xlvii). Lucian's recension (p. xlviii) is denoted by 'LXX (Luc.)' or 'Luc.' The abbreviation 'LXX' is construed with a plural or a singular verb, according as the reference is more particularly to the translators themselves, or to the translation in the form in which we now have it. In words transliterated from the Hebrew, breathings (except sometimes the light breathings) and accents are not inserted: the earliest uncial MSS. have neither¹; and those inserted in Swete's edition have no authority whatever, being merely added by the editor in accordance with the orthography and accentuation of the Massoretic text². Their introduction is unfortunate; for not only does it suggest an anachronism, but their presence in the text might readily give rise to false inferences. After what has been said, however, it will be obvious that nothing can be inferred from them respecting either the readings of the MSS. upon which the Septuagint is based, or the accentuation of Hebrew words in the age of the translators. The Peshiṭto and the Targum are cited from the editions of Lee and Lagarde, respectively.

The sign † following a series of references indicates that all occurrences of the word or form in question have been quoted.

The small 'superior' figure (as OTJC.²) denotes the *edition* of the work referred to.

In case this volume should reach any German readers, may I be allowed to explain that 'no doubt' and 'doubtless' do not affirm as strongly as 'undoubtedly,' and that they correspond to 'wohl' rather than to 'unzweifelhaft'?

¹ Swete, *Introd. to the OT. in Greek*, p. 136.

² See Swete's *OT. in Greek*, i. pp. xiii-xiv.

ADDENDA

P. 45. Guthe (*Mittheil. des Deutschen Pal.-Vereins*, 1912, p. 49 ff.) agrees that the 'Stone of Help' of 7, 12, set up by Samuel, is not the Eben-ezer of 4, 1, that *Beth-horon* is better than *Beth-car* in 7, 11, and that Yeshanah (p. 65), if = 'Ain Sîniyeh, will not suit 7, 11 f. And on Mejdol Yābā, marked on the Map as a possible site for Apheq, see *ib.* 1911, p. 33 ff.

P. 98, note on v. 3, l. 2 : for 10, 10 (cf. 6) read 10, 5.

P. 106 bottom. Conder (in the *PEFQS*. 1881, p. 253) objects to W. Abu Ja'd (leading up to Michmās: see the Map (Plate V) at the end of *ZDPV*. xxviii), as the scene of Jonathan's exploit, on the ground that this approach would have been naturally guarded by the Philistines, and that there would have been no occasion for Jonathan to climb up it on his hands and feet; and considers the cliff el-Ḥöşn (= Bozēz), which, with difficulty, he climbed himself almost to the top (p. 252 f.), to be the place where Jonathan made his ascent. If the scene of the exploit is ever to be determined definitely, a fresh exploration of the Wādy would seem to be necessary.

P. 112, last line: for Jud. 11, 20 read Jud. 11, 30.

I 15, 6. The following synopsis of the occurrences of ר in B, the critical editions of Baer, Ginsburg, and Kittel, and MSS. and editions cited by Ginsburg, may be convenient. It will shew, among other things, how considerably, on Massoretic minutiae, texts and authorities differ. Fortunately, for exegesis, such minutiae have no importance.

Jud. 20, 43 הִרְדִּיפָהוּ BaG¹ (v. Baer, p. 102); הִרְדִּי [not ר] B^K.

*1 Sam. 1, 6 הִרְעָמָה B^{BaKG}²; ר 6 MSS., 4 Edd.†

*10, 24 הִרְאִיתָם B^{BaKG}²; ר 4 MSS., 3 Edd., and 2 Mass. lists cited by Aptow. II, p. 73.

15, 6 סָרוּ רְדוּ BaG² 1 MS., Yemenite Massoretic list *ap.* Ginsb. *The Massorah*, iii. 73; רְדוּ B^K 39 MSS., 10 Edd.

*17, 25 הִרְאִיתָם B^{BaKG}² 25 MSS., 4 Edd.; ר 2 MSS., 4 Edd.

23, 28 מִרְדָּה BaG² 2 MSS.; מִרְדָּה B^K 25 MSS., 7 Edd.; מִרְדָּה [not 'ר] Yemenite Mass. list *ap.* Ginsb. *l.c.*

* The asterisk denotes cases mentioned by Kimchi, *Michlol*, ed. Lyck, p. 57^a.

† In each case, of the MSS. and early Edd. (excluding B, which is cited here separately) quoted in Ginsburg's second edition (G²). On the passages cited from his first edition, no MSS. or Edd. are quoted by him.

- 2 Sam. 18, 16 מִדָּרֶף Ba 2 MSS.; K; מִדָּרֶף G²; מִדָּרֶף 4 MSS.,
2 Edd., Mass. list, *l.c.* p. 74, cf. Aptow. III, p. 56.
- 23, 28 מִהֲרִי [sic] Mass. list (but in no MS. or old Ed.; G² *ad loc.*).
- *2 Ki. 6, 32 הִרְאִיתָם B Ba K G², Mass. list, *l.c.* p. 73 (on 1 Sam.
10, 24); 5 MSS., 4 Edd.
- Jer. 22, 22 תִּרְעָה-רוּחַ Ba (v. Baer, p. 99; GK. § 22^s); רֹחַ B K G².
- *39, 12 מְאוֹמָה הָעַ B Ba K G² (v. Baer, p. 110; GK. § 22^s).
- *Ez. 16, 4 לֹא-כִבֶּת שְׁהָ B Ba G¹ K.
- 21, 35 אֶל-תַּעֲרֶה B Ba G¹ K.
- *Hab. 3, 13 מִחֲצֵת הָאֵשׁ Ba G² 27 MSS., 1 Ed., Yemenite Mass. list,
p. 90; B K 15 MSS., 9 Edd.
- *Ps. 52, 5 אֶחָבֶתָּ הָעַ B Ba G¹ K, Yemen list, p. 93.
- Prov. 3, 8 רְפָאוֹת תִּהְיֶה לְשִׁרְךָ B Ba G¹ K.
- *11, 21 לֹא-יִנְקָה הָעַ B Ba G¹ K.
- *14, 10 מִרַחַת נִפְשִׁי B Ba G¹ K.
- *15, 1 מַעֲגֵה-דֶּךָ B Ba K; G¹ דֶּךָ.
- 20, 22 אֶשֶׁל-מִהֲדָעַ Ba; הָעַ B G¹ K.
- Job 39, 9 הִיאֲבֶה הַיּוֹם B G¹; B K יוֹם.
- *Cant. 5, 2 שְׂרָאשִׁי נִמְלֵא-טָל B Ba G¹ K.
- Ezr. 9, 6 לְמַעַל הָאֵשׁ B Ba G¹ K.
- 2 Ch. 26, 10 מִקְנֵה-דָבַב Ba; B G¹ K.

I 17, 17. It was objected, by a reviewer of my first edition, to the proposal to read *עשרה הלחם הזה*, that *לחם* must be the accusative of specialization (comp. Wright, *Arab. Gr.* ii. § 96), and that the Arabic grammarians (Sibawaihi, ed. Derenb. i. p. 251) in this case distinctly forbid the employment of the art. with the subst. But there are in Hebrew several cases of the numeral in the *st. abs.* followed by a subst. determined by the art. (17, 14 *שלשה הנדלים* Jos. 6, 4. 8 (*bis*), 13 (*bis*). 15, 14 = Jud. 1, 20. 1 Ki. 11, 31 *את עשרה השבטים*), or a suff. (Zech. 4, 2); and are we certain that the subst. in such cases is not in *apposition* (GK. § 134^b; Kön. iii. § 312^d)? Or, if in all these passages, the *st.c.* (*עֲשֶׂרֶת*, etc.) is to be restored, in accordance with the alternative Arabic construction (Wright, *l.c.*), then it will be equally legitimate to restore it in 1 Sam. 17, 17 as well.

On I 17, 40, l. 2, *for בְּיָלְקוּט read בְּיָלְקוּט*.

P. 253. Guthe (*ib.* 1912, p. 1 ff.) points out objections to the identification of el-Birch with Bē'ēroth, and suggests *el-Lattāṭīn*, 1½ m. NW. of Gibeon.

INTRODUCTION

§ 1. *The Early History of the Hebrew Alphabet.*

THE Old Testament—except, possibly, the latest portions—was not written originally in the characters with which we are familiar; and a recollection of the change through which the Hebrew alphabet passed is preserved both in the Talmud and by the Fathers. In the Talmud, *Sanh.* 21^b, we read: ‘Originally the law was given to Israel in the *Hebrew* character and in the sacred tongue: it was given again to them, in the days of Ezra, in the “*Assyrian*” character (בכתב אשורי), and in the Aramaic tongue. Israel chose for themselves the “*Assyrian*” character and the sacred tongue, and left to the *Ἰδιῶται* the Hebrew character and the Aramaic tongue. Who are the *Ἰδιῶται*? R. Ḥasda¹ said, The Cuthites [i.e. the Samaritans: 2 Ki. 17, 24]. What is the Hebrew character? R. Ḥasda said,² כתב ליבנאה.’ The original character is here termed *Hebrew* (כְּתָב עִבְרִי), the new character אשורי³. In the Jerus. Talmud, *Megillah* 1, 71^b, two explanations are offered of the latter term: ‘And why is it called אשורי? Because it is *straight* (מֵאֲשֹׁר) in form. R. Levi says, Because the Jews brought it home with them from *Assyria*⁴.’ The explanation *Assyrian* is

¹ A teacher of the school of Sura, d. 309.

² בתחלה ניתנה תורה לישראל בכתב עברי ולשון הקודש חזרה וניתנה להם בימי עזרא בכתב אשורית ולשון ארמי וביררו להן לישראל כתב אשורית ולשון הקודש והניחו להדיוטות כתב עברי ולשון ארמית מאן הדיוטות אמר ר' חסדא כותאי מאי כתב עברית אמר ר' חסדא כתב ליבנאה.

³ An expression of uncertain meaning: comp. Hoffmann in the *ZATW.* i. 337; Levy *NHWB.* s. v.

⁴ The same term is used elsewhere: thus in the Mishnah, *Megillah* 1, 8 אין בין ספרים לתפלין ומוזות אלא שהספרים נכתבין בכל לשון ותפלין ומוזות אין בין ספרים לתפלין ומוזות אלא אינן נכתבין אלא אשורית, i.e. the sacred books might be written in any language, but the *Tefillin* and *Mezuzoth* only in the ‘Assyrian’ character.

⁵ ולמה נקרא שמו אשורי שהוא מאושר בכתבו אמר ר' לוי על שם שְׁעָלָה בְּדָם. מאושר.

the more probable, whether it be supposed to be used loosely for 'Babylonian,' or whether—as others have thought—it have the sense of *Syrian* or *Aramaic* (as occasionally in later times appears to have been the case¹), and so embody a true tradition as to the origin of the new character. The כְּתָב אֲשֹׁרִי is that which in later times acquired the name of כְּתָב מִרְבָּע or *square* character². Origen, speaking of the sacred name, says that in accurate MSS. it was written in archaic characters, unlike those in use in his own day³: ἔστι δὲ παρ' αὐτοῖς καὶ τὸ ἀνεκφώνητον τετραγράμματον ὅπερ ἐπὶ τοῦ χουσοῦ πετάλου τοῦ ἀρχιέρεως ἐγγράπτο· κύριος δὲ καὶ τοῦτο παρ' Ἑλλησι ἐκφωνεῖται. Καὶ ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων Ἑβραικοῖς ἀρχαίοις γράμμασι γέγραπται ἀλλ' οὐχὶ τοῖς νῦν. Φασὶ γὰρ τὸν Ἑσδραν ἐτέροις χρήσασθαι μετὰ τὴν αἰχμαλωσίαν. In his Commentary on Ez. 9, 4 he adds that a converted Jew, in answer to an enquiry, told him that τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ θαυ τῷ τοῦ σταυροῦ χαρακτήρι. Jerome, at the beginning of the 'Prologus Galeatus,' after observing that the Hebrews, Syrians, and Chaldaeans had all an alphabet of twenty-two characters, continues, 'Samaritani etiam Pentateuchum Moysi totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certumque est Esdram scribam legisque doctorem, post capta Hierosolyma et instaurationem templi sub Zorobabel, *alias litteras repperisse quibus nunc utimur*, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint.' On Ez. 9, 4 he makes a remark to the same effect as Origen. In his letter to Marcella, *De decem nominibus Dei*⁴, he writes, 'Nomen τετραγράμματον quod ἀνεκφώνητον id est ineffabile putaverunt quod his litteris scribitur יהוה: quod quidam non intelligentes propter elementorum similitudinem cum in Graecis

¹ Cf. Jer. 35 (42), 11. Ez. 32, 29 (Ἀσσύριοι for אֲרָם, i.e. אֲרָם) in the LXX.

² For other statements made by the Jews respecting the change of script, and often dependent upon most fanciful exegesis, see Chapman, *Introd. to the Pentateuch* (uniform with the *Cambridge Bible*), 1911, pp. 279–287.

³ On ψ. 2, 2 (quoted by Montfaucon, *Hexapla*, i. 86: in a slightly different form, from other MSS., in ed. Bened. ii. 539=Lommatzsch xi. 396 f.).

⁴ Or Preface to the Four Books of Kings (which were the first translated by Jerome from the Hebrew), designed as a *defence* (galea) against detractors,—printed at the beginning of ordinary editions of the Vulgate.

⁵ Ep. 25 (ed. Bened. i. 705; Vallarsi i. 129).

litteris repererent מן legere consueverunt¹. Epiphanius² (d. 403) makes a statement similar to that contained in the extract from *Sanhedrin*, that a change of character was introduced by Ezra, and that the old form was only retained by the Samaritans.

The fact of a change of character, to which these passages bear witness, is correct: the only error is that it is represented as having been introduced by one man. Tradition, as is its wont, has attributed to a single age, and to a single name, what was in reality only accomplished gradually, and certainly was not completed at the time of Ezra (who came to Palestine B.C. 458).

What, then, was that older character of which the Talmud and the Fathers speak, and which they describe as being still retained by the Samaritans? It was the character which, with slight modifications of form, is found upon the Inscription of Mesha' (commonly known as the 'Moabite Stone'), upon early Aramaic and Hebrew gems, upon Phoenician Inscriptions, and upon the few early Hebrew Inscriptions which we at present possess, viz. those found at Samaria, Gezer, and Siloam³. It was the common Semitic character, used alike, in ancient times, by the Moabites, Hebrews, Aramaeans, and Phoenicians, and transmitted by the Phoenicians to the Greeks. This character remained longest without substantial alteration in Hebrew proper and Phoenician: in Greek it changed gradually to the character with which we are now familiar: the transition to what is termed above the כתב אשורי was effected first in *Aramaic*; it was only accomplished at a later period in Hebrew, in consequence, no doubt, of the growing influence of the Aramaic language in Palestine, in the period immediately preceding the Christian era.

Tables of the chief ancient Semitic alphabets are to be found in

¹ Comp. the Hexapla on ψ . 26 (25), 1; Is. 1, 2 (with Dr. Field's note); Nestle in the *ZDMG.* xxxii. 466-9, 507.

In the palimpsest *Fragments of the Books of Kings* [1 Ki. 20, 7-17; 2 Ki. 23, 11-27] in *Aquila's Translation*, found by Dr. Schechter in the Cairo Genizah, and published by F. C. Burkitt in 1897, and in those from the Psalms, published in C. Taylor's *Cairo Genizah Palimpsests* (1900), the Tetragrammaton is regularly written in the archaic characters here referred to (cf. Burkitt, p. 15 f.; *DB.* iv. 444).

² *De xii gemmis*, § 63 (ed. Dindorf, 1863, IV. 213; cited by Hoffmann, *u. s. p.* 334).

³ See p. vii ff.

most Hebrew grammars of modern times¹, and they need not be here repeated. It will be more instructive to place before the reader specimens of Inscriptions themselves in facsimile. The earliest Inscription of all, that of Mesha' (*c.* B.C. 900), has not been included, as facsimiles of it with transcriptions in modern Hebrew characters are readily obtainable². The characters used in this Inscription are the most ancient of the West-Semitic type that are known³, though they differ but slightly from the earliest of those that are figured below: the differences may be studied in detail with the aid of the Tables mentioned below.

Here are examples of seals with Aramaic (Figs. 1 and 2) and Hebrew (Figs. 3 and 4) Inscriptions, the first three of which are

Fig. 1.



עברעל

(Levy, Taf. I, 1)

Fig. 2.



לססראל

(Levy, Taf. I, 3)

Fig. 3.



לשמעיהו

בן עזריהו

(Levy, Taf. III, 1)

Fig. 4.



לסריה ב

נ בנסמרנר

(Levy, Taf. III, 3)

assigned by M. A. Levy⁴ to the eighth cent. B.C., while the fourth is somewhat later.

¹ There is a good one at the beginning of Gesenius-Kautzsch. More extensive Tables may be found in Cooke's *North-Semitic Inscriptions* (1903), Plates XII-XIV; in Plates XLIV-XLVI of the Atlas to Lidzbarski's *Handbuch der nordsemitischen Epigraphik* (1898); and especially in Chwolson's *Corpus Inscriptionum Hebraicarum enthaltend Grabinschriften aus der Krim*, etc., 1882 (a Table constructed by the eminent German palaeographer Euting, containing specimens of not less than 139 alphabets).

² See *Die Inschrift des Königs Mesa von Moab für akademische Vorlesungen herausgegeben von Rudolf Smend und Albert Socin* (Freiburg i. B., 1886); and Plate I in Lidzbarski's *Handbuch* (above, n. 1).

³ The Inscription on fragments of a bowl dedicated to בעל לבנן, found in Cyprus in 1872, is, however, considered by some to be of greater antiquity (see Cooke, *NSI*. No. 11). The characters are very similar (Lidzb. *Atlas*, II. 1).

⁴ *Siegel und Gemmen mit aramäischen, phönizischen, althebräischen etc. Inschriften* (Breslau, 1869), pp. 6, 8, 34, 37.

No. 1 was found under the pedestal of a colossal bull at Khorsabad : Nos. 3 and 4 were obtained by M. Waddington, the former in Aleppo, the latter in Damascus. The resemblance of some of the characters to those of the Greek alphabet will be evident : the 7 and 8 are closely similar to Δ¹ and Ξ, while the forms of η and ρ become, when turned round so as to face the right, Ε and Ρ respectively. The 5 and 6 exhibit quite the forms which they still have in modern European alphabets, L and O, but from which in the later Hebrew alphabet they both diverged considerably. The characters on old Phoenician seals and gems are so similar that it has not been deemed necessary to add illustrations². The following specimens of ancient Inscriptions from Thera will illustrate the derivation of the Greek alphabet from the Phoenician³: the letters, as is often the case in the most ancient Greek Inscriptions, are read from right to left:—

Fig. 5.

ΜΟΤΑΤΑΙΕ
ΕΙΣΟΓΕ

Ἐπάγατος
ἔποιε(ι)

Fig. 6.

ΜΟΜΟΥΥΔΔΕΑ

Κερδύνομος

(From Roehl's *Imagines Inscriptionum Graecarum Antiquissimae*,
Berolini, 1883, Nos. 1 and 4.)

The Ε does not differ materially from the η in Fig. 3; the Π differs but slightly from the 8 of Mesha's Inscription, and indeed agrees

¹ In the Inscription of Mesha', as in that to בעל לבן, from Cyprus (Cooke, *NSI*. No. 11; Lidzb., Plate II, A), the 7 is a simple triangle, with no elongation of the right side downwards; it thus exactly resembles the Greek Δ, and is also distinct from the 7.

² Examples may be seen in Levy, *l. c.* Taf. II; cf. Cooke, Pl. IX, B 1-7.

³ For two other rather interesting examples, from the Gortynian Code, and the Treaty between the Eleans and the Heraeans (c. 525 B.C.), see Berger, *Hist. de l'Écriture dans l'Antiquité*² (1892), pp. 132-4 (also in Roberts, *Greek Epigraphy*, Pt. i. (1887), pp. 42, 288,—with many other facsimiles of archaic Greek inscriptions, pp. 23 ff., 39 ff., etc.).

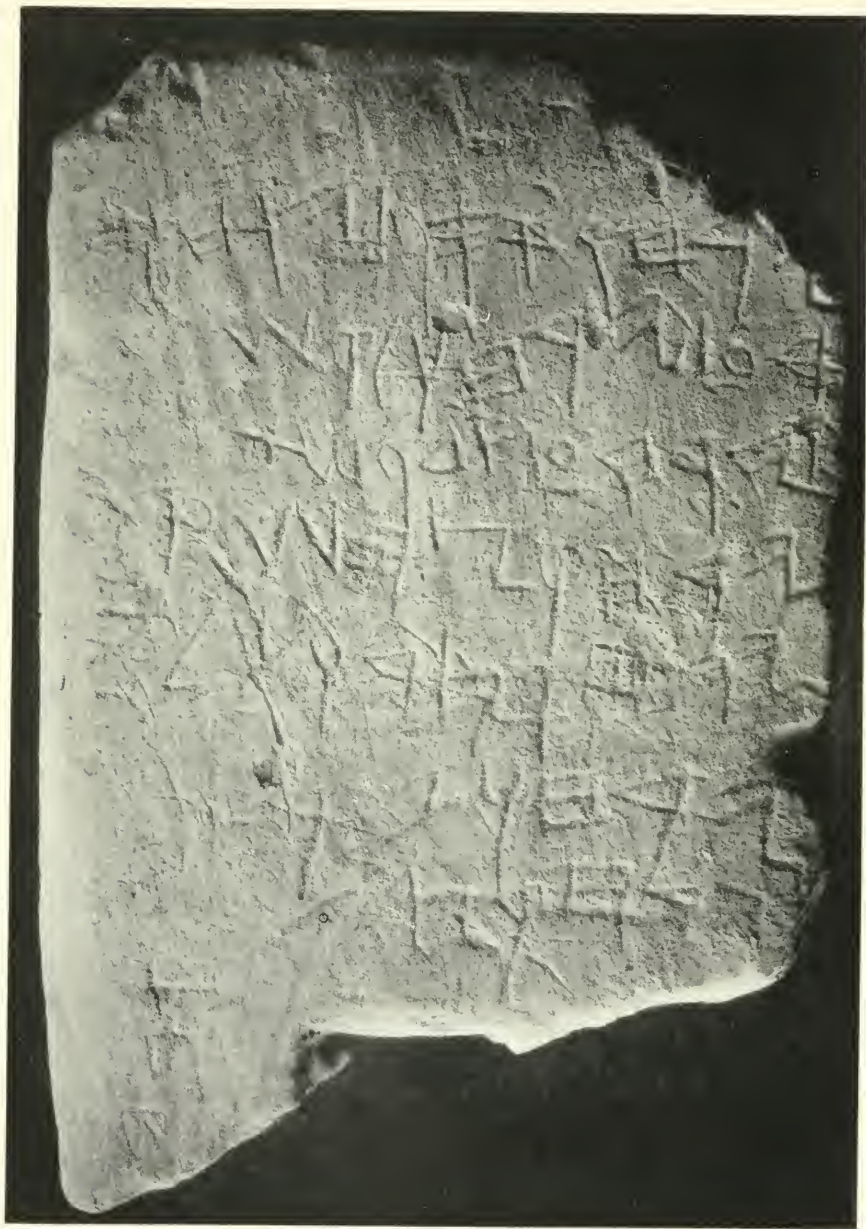
substantially with the η of modern printed texts: the Γ and \mathbf{K} are quite the \beth and \beth of Mesha's: the \mathbf{I} , which has not yet become a straight line, retains evident traces of its origin (cf. Fig. 3): the \mathbf{M} as compared with the \mathbf{N} has a double turn at the top, exactly as in Fig. 3, the \mathbf{P} and the Δ are more differentiated, but do not differ in principle from the forms in Figs. 1 and 2. By turning the letters round so as to face the right, the later and usual form of the Greek character is (in most cases) immediately produced. The evidence of Inscriptions thus confirms the testimony of Herodotus, respecting the origin of the Greek alphabet from Phoenicia¹.

The most ancient West-Semitic Inscriptions, at present known, next to that of Mesha', are probably the לנב לעב Inscription from Cyprus (p. iv n. 3), and the Old Aramaic Inscriptions of Zinjirli, near

¹ Hd. 5. 58 Οἱ δὲ Φοῖνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι . . . ἄλλα τε πολλά, οἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔόντα πρὶν τοῖς Ἕλλησι, ὥς ἐμοὶ δοκεῖν· πρῶτα μὲν, τοῖσι καὶ ἅπαντες χρέωνται Φοῖνικες· μετὰ δέ, χρόνον προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν βυθμόν (the shape) τῶν γραμμάτων. Περιόκειον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἕλληνων Ἴωνες. οἱ παραλαβόντες διδαχὴν παρὰ τῶν Φοινίκων τὰ γράμματα μεταρρυθμίσαντές σφεων ὀλίγα ἐχρέωντο. Archaic Greek characters are termed by him accordingly (*ib.* 59) Καδμήϊα γράμματα.

A little consideration will shew generally, how by continued modification in different directions, the Greek and modern European character on the one hand, and the Hebrew square character on the other, have been developed from a common origin. Out of the archaic \beth , the Greek \mathbf{B} arose by turning the letter from left to right, and carrying round the lower part of it so as to form a complete semicircle: the square \beth arose by the opening and ultimate disappearance of the upper part of the original letter, as explained below (p. xiv f.). Δ and \mathbf{P} in Greek preserved the distinctness of type which these letters shew on Mesha's Inscription: by the addition of a tail to the \beth , and the gradual degeneration of the upper part of both letters, they acquired the great similarity of form which they present in most of the later Hebrew alphabets. Eshmun'azar's \beth is almost our \mathbf{Z} ; by successive shortening of the strokes, and extension of the angles between them, \beth is produced. The old \beth is nearly our \mathbf{L} : by the addition of a tail on the right, the square \beth is produced. Mesha's \beth is our \mathbf{O} ; the first stage in the derivation of \mathbf{y} will appear in Plate III. Out of the old η , the Greek Π arose by the gradual prolongation downwards of the upper left-hand part of the letter (see the first stage in Fig. 5): the final η is nearly the same as the old form; the medial \mathbf{D} merely differs from it by the turn to the left given to the lower part of the letter, when the end of a word did not bring the scribe's hand to a pause (cf. p. xix). The crooked \mathbf{I} of the archaic Greek (Fig. 5; Roberts, 23 ff., 40 ff.) before long becomes straight (*ib.* 30, 61).

PLATE I



HEBREW INSCRIBED TABLET FROM GEZER
(Reproduced by permission of the Palestine Exploration Fund.)

ERRATA

Page vii, ll. 3, 5 of the inscription : *for ירחו read ירח*

1365 DRIVER: SAMUEL

At page vii

Aleppo (8th cent. B.C.)¹. For our present purpose, however, these may be passed by; and we may look at what is at present the most ancient Hebrew Inscription known, the Calendar-Inscription discovered in 1908 at Gezer (Plate I)². Its date is uncertain, but in any case it is later than Mesha's Inscription, and earlier than the Siloam Inscription (p. ix). Those who think that the Siloam Inscription is not earlier than the 3rd cent. B.C., place it in the 6th cent. B.C.³; Lidzbarski considers it 'much older than the 6th century'⁴; and G. B. Gray assigns it to the 8th century⁵.

The Inscription reads (Lidzbarski)—

1 ירחו אסף ירחו ז
 2 רע ירחו לקט
 3 ירחו עזר פשת
 4 ירח קצר שערם
 5 ירחו קצרו כל
 6 ירחו זמר
 7 ירח קין

I.e. 1 The month of ingathering [Tishri]. The month of (2) sowing. The month of late sowing. 3 The month of cutting (or hoeing up?) flax. 4 The month of barley-harvest. 5 The month of the general harvest. 6 The month of (vine-)pruning. 7 The month of summer-fruits.

1. ירחו. Though ירח ואסף might be read (and similarly in the following lines), 'A month and ingathering' yields a poor sense; and it seems that, in spite of its rarity in the OT. (only once in prose, Gen. 1, 24 חיתו ארין), the ך is the old case-ending, the 12 occurrences of which in OT. are given in GK. § 90°. Was this of more frequent occurrence in the autographs of the OT. than it is in

¹ See Cooke, *NSI*. p. 159 ff.; and, for the characters, the Atlas to Lidzbarski's *Handbuch*, Plates XXII-XXIV, XLV, col. 1.

² The inscriptions on ostraka, found in 1910 on the site of the ancient Samaria, and belonging to the time of Ahab (*PEFQS*. 1911, p. 79 ff.), are more ancient; but facsimiles of these are not at present (July, 1912) available.

³ Stanley A. Cook, *PEFQS*. 1909, p. 308 f.

⁴ *Ibid.* p. 26; *Ephemeris*, iii. 37.

⁵ *PEFQS*. 1909, p. 32.

MT. ? אָסָף, Ex. 23, 16 בְּאֶסְפָּךְ אֶת־מַעֲשֵׂיךָ מִן הַיָּשָׁרָה. 34, 22†. 2. לָקֵט (Am. 7, 1†, differently), or (Marti, p. 225) לָקֵט, here, apparently, the 'late' sowing in Feb. (Dalman, *PEFQS*. 1909, p. 118; cf. Wetzstein, *ap.* Delitzsch on Job 24, 6). 3. עֶצֶר (or עֶצֶר), cf. מַעְצֵר Is. 44, 12. Jer. 10, 3 (an axe for *cutting* trees). In Ethiopic עֶצֶר is to *reap*. Flax is usually pulled up; but it may have been anciently cut in Palestine, as it is still about Aleppo (*ibid.* p. 90). Or (Dalm.) it may have been *cut* out of the ground with a מַעְצֵר, as a קְרִיחַ was used in time of harvest (*Pe'ah* iv. 4). פִּיטָה, cf. פִּיטָה Hos. 2, 7. The month meant is March. 4. קֶצֶר שְׁעָרָם (2 Sam. 21, 9), in April. The ם is placed below the line for want of space. 5. 'The month of the reaping (or harvest) of all things,' i.e. of the general harvest in May. 6. The pruning (זְמִיר Ct. 2, 12) meant will be (Dalm. p. 119), the *second* pruning, in June. 7. קִיץ (i.e. קִיץ) the *late* summer fruits (see on 2 Sam. 16, 1), ripe in July or August. The Calendar is imperfect, containing only 8 months: but this and other difficulties connected with it need not here be considered¹.

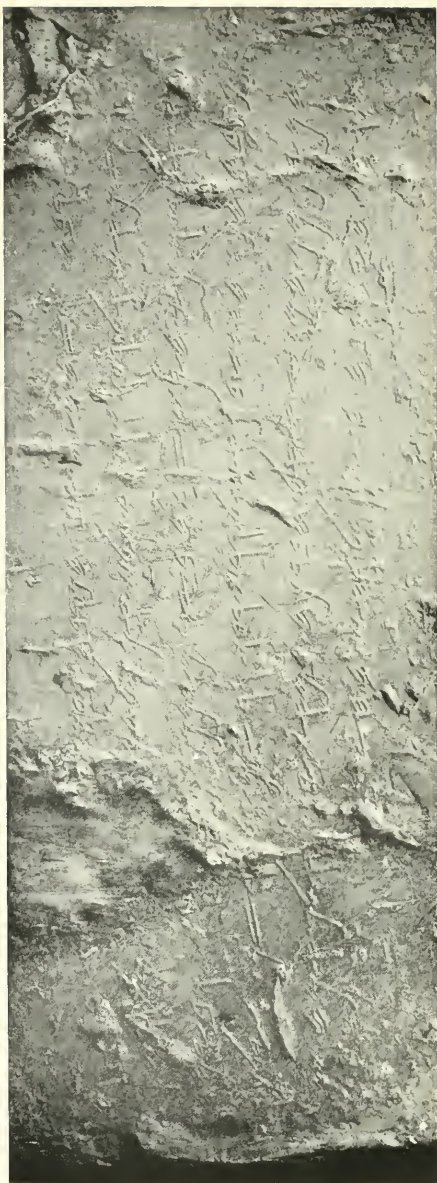
The characters are bold and clear, though evidently the work of an unpractised hand. Most of the characters have archaic forms (compare, for instance, the א, ד, ו, ז, ח, ט, צ, ק, ש with the earlier forms in the Tables of Cooke, Lidzbarski, or GK.): there are few or none of the curves, or other modifications, which are characteristic of the later forms. The כ in l. 5 is very abnormal; but this may be due to the inexperience of the engraver. The letters at the lower left-hand corner are read by Lidzbarski as אב, —perhaps אֲבִיָּצִי [רָק]².

Until the discovery of the Gezer Inscription, the Inscription on the wall of the tunnel of Siloam (Plate II) was considered to be the oldest known Hebrew Inscription. The Pool of Siloam is situated at the extreme S. of the Eastern hill of Jerusalem (on the N. of which the Temple formerly stood), near the entrance to the Tyropoeon valley; and a conduit or tunnel cut through the rock from the Virgin's

¹ See further *PEFQS*. 1909, 26 ff. (Lidzbarski), 30 ff. (G. B. Gray), 113 ff. (Daiches, on Babylonian parallels), 118 f. (Dalman), 189 ff. (Gray), 194 f. (Lidzbarski); Lidzbarski's *Ephemeris*, iii. 37 ff. (notice, p. 45, the parallel from *Tosefta*, p. 215, l. 15 ff., ed. Zuckermann); Marti, *ZAW*. 1909, p. 222 ff.

² The *line* above a letter indicates that the reading is not quite certain.

PLATE II



THE SILOAM INSCRIPTION

Spring¹—the one natural spring which Jerusalem possesses—situated some distance above it, on the E. side of the same hill, leads down to it, and supplies it with water². The tunnel is circuitous, measuring 1708 feet (Warren), or 1757 feet (Conder), though the distance in a straight line is considerably less. At a distance of about 19 feet from where the tunnel opens into the Pool of Siloam, and on the right-hand side as one enters it, is an artificial niche or tablet in the rock, the lower part of which is occupied by the Inscription. The Inscription was first observed in 1880, by a pupil of Architect Schick, who, while wading in the Pool with a lighted candle, observed what appeared to be characters engraved on the rock. Ultimately, in 1881, a gypsum cast was obtained by Dr. Guthe, who published a photograph, with accompanying description, in 1882³, which has since been often reproduced. A portion of three lines in the Inscription has been destroyed through the wearing away of the rock; but the general sense is quite plain. Here is the Inscription, transliterated into modern Hebrew characters:

1 * * * * * הַנִּקְבָּה . זוּה . הִיּה . דְּבַר . הַנִּקְבָּה . בַּעוֹר * * * * *
 2 הַגְּרוֹן . אֵשׁ . אֵל . רַעוּ . וּבַעוֹר . שְׁלֹשׁ . אַמָּת . לַהֲנַק־בְּנִשְׁמַע . קֵל . אֵשׁ . ק
 3 רֹא . אֵל . רַעוּ . כִּי . הִית . זֶרֶה . בְּצֹר . מִיָּמִן . * * * * * וּבִים . ה
 4 נִקְבָּה . הִבּוּ . הַחֲצֵבִים . אֵשׁ . לִקְרֹת . רַעוּ . גְּרוֹן . עַל . גְּרוֹן . וּלְכּוּ .
 5 הַמַּיִם . מִן . הַמּוּצֵא . אֵל . הַבְּרִכָּה . בַּמַּאֲחִיטִים . אֶלְפֵּי . אִמָּה . וּמֵאֶ
 6 ת . אִמָּה . הִיּה . גְּבָה . הַצֵּר . עַל . רֹאשׁ . הַחֲצֵבִים .

- I.e. 1. [Behold] the piercing through! And this was the manner of the piercing through. Whilst yet [the miners were lifting up]
 2. the pick, each towards his fellow, and whilst yet there were three cubits to be pierced [through, there was heard] the voice of each call-
 3. ing to his fellow, for there was a fissure(?) in the rock on the right-hand And on the day of the

¹ Not the Virgin's *Pool*, as stated incorrectly in the Palaeographical Society's Volume. This is a small artificial reservoir near St. Stephen's Gate, and has no connexion with either the Virgin's *Spring*, or the Pool of Siloam.

² See the Plan in *EB*. ii, facing col. 2419-20, or G. A. Smith, *Jerusalem* (1907), ii, Plan facing p. 39; and comp. i. 87-92.

³ *ZDMG*. 1882, pp. 725-50. See also Lidzbarski, *Ephemeris*, i. 53.

4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick: and there flowed
5. the water from the source to the pool, 1200 cubits; and one hundred cubits was the height of the rock over the head of the miners.

The Hebrew is as idiomatic, and flowing, as a passage from the Old Testament. 1. נִקְּבָה or נִקְּבָה does not occur in the OT.: נִקַּב is to pierce (2 Ki. 12, 10 al.); נִחְלָה is a hole or aperture.—On the use of דָּבַר, comp. p. 192 note. 2. גָּעַז as Jer. 6, 21: usually גָּעַזוּ—בעֹדֶר as Gen. 48, 7, cf. Am. 4, 7. 3. הִיִּת, i.e. probably הִיָּת as 2 Ki. 9, 37 Kt.—זָרָה: the letters are quite clear, but the meaning is altogether uncertain, the word being not otherwise known, and the derivation from זָרַד producing no suitable sense. 4. לָקַרְת, vocalize לָקַרְת, the infin. of קָרָה. 5. The order of the numerals in מֵאֵתִים וְאַלְף (the smaller before the greater), as Nu. 3, 50 שְׁלֹשׁ מֵאוֹת וְאַלְף; but the order is rare in OT., except in P, Ez. Chr. (GK. § 134ⁱ), and with אֶלֶף very rare¹. 5-6. מֵאֵת אֵמָה, as מֵאֵת שָׁנָה Gen. 5, 3, and often besides in P (LOT. p. 131 (edd. 1-5, p. 124), No. 8; GK. § 134^g). On the orthography of the Inscription, see below, pp. xxx, xxxii. The words, as in the Inscription of Mesha', are separated by dots, without spaces².

The Inscription has been generally assigned to the time of Hezekiah, who is stated to have 'made the pool, and the conduit, and brought water into the city' (2 Ki. 20, 20) 'to the west side of the city of David' (2 Ch. 32, 30) in terms which appear exactly to describe the function of the tunnel in which the Inscription is³.

E. J. Pilcher, however (*PSBA.* 1897, p. 165 ff., with a Table of Alphabets; 1898, p. 213 ff.), pointed out the resemblance of several of its characters to those of a later date, and argued that it belonged to the time of Herod. His conclusions were combated by Conder (*PEFQS.* 1897, p. 204 ff.): he replied *ibid.* 1898, p. 56 f. Stanley A. Cook, in his detailed palaeographical study of the Old Hebrew alphabet in the *PEFQS.* 1909, p. 284 ff., though not accepting a date as late as this, agrees (cf. p. 305 *bottom*) that the characters point to a date later than c. 700 B.C.: 'if placed early,' he remarks (p. 308), 'it embarrasses, and will always embarrass, Hebrew palaeography;' he cannot, indeed (*ibid.* n. 2), fix the approximate date with any confidence, but thinks a date in the time of Simon, son of Onias (see *Ecclus.* 50, 3 Heb.),—probably c. 220 B.C.,—not impossible. Let us hope that future discoveries will make the date clearer.

¹ Add 1 Ki. 5, 12, Ez. 48, 16. 30. 32. 33. 34; and see, for further particulars, Herner, *Syntax der Zahlwörter im AT.*, 1893, pp. 72 f., 74, 79.

² See further, *NSI.* No. 2. ³ Guthe, *l. c.* pp. 745-8; Smith, i. 102 f., ii. 151.

For our present purpose it is not necessary to consider this question further. Although some of the Siloam characters do resemble the later, rather than the earlier, examples of the older script (see, in Lidzbarski's Plate XLVI, Table III, the *parallel* cross strokes of the א, the י, the curving tail in כ, מ, נ, and פ, and the disappearance of the left-hand upright stroke of the צ), they are still substantially of the archaic type, and there is no appreciable approximation to the 'square' type.

The Samaritan character, as stated in the passages quoted above from the Talmud and the Fathers, preserves in all essential features the old Hebrew type, the modifications being confined to details, and originally, no doubt, being merely calligraphic variations:—

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

In Palestine the old Hebrew character was used regularly on coins, from the earliest Sheqels and half-Sheqels struck by Simon Maccabaeus (B.C. 141–135) to those of the Great Revolt, A.D. 65–68, and of Simon Bar-cohab, A.D. 132–135¹. The example (Fig. 7) is a Sheqel of the third year (ג ש i.e. ג שנת) of Simon Maccabaeus:—

Fig. 7.



(From Madden's *Coins of the Jews*, p. 68, No. 5.)

As characters that were entirely unknown would evidently not be suitable for use upon coins, it may be inferred that though in the time of Christ the older character had been generally superseded (for the י, Matth. 5, 18, is by no means the smallest letter in the old alphabet), it was still known, and could be read without difficulty.

¹ Madden, *Coins of the Jews* (ed. 2, 1881), pp. 67 ff., 198 ff., 233 ff.

In the characters represented hitherto, no tendency to modification in the direction of the modern square type has been observable. Such a tendency first manifests itself in the *Aramaic* alphabet, and may be traced most distinctly in Aramaic Inscriptions from Egypt. Plate III is a facsimile of the 'Carpentras stele',¹ a monument carved in limestone, the early history of which is not known, but which is now deposited in the Bibliothèque et Musée d'Inguimbert in the town of Carpentras (dép. Vaucluse) in France. The monument is a funereal one: the representation above the Inscription exhibits the embalmed body of the deceased, a lady named Taba, resting on the lion-shaped bier, and attended by the jackal-headed Anubis at the feet, and by the hawk-headed Horus at the head, with the four customary funereal vases beneath. The figures stationed as mourners at a little distance from the head and feet of the bier are Isis and Nephthys. The first three lines of the Inscription are about $9\frac{1}{2}$ inches long; the height of the letters is $\frac{3}{8}$ of an inch, or a little more.

The Inscription (= *CIS.* II. i. 141 = *NSI.* No. 75), in square characters, is as follows:—

תַּמְנַחַּא זִי אוֹסְרִי אֱלֹהָא	1 כְּרִיכָה תְּבֵא בְּרַת תַּחֲפִי
וּכְרַצִּי אִישׁ לֹא אִמְרַת תְּמָה	2 מִנְדַּעַם בְּאִישׁ לֹא עִבְדַּת
מִן קִדְם אוֹסְרִי מִיִּן קַחִי	3 קִדְם אוֹסְרִי בְּרִיכָה הוּא
וּבִין חֲסִיָּה	4 הוּא פִלְחָה נִמְעַתִּי

I.e. 1. Blessed be Taba, the daughter of Tahapi, devoted worshipper of the God Osiris.

2. Aught of evil she did not, and calumny against any man she never uttered.

3. Before Osiris be thou blessed: from Osiris take thou water.

4. Be thou a worshipper (sc. before Osiris), my darling; and among the pious [mayest thou be at peace!].

1. תַּמְנַחַּא; *Monh* is an Egyptian word, meaning *perfect, pious*; the prefix *ta* (t') is the fem. article. זִי = Heb. זֶה: the demonstrative with the force of a relative, as regularly in Aramaic. But זִי (= Arab. ذُو) is usually hardened to ִי in Aram. (Dan. Ezr. passim); the same form,

¹ Plate LXIV in the Palaeographical Society's Volume.



THE CARPENTRAS STELE

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[Oriental Series] published by the Palaeographical Society.

however, recurs in Plate V, lines 1, 3, 5, and, as is now known, is the form all but uniformly found in Egyptian Aramaic¹. 2. מְנַדֵּם *something*² is the oldest extant form³ of the word which appears in Mandaic as מִנְדָּאם, in the Targums as מְנַדֵּם⁴, and in Syriac as مَنَدَم: comp. *ZDMG.* xxxiv. 568, 766. מְנַדֵּם is the older form of the Syr. מְנַדֵּם *evil*: comp. בְּאִישׁ *to be evil* in the Targums, Gen. 21, 11, and often, נִישָׁא (emph.) *evil*. מְנַדֵּם and מְנַדֵּם are the usual Aram. forms of 3 fem. pf. מְנַדֵּם must correspond to what is usually written in Aram. as קְרַנִּי (see Dan. 3, 8. 6, 25); in Mandaic, however, the root is written כְּרִי; and comp. Syr. كَرَم = Heb. קָרַם, and Mand. כְּרִמָּא = Heb. קָרַם. The term will be used here in the *derived* sense of 'calumny' (though this explanation is not free from objection)⁵. תְּמָה cannot mean *perfect* (תְּמִימָה) 'because adjectives of this form are very rarely derived from verbs ע"ע (the Aram. form is מְלַחֵם⁶), and because, as the subj. of אִמְרַת, we should expect the emphatic תְּמִימָה. If תְּמָה = Syr. تَمَح = Heb. תָּמַח, as in Ezr. 5, 17. 6, 1. 6. 12, it must mean *there, yonder*, the speaker being conceived as in the world beyond the grave, and therefore referring to this earthly life as "yonder." This seems, however, rather forced: and it is perhaps better to adopt Lagarde's suggestion that תְּמָה = Syr. تَمَح (rad. تَمَح) "ever" (Dr. Wright). The word must be allowed

¹ See the Glossaries of Sayce-Cowley, *Aramaic Papyri discovered at Assuan* (1906), and Sachau, *Aramäische Papyrus aus . . . Elephantine* (1911). It is also the form found in the old Aramaic of Zinjirli and Nineveh, and in that of Babylon, Têma, and even Cilicia. See the particulars and references given in *LOT.* 504, 515.

² From מְנַדֵּם *scibile quid* (cf. מְנַדֵּם, *knowledge*, from יָדַע, Dan. 5, 12); Fleischer, in Levy's *Chald. Wörterb.* ii. 567; Nöldeke, *Mandäische Gramm.*, 186.

³ Now (1912) attested as early as B.C. 407 and 419 (Sachau, 2, 14; 6, 7), if not as B.C. 510 (Sachau, 52, 11: see p. 185), and also occurring elsewhere in Egyptian Aramaic (see Sachau's Glossary, p. 285), and in Nabataean (Cooké, *NSI.* 94, 5, of the 1st cent. A.D.). Also in the pl. מְנַדֵּמָא, Sachau, 2, 12. 3, 11.

⁴ So in the Palmyrene Tariff Inscription of A.D. 137, *NSI.* 147, i. 5 מְנַדֵּם; 8, 9 מְנַדֵּמָא; ii. 6 מְנַדֵּם.

⁵ Lagarde, *Symmicta*, ii. p. 61 f.

⁶ Comp. מְנַדֵּם, מְנַדֵּם, מְנַדֵּם, מְנַדֵּם, מְנַדֵּם, by the side of מְנַדֵּם, מְנַדֵּם, מְנַדֵּם, מְנַדֵּם, מְנַדֵּם (Lagarde, *Anmerkungen zur griech. Übers. der Proverbien*, 1863, on 4, 3^b).

to be uncertain. 3. מִן קָדָם, as Dan. 2, 6, and often. מִין, i.e. מִן. The expression *Receive water* may be illustrated from Greek Inscriptions¹; and the representation of the bestowal of water upon the dead is common on Egyptian monuments. 4. נִמְעָתִי (which admits of no explanation) is supposed to be an error of the stone-cutter for נִעְמָתִי *my pleasant, delightful one* (cf. 2 Sam. 1, 26. Cant. 7, 7). חֲסִידָה = חֲסִיד the pious. At the end שְׁלִימָה (or הָיוּ הָיוּ) may be plausibly supplied: some have thought that traces of these letters are even discernible on the stone. The language of the Inscription is almost pure Aramaic: a Hebrew (or Phoenician) element is, however, present in אֵיט and קְחִי (לְקַח)².

The date of this Inscription is not perfectly certain: but it belongs probably to the fourth cent. B.C. An earlier type of the Egyptian Aramaic character, dating from B.C. 482, is exhibited on the stele of Saqqārah (2 miles NW. of Memphis), found in 1877³; the stele of Carpentras has been preferred for reproduction here, as the characters (in the photograph) are more distinct. Observe that the upper part of the ב, ד, ר, and ע is *open*: this is the first stage in the formation of the later square character, which is ultimately produced, in the case of these letters, by the disappearance of the two parallel lines at the top of ב, ד, ר, and by the addition of a tail to the ע. (These letters are formed similarly on the Saqqārah stele.) The stroke at the upper right-hand corner of the א is almost, if not quite, separated from the transverse stroke which forms the body of the letter: this is a similar change in the direction of the later form of the character⁴. The two

¹ Boeckh, *Corp. Inscr. Graec.* 6562: Θ(εοῖς) Κ(αταχθονίοις). Αὐρηλῖα Προσόδω Διοσκουρίδης ἀνὴρ τῇ ἑαυτοῦ συνβίῳ χρηστοτάτῃ καὶ γλυκυτάτῃ μνείας χάριν. εὐψύχει, κυρία, καὶ δοί(η) σοι ὁ Ὅσιρις τὸ ψυχρὸν ὕδωρ. The same wish, *ib.* 6717.

² Both now (1912) known to occur frequently in Egyptian Aramaic: see the Glossaries in Sayce-Cowley and Sachau.

³ Plate LXIII in the Palaeographical Society's Volume; Lidzbarski, Plate XXVIII. 1 (drawn by the author): cf. the transcription, with notes, in *NSI*. No. 71. The Inscription is dated the 4th year of Xerxes (= B.C. 482): the name Xerxes is written חֲשִׁיארֶשׁ *Hshiarsh* (Pers. *Khshayārshā*), as regularly in Egyptian Aramaic (see the Glossaries in Sayce-Cowley and Sachau).

⁴ The form of the א (as of many of the other letters) in Palmyrene is, however, the one which approaches most closely to the square type: see Fig. 11 below, and the Tables in Cooke or Lidzbarski.

lower horizontal strokes of the old π are merged in one, which however is separated from the perpendicular stroke, and hangs down from the upper horizontal stroke, thus anticipating the form ultimately assumed by the letter. \imath and \dagger have both nearly assumed the modern form. π appears (as on the Saqqārah stele) with only a single horizontal bar: the bar, if a little lowered, produces \mathbf{H} , \mathbf{H} , if a little raised, π . On the stone of Mesha' (as in the Inscriptions figured above) \imath appears composed of four distinct strokes (like \mathbf{Z} with *two* parallel strokes on the left at the top): here the four strokes are crumpled up so as to form a sort of triangle, which, when reduced in size, becomes the modern \imath . In the stele of Saqqārah, the \imath appears still in its old form. The two diverging lines towards the top of the \mathbf{D} , on the left, which still appear on the Saqqārah stele, become a single line, turned up at the end, which in the Papyri becomes in its turn a single thick line. \mathbf{D} exhibits a modification which is difficult to describe, but which, when the tail, as happens afterwards, is curled round to the left, produces an evident approximation to the modern form of the letter¹. γ scarcely differs from γ except by having a longer tail. ψ has been modified, and approaches the modern type: almost the same form appears on the stele of Saqqārah. π is no longer a complete cross: the horizontal cross-line is confined to the right-hand side of the letter, and is deflected downwards: by the further prolongation of this deflection, and the accompanying reduction of the upper part of the perpendicular stroke, the modern π is produced. $\mathbf{\zeta}$, \mathbf{m} , \mathbf{n} , \mathbf{p} , are not materially changed, shewing, as was said, that the transition to the square character was gradual, and not accomplished for all the letters at the same time. The words are separated, not by dots, but by small spaces.

In Papyri, the softer material, written upon by a reed-pen, led naturally to the production of more cursive characters. Here (Plate IV) is part of an Inscription written on a Papyrus discovered in 1907-8, at Elephantine, the ancient Yeb, at the extreme south of Egypt, just below the First Cataract: it is dated in the 2nd year of Xerxes

¹ Cf. Lidzbarski, p. 191; and see Plates XLV, cols. 6-25, XLVI, 11 a, cols. 2, 6.

(B.C. 484), and is consequently two years older than the Saqqārah stele¹. Transliterated into square characters, it reads:—

- 11 כתיבן בספרא זנה אנחנא ננתן די
 12 בית מלכא וקדם ספרי אוצרא ינ
 13 עלידן למובל לגבריא אלה זי כתיבן
 14 לך במנין בבית מלכא וקדם ספרי א[וצרא]
 15 אנחנא נחוב לך כסף כרשן וד כסף ז
 16 אלהא ואנת שלט בפרסן זי בית מלכא
 17 לן אנת שלט למאחד עד תתמלא בעבורא
 18 כתב הושע על פם אחיאב

The Inscription (taking into account the part not here reproduced) is a contract between two Jews of the military colony at Elephantine and a dealer to supply provisions for two 'hundreds' (companies) of the garrison; and the passage quoted deals with the payment for what has been supplied: but the words lost at the ends of the lines make it impossible to give a continuous translation. The parts which remain may be rendered as follows:—

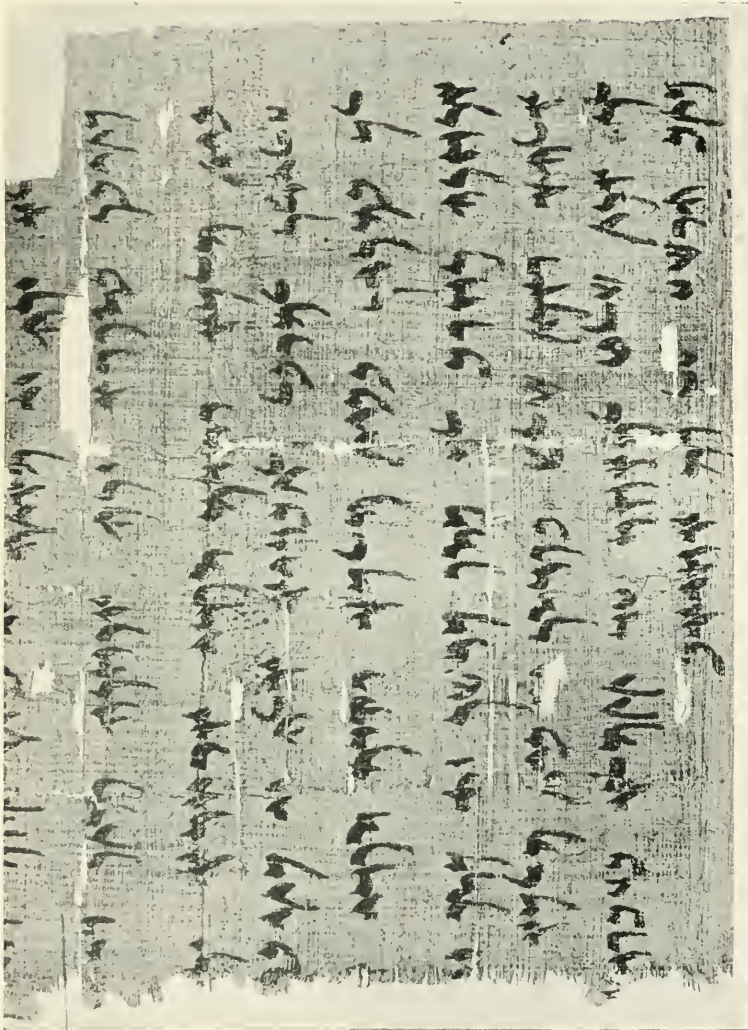
11. . . . written (i.e. named) in this deed. We will give . . .
 12. the house of the king (=the government), and before the scribes of the treasury . . .
 13. by our hand (=through us) to bring to these men who are written (named) [in this deed] . . .
 14. to thee by number (*or* by mna's) in the house of the king, and before the scribes of the tr[easury] . . .
 15. We shall owe thee 100 *karashas*² of silver, silver of . . .
 16. the god. And thou hast authority over (a charge upon) our salary, which the house of the king [gives]
 17. to us; thou hast authority to take (it) until thou art fully paid for the corn.
 18. Hoshea' has written (this deed) at the mouth (dictation) of Ahiab.

13. מובל, inf. *Qal* from יבל, which occurs in these Papyri in a trans. sense (l. 9; 42, 17. 43 (1), 4 בלני לביתך *bring me to thy house*). In Bibl.

¹ Sachau, *Aramäische Papyrus und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine* (1911), No. 25 (p. 99).

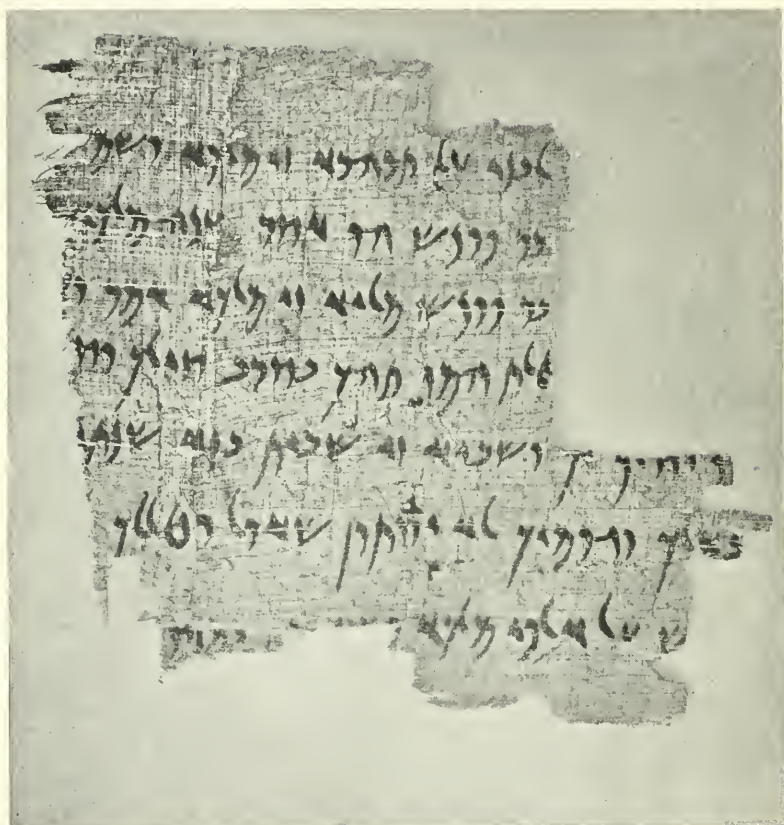
² A Persian weight, equal to 10 shekels (Lidzbarski, *Ephemeris*, iii. 76, 130).

PLATE IV



PART OF AN EGYPTIAN ARAMAIC PAPYRUS, OF 484 B. C.

(Reproduced, by permission, from Plate XXV of Sachau's *Aramäische Papyrus und Ostraka*, 1911.)



EGYPTIAN ARAMAIC PAPYRUS

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and Inscriptions published by the Palaeographical Society.

Aram., Tgg., and Syr., only the *Aphel*, אֶלְפֵּל, אֶלְפִּיל, אֶלְפִּל, the form in Egyptian Nabataean and Cappadocian Aramaic, Jer. 10, 11, Ezr. 5, 15 Kt., for the Biblical Aram. and Targumic אֶלְפִּין: see *Lex.* 1080^b, *LOT*.⁸ 255 *n.* 15. כֶּרֶשׁ, כֶּרֶשׁ, as the name of a weight, occurs often besides in these Inscriptions. 16. שֶׁלֶט, i.e. שֶׁלֶט Ezr. 4, 20. 7, 24 al. (*Lex.* 1115^b). פֶּרֶס, see Sayce-Cowley, L 6, P 3 (=Lidzbarski, *Ephemeris*, ii. 224, 6. 237, 3). The word may mean properly a *portion* or *measure of food* (Sachau, p. 52: cf. פֶּרֶס = σιτομέτριον Luke 12, 42, PS. col. 3279; and Sachau, Pap. 36 (Taf. 32), 8). 17. תַּתְּמֵלָא, see Sachau, Pap. 28 (Taf. 28-9), 11. 17. 18. עַל פֶּס, so Sayce-Cowley, L 16. Cf. in Heb. Jer. 36, 4 יִכְתֹּב בְּרוּךְ מִפִּי יִרְמְיָהוּ. 6. 17. 18.

As was remarked above, the differences from the Carpentras script are due mainly to the more yielding nature of the material used for producing the characters. Instead of the sharply cut characters incised on the Carpentras stele, the strokes, especially the horizontal and slanting ones, are thick; and those lines which are straight in the stele shew a tendency to curve. And in ב, ר, כ, ר, the part open at the top almost disappears owing to a single thick stroke taking its place: this stroke ultimately becomes the top line of these letters in the square form.

The following (Plate V) is a specimen of the Egyptian Aramaic script on a fragment of Papyrus now in the British Museum, belonging to the late Ptolemaic or Roman period². Here is a transliteration of the Inscription (= *CIS.* II. i. 145 B = *NSI.* No. 76 B):—

... לבני על תסהרא³ זי מלכא ושמע. 1
 ... בר פונש הו אחר ענה מלכא. 2
 ... בר פונש מליא זי מלכא אמר וע. 3
 ... (ק)טלת המו תהך בחרב חילך וח. 4
 ... ה יחלן לך ושביא זי שבית בוא שנחא. 5

¹ Read incorrectly by Sayce-Cowley (A 7 al.) כבש. See Lidzbarski, *Ephemeris*, iii. 76.

² Plate XXVI in the Palaeographical Society's Volume.

³ So De Vogüé in *CIS.* II. i. 145 B. In the Palaeographical Society's Volume, the word is transliterated תבהבא.

6 בָּאֵלֶךְ וְגִרְמִיךָ לֹא יִהְיוּ שְׂאוֹל וְטַלְלֶךְ
 7 שׁ עַל אֶלְפֵי מַלְכָּא בְּמִנְצָא

- I.e. 1. . . . for my sons according to the testimony of the king, and he heard . . .
 2. . . . the son of Punsh, he delayed (?). The king answered
 3. . . . the son of Punsh the words which the king had spoken, and . . .
 4. . . . thou didst kill them. Mayest thou go with the sword of thy strength, and
 5. and the captives which thou hast taken this year
 6. . . . in them; and thy bones shall not descend into She'ol, and thy shadow
 7. on the thousands of the king

The text, as is evident, is much mutilated. The subject appears to be a tale, 'composed either by a heathen Aramaean, who was hostile to the Egyptian religion¹, or by an Egyptian Jew as a Haggādāh on Ex. 1,—more probably the latter.' The language is Aramaic, tinged (like the Carpentras Inscription) with Hebrew or Phoenician. 2. עֲנֵה מַלְכָּא, cf. Dan. 2, 5. 8. 20 etc. 4. תִּמּוֹ them, as Ezr. 4, 10. 23 etc. 5. יְהִי, cf. Ezr. 5, 5. 5. זֵא (fem.), as Sachau 2, 17 באִישָׁתָא 6³ זֵא. 6³ זֵא באִישָׁתָא, = Bibl. Aram. דֵּא (Lex. 1086^b): cf. וַי and וְי, p. xii bottom. 6. אֵלֶיךָ those, as Dan. 3, 12 etc. יִהְיוּ from יָהָת, the common Aram. word for go down.

The characters are in general very similar to those of Plate III; but, in so far as there is a difference, they have approached nearer to the square type. The ה assumes a form more resembling the square ה. The tail of the מ shews a tendency to curl round to the left, and the whole letter approximates to the modern form. In the same way the right-hand stroke of the ת is longer, and curls round, so that the letter, especially the one in תהך (l. 4), closely resembles the square ת. The כ (notice ll. 4 תהך, 6 גִּרְמִיךָ) is almost exactly like the square final ך. The square form of נ is produced by the stroke on the left being gradually brought lower down: see

¹ There is an allusion to the 'Egyptian gods' in the first column of the Papyrus published as Plate XXV of the same Volume (Cooke, *NSI*. 76 A).

col. 13 in GK.; the Inscription תחם גזר 'Boundary of Gezer' from Gezer (Lidzbarski, Plate XLVI, II a, col. 3), and the Palmyrene ג (*ibid.* Plate XLV, cols. 10, 13; Cooke, Plate XIV, cols. 6, 7, 9).

The gradual change of script can also be well studied in the Table in Gesenius-Kautzsch (ed. 1910). From this it appears at once that the characters of Mesha's Inscription (c. 840 B.C.) and those of Zinjirli, near Aleppo, of about a century later, are practically identical—only the ם, for instance, being in the latter more curved at the top than in the former. In the Phoen. and Hebrew characters from the ninth to the first cent. B.C. (cols. 2–6) there is not any great change: the marked changes occur in the Aramaic types, from the eighth to the third cent. B.C.; and the earliest examples of the square Hebrew character (col. 14) are developed most immediately, not from the *Hebrew* series (cols. 3–6), but from the *Aramaic* series (cols. 11–13). It further appears from this Table that, of the 'final' characters, ך, ן, ף, ץ are really the older, more original forms of the letters in question: in the middle of a word, in cursive writing, the tail was curved round to the left, producing the medial forms ך, ן, ף, ץ; at the end of a word, where there was a natural break, the original long perpendicular line remained. The final ם, on the other hand, is not an original form: it arises from the later form of the ן being closed up on the left (see col. 14; and comp. Lidzbarski, Plate XLVI, II a, cf. XLV, cols. 20–25)¹.

From the immediate neighbourhood of Palestine an early example of the Aramaic transition-alphabet is afforded by an Inscription, consisting of a single word, found at 'Arāq el-Emīr ('Cliff of the Prince'), in the country of the ancient Ammonites, 9 miles NW. of Heshbon². Here (Jos. *Ant.* xii. 4. 11) Hyrcanus, grandson of Tobias, and great-nephew of the High Priest Onias II, being persecuted by his brothers, found himself a retreat among the hills (B.C. 183–176), where he built a stronghold, one feature of which consisted in a series of fifteen

¹ See, for further particulars on the gradual evolution of the square characters, Lidzbarski, p. 175 ff. (Phoenician), p. 183 ff. (older Heb.), p. 186 ff. (Aram.), pp. 189–192 (square Hebrew); and the three Tables at the end of his *Atlas*.

² See Socin's *Palästina u. Syrien* (in Baedeker's *Handbooks*), Route 10 (end); in more recent editions (revised by Benzinger), Route 17.

caves, in two tiers, hollowed out in the side of the rock¹. At the right hand of the entrance to two of the caves (Nos. 11 and 13 in the *Memoirs*) in the lower tier, on the smoothed surface of the rock beside No. 13 (Fig. 8), on the unsmoothed surface beside No. 11 (Fig. 9), stands the Inscription, in letters nearly eight inches high.

Fig. 8 (A).



(From No. 383 of the Photographs published by the Palestine Exploration Fund.)

Fig. 9 (B).

טוביה

(From the Facsimiles attached to Chwolson's *Corp. Inscr. Hebr.*, No. 1.)

From its position, the Inscription cannot well be earlier than the period when the caves were constructed, and may, of course, be later. It must be read טוביה². The transitional character of the alphabet appears in the approximations to the square type: in the ו without the right-hand upper stroke, in the ב open at the top, and in the י and ה approaching the type of Fig. 10. The ט, also, originally a cross

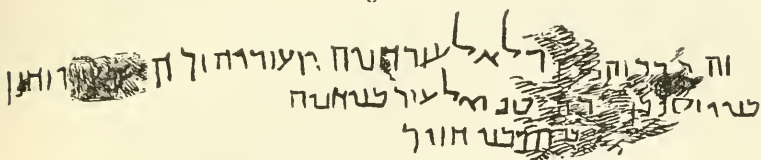
¹ See the view of the caves in the *Memoirs of the Survey of Eastern Palestine*, vol. i (1889), opposite p. 72; or in G. A. Smith's *Jerusalem* (1908), ii. 426 (also, p. 428, a photograph of the cave with the Inscription A), cf. p. 427 n.

² The reading has been disputed. De Vogüé (*Mélanges*, 1868, p. 162 f.), and Clermont-Ganneau (*Recherches in Palestine*, 1896, ii. 261), both of whom had seen and copied the Inscription, read it טוביה. On the other hand, the Photograph (Fig. 8), and the reproductions in the *Memoirs*, p. 76 f., and the Plate opposite p. 84, seemed to leave no doubt that the first letter was ע; and so ערביה was adopted in the first edition of the present work, and by Lidzbarski in 1898 (pp. 117, 190). It appears now, however, from the very complete descriptions in the *Publications of the Princeton Archaeological Expedition to Syria in 1904-5* [Division II (Ancient Architecture in Syria), § A (Southern Syria), Part i (Ammonitis), pp. 1-28 ('Arāq el-Amīr); Division III (Inscriptions), § A (Southern Syria), Part i (Ammonitis), pp. 1-7 (Hebrew Inscriptions of 'Arāq el-Amīr), by Enno Littmann], Div. III, § A, Pt. i, p. 2 (Photos. A and B), that (as stated above) there are in fact *two* inscriptions (cf. Smith, 427 n.), one (A) agreeing with Fig. 8, the other (B) agreeing with Fig. 9 (except that the circle of the ט should be closed at the top): the second can only be read טוביה, and this determines the reading of the first (in A there are no traces visible, any more than there are in the photograph from which Fig. 8 is taken, of a line, like that in B, drawn upwards from the left-hand upper-corner; but Littmann expresses it distinctly in his sketch of the inscription on the same page). Lidzbarski now accepts טוביה (*Ephem.* iii. 49).

enclosed in a circle, shews (in B) a modification, similar to that in Egyptian Aramaic and Palmyrene, and approximating to the square type.

The next Inscription is that of the Benê Ḥezir, above the entrance to the so-called Tomb of St. James, situated on the Mount of Olives, immediately opposite to the SE. angle of the Temple-area.

Fig. 10.



Inscription of the Benê Ḥezir.

(From Chwolson's *Corpus Inscriptionum Hebraicarum*, No. 6. Cf. *NSI*. No. 148 A.)

זה [ה]קבר והמש[ב]ב לאלעזר חניה יועזר יהודה שמעון יוחנן
בני יוסף בן . . . ב . . . [וליו]סף ואלעזר בני חניה
מבני תזיר . . .

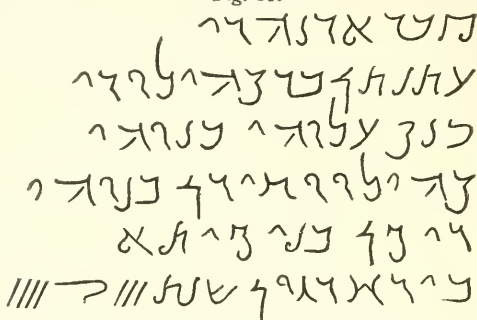
I. e. This is the tomb and the resting-place for Eleazar, Ḥanniah, Yo'ezer, Yehudah, Simeon, Yoḥanan, The sons of Yoseph, the son of [and for Yo]seph and Eleazar, the sons of Ḥanniah, . . . of the sons (i. e. family) of Ḥezir.

Here we observe *Hebrew* advancing towards the square character. A Ḥezir, ancestor of a priestly family, is mentioned 1 Ch. 24, 15: another Ḥezir, not a priest, but one of the chiefs of the people, is named Neh. 10, 21. The date of the Inscription is probably shortly before the Christian era. The advance towards the square character is very marked. Notice, for instance, the א, the ה, the ל, the ס, the ע, the ר; and the bar of the ה, higher up than in the Egyptian Aramaic. Notice also that by the turn to the left given to the lower part of the נ, when standing in the middle of a word, a *medial* and a *final* form of the letter are distinguished (as in יוחנן at the end of the first line): when י follows, this turn is regularly connected with it, giving rise to a ligature: the same happens with ב followed by נ. ו and ז are

scarcely distinguishable from one another. The first letters of line 3 are uncertain: they may perhaps be read as ביה¹

The ligature just spoken of is peculiarly common in the Palmyrene character. The Palmyrene Inscriptions² are written in a dialect of Aramaic³, and date from B.C. 9 onwards; the character differs from the square type only in calligraphical details. A specimen (Fig. 11) is given (= *NSI*. No. 141), for the sake of illustrating the tendency of Aramaic on the East, as well as on the West, of Palestine to advance in the direction of the square character:—

Fig. 11.



(From De Vogüé's *Syrie Centrale*, 1868, Plate V, No. 30*.)

קברא דנה די	I. e. This tomb is that of
עתנתן בר כהילו די	'Athinathan, son of Kohilu, which
בנו עלוהי בנוהי	built over him his sons
כהילו וחירן בנוהי	Kohilu and Hairan, his sons,
די מן בני מיטה	of (the family of) the children of Maitha,
בירח כנון שנת 304	in the month Kanun, in the year 304
[דגון is written כנון]	[Seleuc.=B.C. 9] ⁴ .

¹ Other Inscriptions (mostly fragmentary) from approximately the same period, may be seen in Chwolson's volume, Nos. 2 (תחם גזר *Boundary [Aram.] of Gezer*), 3, 4, 5 (Aram., from the Hauran), 7, 8, 9, 10. No. 5 is bilingual, and may be found also in De Vogüé, *Syrie Centrale*, p. 89: נפשה די חמרת די בנה: 'Οδαίναθος Ἀννήλου ᾠκοδόμησεν τὴν στήλην Χαμράτη τῇ αὐτοῦ γυναικί.

² See Cooke, *NSI*. pp. 263-340.

³ Which exhibits some noticeable affinities with the Aramaic of Ezra and Daniel: see Sachau, *ZDMG*. 1883, pp. 564-7; A. A. Bevan, *A Commentary on Daniel* (1892), pp. x, 37, 211 ff.; *LOT*.³ 504.

⁴ On the *Nabataean* Inscriptions, in which some of the letters, esp. כ, מ, ס,

In the following Inscription (= *NSI.* No. 148 B), from the lintel of a door, belonging to a ruined Synagogue at Kefr-Bir'im, a village a few miles NW. of Safed in Galilee, discovered by M. Renan in the course of his expedition in Palestine in 1863, the transition to the square character may be said to be accomplished: the date may be c. 300 A.D. (Renan), or somewhat earlier (Chwolson).

Fig. 12.

וְחוֹ שְׁלוֹם כִּכ קוֹסְחָה וּכְלָל כִּכ וְתוֹשָׁא לְוֹסָה
הַלְוִי בֶן לֵוִי עָשָׂה חֶחֶשׁ קוֹרְחָה תְּבָא בְּרַכָּה בְּמַעֲשֵׂיוֹ

(From Chwolson's *Corpus Inscriptionum Hebraicarum*¹, No. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה
הלוי בן לוי עשה השקוף הזה תבא ברכה במעשיו

I.e. May there be peace in this place, and in all the places of Israel! Yosah the Levite, son of Levi, made this lintel: may blessing come upon his works!

מַעֲשֵׂיו is evidently an error of the carver for מַעֲשֵׂיו: he first omitted the ש by accident, and then attached it at the end. Notice in this Inscription the close resemblance between ו and י, which in the Inscription of the Bēnē Ḥezir are distinguished by the turn to the left—a survival of the primitive form of the letter—at the top of the י; also that between כ and כ (cf. p. lxvii), as well as the final ם. Notice also the regular *plena scriptio*. The resemblance of יהוה to וְחוֹ (p. iii) in a character such as this will be evident.

In conclusion, a specimen is given (Plate VI) of a complete Phoenician Inscription (= *NSI.* No. 4), which may serve as an example of the style, as regards character and general appearance, in which the autographs of the Old Testament must have been written. The Inscription was found at Zidon in 1887, engraved on the base of a sarcophagus of black basalt, of Egyptian workmanship, and bearing

and ץ approach closely to the square characters, see Cooke, *NSI.* p. 214 ff., and, for the characters, Plate XIV, Lidzb. Plate XLV.

¹ In the original the Inscription is in one line: it is divided here merely for convenience. See Photograph No. 459 of the Palestine Exploration Fund.

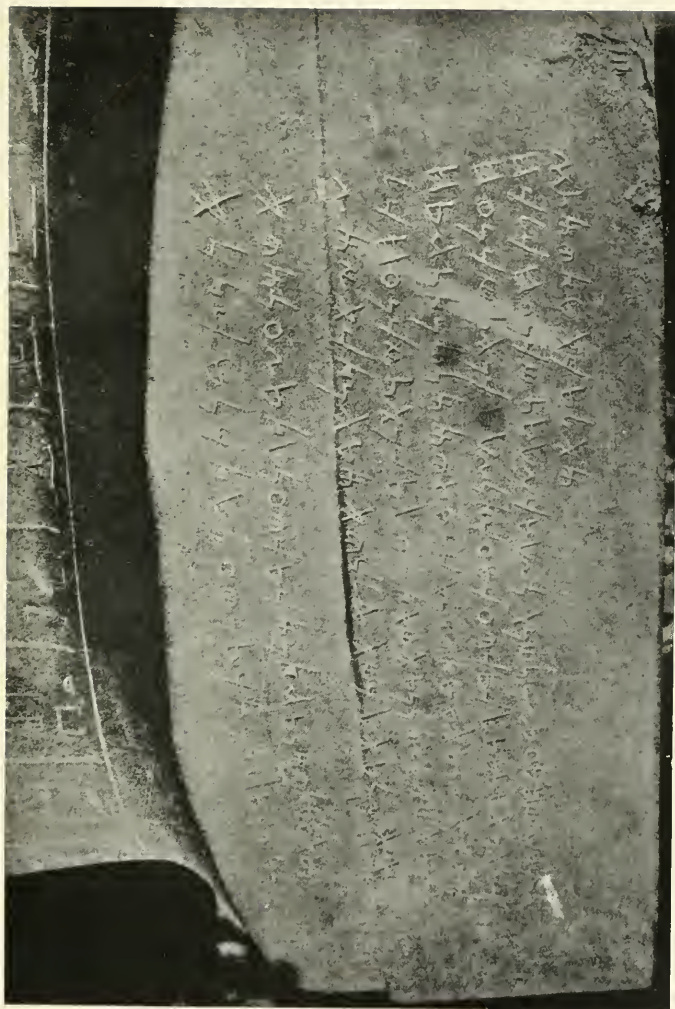
in front a hieroglyphic Inscription, designed no doubt originally for use in Egypt, but diverted from its original purpose and taken to Phoenicia in order to receive the remains of a Phoenician prince. The contents of the hieroglyphic Inscription bear no relation to those of the Phoenician one. Transliterated into square characters, the latter reads as follows:—

- 1 אנך תבנת כהן עשתרת מלך צדנם בן
- 2 אשמנעזר כהן עשתרת מלך צדנם שכב בארן
- 3 ז מי את כל אדם אש תפק אית הארן ז אל אל ת
- 4 פתח עלתי ואל תרגון כ אי אדלן כסף אי אדלן
- 5 חרין וכל מנם משר בלת אנך שכב בארן ז אל אל תפת
- 6 ה עלתי ואל תרגון ב תעבת עשתרת הדבר הא ואם פת
- 7 ה תפתח עלתי ורגו תרגון אל י[כ]ן ל[ך] זרע בחים תחת שם
- 8 ש ומשכב את רפאם

- I. e. 1. I Tabnith, priest of 'Ashtart, king of the Zidonians, son
 2. of Eshmun'āzār, priest of 'Ashtart, king of the Zidonians, lie in this coffin :
 3. whoever thou art, (even) any man, that bringest forth this coffin, do not
 4. open my sepulchral chamber, and disquiet me not ; for there is no image of silver, there is no image of
 5. gold, nor any jewels of? : only myself am lying in this coffin ; do not o-
 6. -pen my sepulchral chamber, and disquiet me not ; for such an act is an abomination unto 'Ashtart ; and if thou at all
 7. openest my chamber, or disquietest me at all, mayest thou have no seed among the living under the su-
 8. -n, or resting-place with the Shades.

The Tabnith who speaks is the father of the Eshmun'azar (II) whose long and interesting funereal Inscription ¹ (22 lines) was found in 1855 on the site of the ancient necropolis of Zidon, and who describes himself (lines 13-15), as son of Tabnith, king of the Zidonians, and of Amm'ashtart, priestess of 'Ashtart, and grandson

¹ It may be found in M. A. Levy's *Phönizische Studien*, i. (1856) ; in Schröder's *Die Phön. Sprache* (1869), p. 224, with Plate I ; *CIS.* I. i. No. 3 (with facsimiles) ; and elsewhere : most recently in Cooke, *NSI.* No. 5 (with facsimile, Plate I).



INSCRIPTION OF TABNITH, KING OF ZIDON

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of Eshmun'azar (I), who is mentioned here as Tabnith's father. From the style of the Egyptian ornamentation displayed both by the sarcophagus of Tabnith, and also by the related sarcophagus of Eshmun'azar II, it is concluded that the date of the Inscription is not earlier than the fourth cent. B.C.; and as upon other grounds it cannot be much later than this, it may be plausibly assigned to c. 300 B.C.¹ The Inscription is of value to the Hebrew student, not only on account of its palaeographical interest, but also on account of the illustration which it affords of the language and ideas of the Old Testament.

1. אנך occurs frequently in Phoenician Inscriptions: it was pronounced probably אַנְך (Schröder, *Phön. Spr.*, p. 143): a final vowel is often not represented in Phoenician orthography: comp. below תרגון, כ, ז. On the pronunciation 'Ashtart', see p. 62.

2. אַרן of a coffin, or mummy-case, as Gen. 50, 26.

3. ז, i.e. י (Heb. יָה). So regularly, as *NSI.* 9, 3 ז השער this gate; 19, 1 מצבת ז this pillar; 42, 3 (the sacrificial table from Marseilles) ז המשאת this payment; *CIS.* I. i. 88, 4 ז המפקד (cf. Cooke, p. 26). Observe that ז (unlike the Heb. זֶה) is without the article, although the accompanying noun has it: pronounce, therefore, here יַאֲרֶן (not יַאֲרֶן), as line 3 הארן ז.—With מי את וג' cf. *NSI.* 64, 5–6. 65, 8: אדם כל is, however, somewhat awkward. Renan, observing that in Eshmun'azar's Inscription there occurs twice the similarly worded phrase, line 4 קנמי את כל ממלכת וכל אדם אל יפתח אית משכב ז, line 20 קנמי את כל ממלכת וכל אדם אל יפתח עלתי, suggests that מי is an error of the stone-cutter for קנמי, which is supposed, on the strength of a statement in the Mishnah, *Gittin* 4, 7 מעשה בצידון באחר שאמר) קונם לאשתו קונם אם איני מנרשך 'A curse (upon me), if I do not divorce thee!'), to have been a Phoenician formula of imprecation (see further Cooke, p. 34). Render in this case, then: 'My curse (be) with every man, whosoever

¹ Ph. Berger in the *Revue Archéologique*, Juillet 1887, p. 7.

² So אַל these (p. 34 note), in accordance with the dissyllabic form found in the Semitic languages generally, was pronounced in all probability אַל (in the *Poenulus* v. 1, 9 written *ily*; in an Inscr. from N. Africa, *ZDMG.* xxix. 240, אַל: Lidzbarski, p. 264^b). Comp. Cooke, *NSI.* p. 26.

thou art, that bringest forth,' etc.—אִש, the Phoenician form of the relative, occurring constantly in the Inscriptions, to be pronounced probably *ish* or *esh*, if not rather as a dissyllable אִשִּׁי¹. תַּפֶּק prob. תַּפֶּק or תַּפֶּק; cf. Aram. נַפֶּק to *go forth*, אַפֶּק to *bring forth*, or Heb. הִפִּיק (Is. 58, 10).—אִית=Heb. אֵת, the mark of the accus.: for the vocalization, cf. Arab. اِثًا.

4. עלתי: comp. in Eshmun'azar's Inscription (*NSI*. 5), lines 5–6 כל ארם אל יפתח עלתי ואל יער nec supraedificent lecto huic cameram lecti alterius, 10, and 20–21 תַּרְגִּיזֵן, comp. תַּרְגִּיזֵן used of *disquieting* the spirits of the dead in 1 S. 28, 15. Is. 14, 16.—כ i. e. כִּי (פִּי), as often (Schröd. p. 218 f.; Lidzbarski, p. 295): e. g. *CIS*. 2, 12. 13 אַנֶּךְ=כ אֶנֶךְ.—אי not: cf. p. 49 note.—אדלן, probably the Greek εἰδωλον.

5. מרקע, the usual Phoenician word for *gold* (*NSI*. 3, 5; 24, 1 מרקע נִסֶּךְ the plating of gold; 33, 3. 5; *CIS*. 327, 4–5 מִרְקָן the *goldsmith*); in Hebrew confined to poetry.—מָאֵן prob.=Aram. מָאֵן, pl. מְאֵנִין, מְאֵנִיָּא.—בִּלְתִּי=בלת.

6. תועבת הדבר הא: comp. the very similar use of תועבת יהוה in Dt. (7, 25 אלהיך הוא 17, 1. 18, 12. 22, 5. 23, 19. 25, 16. 27, 15) and Pr. (3, 32. 11, 20. 12, 22 al.).—הדבר הא, without the art., as above: so *CIS*. 2, 22 הממלכת הא that kingdom; 166, b 4 הלהם הא. On the orthography of הא, see below, p. xxxi.

7. רָגֵנוּ תַּרְגִּיזֵן, with the inf. *Qal*, according to the scheme noticed on II 20, 18.—יֵכֶן, i. e. יֵכֶן, impf. from פִּינָן (see p. 285 footnote; *NSI*. Index, p. 369; and the Glossary in Lidzbarski, p. 294). Cf. *NSI*. 42, 13 יֵכֶן לכהנם=Heb. יהיה לכהנים.—יָרַע פִּתִּים: comp. the corresponding imprecation in Eshmun'azar's Inscription, lines 8–9 ואל יכן and let him (them) not have son or seed in his (their) stead; 11–12 ותרשש שמש ותרשש שמש (their) stead; 11–12 (see Is. 37, 31).

8. ואל יכן לם משכב את רפאם: comp. *ib.* line 8 ומשכב את רפאם of a resting-place in the underworld, as Ez. 32, 25: the רפאים as Is. 14, 9. 26, 14. 19. ψ. 88, 11. Pr. 2, 18. 9, 18. 21, 16. Job 26, 5†².

¹ In the *Poenulus* of Plautus represented by *si* (V. 1, 1. 4. 6. 8), and *ass* (V. 2, 56 *assamar* = אִשְׁמָר). Comp. Schröder, pp. 162–6.

² For further information on the subject of the Phoenician language and Phoenician Inscriptions, the reader is referred to M. A. Levy, *Phönizische Studien* in

§ 2. Early Hebrew Orthography.

Having determined the nature of the old Hebrew character, we have next to consider the nature of the old Hebrew orthography. Did this differ from that which we find in modern printed texts? and if so, in what respects?

1. *Division of words.* In the Inscription of Mesha' and in the Siloam Inscription the words are separated by a point, but in Inscriptions on gems and coins and in Phoenician Inscriptions generally (see e.g. Plate VI) separations between words are not marked¹. Whether they were marked (either by points or spaces) in the autographs of the OT. cannot be determined with certainty: if they were,

4 Parts, Breslau, 1856-70; Schröder, *Die Phönizische Sprache*, Halle, 1869; the *Corpus Inscriptionum Semiticarum*, Tom. I (where the Bibliography relating to each Inscription is specified in full); Cooke, *NSI.* pp. 18-158; and Lidzbarski, *Nordsem. Inscr.* pp. 4-83. 493-499 (Bibliography [to 1898]), 204-388, 500-504 (Glossary), 389-412 (synopsis of grammatical forms, etc.). The best treatment of the relation of Phoenician to Hebrew is to be found in the Essay of Stade in the *Morgenländische Forschungen* (Leipzig, 1875), pp. 179-232. All these authorities may, however, in greater or less degree, be supplemented from Inscriptions that have been discovered more recently, and for which search must be made (chiefly) in the *Répertoire d'Épigraphie Sémitique* (from 1900), a supplement, appearing from time to time, to the *CIS.*, and in Lidzbarski's *Ephemeris für Semitische Epigraphik* (from 1902), with Glossaries at the end of each volume.

For further details respecting the history of the West-Semitic alphabets generally, and of the Hebrew alphabet in particular (in addition to the works of Levy, Chwolson, Madden, Berger, and Lidzbarski, mentioned above), reference may be made to Lenormant, *Essai sur la propagation de l'Alph. Phénicien dans l'anc. monde*, 1872-3; Stade's *Lehrbuch*, pp. 23-34; Wellhausen's edition of Bleek's *Einleitung*, ed. 1878, p. 626 ff.; ed. 1886, p. 580 ff.; De Vogüé, *Mélanges d'Archéologie Orientale* (1868), especially pp. 141-178, 'L'Alphabet Araméen et l'Alphabet Hébraïque'; Isaac Taylor's *History of the Alphabet*, Chaps. IV, V; S. A. Cook's study, mentioned above (p. x), in the *PEFQS.* 1909, pp. 284-309; the other Facsimiles of Semitic Inscriptions contained in the Palaeographical Society's Volume; Euting's *Nabatäische Inschriften* (1885); the Plates in the *Corpus Inscriptionum Semiticarum*; and Neubauer's *Facsimiles of Hebrew Manuscripts, with Transcriptions*, Oxford, 1886.

¹ In many of the older Aramaic Inscriptions also the words are separated by a point: in the Papyri they are usually separated by a space. See further Lidzb., p. 202 f. A perpendicular line, seemingly a clause-separator, occurs twice in the Gezer Inscription (ll. 1. 2).

some irregularity and neglect must have been shewn in the observance of them: for the existing MT. contains instances of almost certainly incorrect division of words (*a*); and the LXX frequently presuppose a different division from that in MT. (*b*), which (whether right or wrong) could scarcely have arisen had the separation of words been marked distinctly. It is probable, however, that before the Massoretic text was definitely fixed, the division of words had been generally established, and the distinction made between the medial and final forms of כ, מ, נ, פ, צ (above, p. xix): for the Massorites, instead of altering *in the text* what they view as a wrong division of words, leave the text as it is, and only direct the *reader* to substitute the correct division; this implies that at the time when notes such as those referred to were added, the division of words found in the **כתיב** was regarded as definitely settled (*c*).

(*a*) Gen. 49, 19–20 מאשר עקב: אָשֶׁר leg. עֶקֶבָם.

2 S. 21, 1 ואל־בית הרמים l. ואל־בית רמים.

Is. 17, 6 בסעפי הפריה l. בסעפיה פריה.

Jer. 15, 10 כלה מקללני (a grammatical *monstrum*) l. בְּלִלָם קִלְלֵנִי.

22, 14 וקרע לו חלונִי וקפִּין (another grammatical anomaly)

l. וקרע לו חלונִי קפִּין.

23, 33 אֶתֶם הַמִּשָּׂא l. אֶתֶם־מֵה־מִּשָּׂא (so LXX, Vulg.).

Ez. 43, 13 וחיק האמה l. וחיק אֶמָּה.

Hos. 6, 5 יצא: וּמִשְׁפָּטִי כְּאוֹר יֵצֵא: l. וּמִשְׁפָּטִי אֹר יֵצֵא: (so LXX, Pesh.

Targ.).

ψ. 25, 17 הִרְחִיבוּ הַצִּילָנִי l. הִרְחִיבוּ הַצִּילָנִי (see the Commentators).

42, 6–7 אלהי: יִשׁוּעוֹת פָּנִי וְאֱלֹהֵי: l. יִשׁוּעוֹת פָּנִי: אֱלֹהֵי: (so LXX, Pesh.:

comp. v. 12. ψ. 43, 5).

73, 4 לָמוֹתָם l. לָמוֹתָם (so Ew. Hitz. Del. etc.).

(*b*) Nu. 24, 22 עֲרֹמָה: קָלוֹν νειοσσιὰ πανουργίας= עֲרֹמָה.

1 S. 1, 1 בן־צוף: ἐν Νασειβ= בְּנִצֵּיב.

14, 21 סביב וגם המה: ἀνεστράφησαν καὶ αὐτοὶ= סָבִיבוּ גַם הֵמָּה.

20, 40 הביא: πορεύουσιν, εἰσελθε= לָבָה הָבִיא.

1 Ch. 17, 10^b ואנדר־לך: καὶ ἀντιῆσθε σε= וְאַנְדֵּרְךָ.

Jer. 5, 6 זאב ער־בית: λύκος ἕως τῶν οἰκῶν= זֶאֱבִיב עֵרֶבֶת.

9, 4 end=5 מרמה: οὐδὲ: (οὐ) διέλιπον τοῦ ἐπι-

στρέψαι. τόκος ἐπὶ τόκῳ= תָּף בְּתוֹךְ תָּף.

13, 25 מנת־מדיך מאתי : *μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ*=מנת
מְרִיכֶם אִתִּי.

17, 11 עשה עֲשֹׂרָו לא : *ποιῶν πλοῦτον αὐτοῦ οὐ*=עשה עֲשֹׂרָו ולא 17.

31, 8 בָּם עֹרָר : *ἐν ἑορτῇ*=במועד.

46, 15 מרוע נסחף : *διὰ τί ἔφυγεν (ἀπὸ σοῦ) ὁ Ἄπις*==מרוע
נס חף.

Hos. 11, 2 מפניהם : *ἐκ προσώπου μου· αὐτοὶ*=מִפְּנֵי הֵם.

Zeph. 3, 19 את־כל־מעניך : *ἐν σοὶ ἔνεκεν σοῦ* (as though אֶתָּךְ
(לְמַעַן)).

Zech. 11, 7 לָבֵן עֲנִי : *εἰς τὴν Χαναανίτιν*=לכנעני.

ψ. 4, 3 כבדי לִבָּ למה : *βαρυκάρδιοι ; ἵνα τί*=כבדי לִבָּ למה 3.

44, 5 אֱלֹהִים צוה : *ὁ Θεός μου, ὁ ἐντελλόμενος*=אֱלֹהִי מְצִיָּה.

106, 7 עֲלֵי־ם : *ἀναβαίνοντες*=עֲלֵי־ם.

Pr. 13, 14 ממוקש ימות : *ὑπὸ παγίδος θανέῃται*=ממוקש ימות.

14, 7 ובלִי רַעַת : *ὅπλα δὲ αἰσθήσεως*=וּבְלִי רַעַת.

27, 9 ומת־קָרְעָה נפֶשׁ : *καταρρήγνυται δὲ ὑπὸ συμπτω-*
μάτων ψυχῇ=וּמִתְקָרְעָה נֶפֶשׁ.

Job 40, 19 (LXX 14) העשו יגש חרבו : *πεποιημένον ἐγκαταπαί-*
ξεσθαι=הָעֲשׂוּי לְשִׁחָה־בִּו (ψ. 104, 26).

See also ψ. 76, 7. Jer. 6, 9. 23, cited below, pp. lxv, lxvi; Gen.
28, 19 Ουλαμμavs (for וואלם לו). Jud. 18, 29 Ουλαμαιs (for וואלם ליש);
and the notes on I 1, 24. 2, 13. 21, 7.

(c) a Jer. 6, 29 קרי מאש תם : מאשתם.

ψ. 55, 16 יִשִּׁי מָוֶת : ישימות.

Job 38, 1 ק' מֶן הַפְּעָרָה : מנהסערה.

40, 6 ק' מֶן סַעְרָה : מנסערה.

Neh. 2, 13 ק' הם פרוצים : המפרוצים.

1 Ch. 9, 4 ק' בן בְּנֵי מֶן בני פרץ : בן בנימן בני פרץ.

β La. 4, 3 ק' פִּיעָנִים : כי ענים.

2 Ch. 34, 6 ק' בְּחֶרֶב־בְּתִיָּהם : בחר בתיהם.

γ 2 S. 5, 2 ק' היית המוציא והמבי : הייתה מוציא והמבי.

21, 12 ק' שָׁמָּה פלשתיים : שם הפלשתים.

Ez. 42, 9 ק' ומתחת הלשכות האלה : ומתחתה לשכות האלה.

Job 38, 12 ק' יִדְעָתָה הַשָּׁחַר מְקוֹמוֹ : ידעתה שחר מקומו.

Ezra 4, 12 ק' וְיִשְׁרָאֵל שְׂכָלִילוֹ : ושורי אשבִּלִּילוֹ.

However, as the need of a re-division of words is *comparatively* unfrequent, it may perhaps be inferred that in old Hebrew MSS. the divisions between words were not regularly unmarked¹.

2. The *plena scriptio* was rare. Thus in Mesha's Inscription the י of the plural is regularly not expressed (line 2 שלשן *thirty*: 4 השלכן (p. lxxxix); 5 ימן רבן, i.e. ימן רבן *many days*; 16 גברן, i.e. גברן *men*): we have also 10. 13. 20 אש 11 קר for what in MT. would be איש, קר: further (attaching the points, to avoid repetition) 1 מואב, 4 השעני *saved me*, 27 הרם, בנתי: and even 23. 27. 30 בתה 7, בתה 7, for ביתה, ביתה (once 25 בפיתה); the *duals*, 15 הצהרם (in MT. הצהרים), 20 מאתן *two hundred*, 30 בת רבלתן (Jer. 48, 22 בית דבלתים), 31 חורנן (Isa. 15, 5 חרונים). Even א is sometimes omitted, not merely in ואהזה 11. 20 (i.e. ואהזה, ואהזה), 24 ואמר (ואמר), where the radical א following the prefix of 1 ps. sg. of the imperfect is dispensed with as in Hebrew, but in רשה 20 = ראשה *its chief(s)*.

Similarly in the Siloam Inscription we find 2. 4 אש (i.e. איש), 2 אמת (i.e. אמת), 3 בצר (בצר), 4. 6 החצבם (החצבם), 6 הצר (הצר); and even (where the י is radical) 2 קל (so rarely in MT.: usually קול), 3 בים (i.e. בים—never ים in MT.). We find, however, beside these 'defective' forms 1. 2 בעור (בעור), 5 המוצא, and 6 ראש.

Perhaps the most remarkable case of the *defectiva scriptio* is that of the pron. of 3 *sing.*, which is twice on Mesha's Inscription (in the masculine) written הא (6 ויאמר גם הא 27; כי הרם הא 27). In Phoenician Inscriptions, the same orthography is found regularly with *both* genders²: it appears, therefore, that, while הא was all that was written, the context was regarded as a sufficient guide to enable the reader to pronounce it correctly *hu'* or *hi'*, according as the reference was to a masc. or fem. antecedent. (The alternative supposition that *hu'* was used for both genders, is excluded by the fact that *all* other Semitic languages have a feminine with *yod*, which obliges us to

¹ Comp. further (with reserve) Perles, *Analekten* (1895), p. 35 ff.

² Cooke, *ASI.* 3, 9 מלך צדק הא he was a just king, 13 מלאכת הא that work; 5, 10 אדם הא that man, 11 ממלכת הא that kingdom; 27, 2 (254 B. C.) and *CIS.* I. i. 94, 2 שנת הא that year; *ASI.* 44, b 4 הלחם הא; and in the Inscription of Tabnith (p. xxiv), line 6. See Lidzbarski, p. 257.

suppose that the double form was already possessed by the ancestors of the different Semitic nations when they still lived together in a common home¹.)

It may be inferred that the *plena scriptio* was introduced gradually, though, so far as א is concerned, the instances of its omission, where it is required by the etymology, are so exceptional, that it was probably in use, as a rule, from the beginning. In the case of ו and י there is abundant evidence that the LXX translated from MSS., in which it was not yet generally introduced; for in passages where it is found in MT. they constantly do not recognize it. Thus, to take but a few examples out of many —

1 S. 12, 7 י"י כל צדקות י"י : את : τὴν πᾶσαν δικαιοσύνην K. = צִדְקַת י"י.

8 וישיבום : καὶ κατώκισεν αὐτοὺς = וישיבם.

18, 27 וימלאום : A, Luc. καὶ ἐπλήρωσεν αὐτὰς = וימלאום.

19, 5 ראת : (πᾶς Ἰσραηλ) εἶδον = רָאָת or רָאָת (construction as 17, 21).

20, 26 end טהור : καθαρίσται = טָהַר.

21, 14 (13 LXX) ויורר : κατέρρει = וַיִּרֶד.

23, 25 סלע המחלקות : πέτρα ἡ μερισθείσα = סֶלַע הַמַּחֲלָקֶת.

27, 8 הנה ישובת הארץ : ἰδοὺ ἡ γῆ κατωκίετο = הִנֵּה יִשָּׁבֶת הָאָרֶץ.

2 S. 7, 1 הניחלו : κατεκληρονόμησεν αὐτὸν = הִנֵּחֵלוּ.

Jer. 6, 15 יפלו בנפלים : πεσοῦνται ἐν τῇ πτώσει αὐτῶν = יִפְּלוּ בְּנִפְלָם.

23 כאיש למלחמה : ὡς πῦρ (פָּאִיִּשׁ) εἰς πόλεμον.

29 ורעם לא נמך : πονηρία αὐτῶν οὐκ ἐτάκη = וְרֵעַם לֹא נִמְךְ.

12, 15 והשיבתים : καὶ κατοικίῳ αὐτοὺς = וְהַשִּׁבְתִּים.

17, 25 ובסוסים : καὶ ἵπποις αὐτῶν = וּבִסּוּסִים.

32 (39), 5 ילך : ἐισελεύσεται = יֵלֶךְ (את being disregarded).

50 (27), 16 זורע : σπέρμα = זֶרַע (in spite of the parallel κατέχοντα δρέπανον).

51 (28), 59 מנוחה : ἄρχων δώρων = מְנַחָה שֵׁר.

¹ The view formerly held that the epicene הוּא was an archaism in Hebrew, cannot, in the light of these facts, be any longer sustained: Hebrew must have possessed the double form from the beginning. Cf. Nöldeke, *ZDMG.* 1866, p. 458 f.; 1878, p. 594; Delitzsch, *Comm. on Genesis* (Engl. Tr.), i. pp. 42 f., 50; Wright, *Comparative Grammar of the Semitic Languages* (1890), p. 104.

Ezek. 7, 24 נאון עזים : τὸ φρύαγμα τῆς ἰσχύος αὐτῶν = נאון עזים (comp. 24, 21).

13, 13 רוח סערות : πνοὴν ἐξαίρουσαν = רוח סערות.

42, 16-17 (similarly 17-18) מדר : סביב : καὶ ἐπέστρεψε . . . καὶ διεμέτρησε i.e. מדר קבב (so most moderns: comp. v. 19 MT.).

ψ. 5 title אלה הנחלת : ὑπὲρ τῆς κληρονομώσης = אלה הנחלת.

58, 12 שפטים : ὁ κρίνων αὐτοὺς = שפטים.

104, 17 ברושים : ἡγείται αὐτῶν = בראשם.

107, 17 אולים : ἀντελάβετο αὐτῶν = אולים or אילים¹.

Job 19, 18 עוילים : εἰς τὸν αἰῶνα = עולם².

3. The suffix of 3 sg. masc. was written ה- instead of ו-, as is normally the case in MT. The original form of this suffix was וה-, as seen still in פיהו, and in derivatives of ל"ה verbs as מִשְׁהוּ, מִכְהוּ, etc.: also in such verbal forms as שִׁלְחָהוּ, אֶכְלָהוּ, נִתְתִּיָּהוּ, עֲבַרְנָהוּ, תִּנְהוּ, אֶהְבֵּתָהוּ, יִבְרַכְנָהוּ (Stade, §§ 345, 628), and the form -*hu* is used regularly in Arabic; but in the majority of cases a contraction takes place, the aspirate being rejected, and *a-hu*, for instance, becoming first *au* and ultimately *δ*. At first, however, the orthography was not altered, ה- remained, though it followed the *δ*, and in fact was only a sign of the final long vowel: in the end, however, ו- was mostly substituted for it. Mesha' still writes uniformly ה-; e.g. (adding the points) בָּנָה, בָּבָה, וַיִּנְרֹשָׁה, etc.: on the Siloam Inscription, on the contrary, the examples which occur, viz. רָעו thrice, have ו-. In MT., though in the vast majority of cases the contracted suffix is written ו-, there occur a number of instances in which ה- has been suffered to remain, testifying (in the light of the cognate dialects) to a previous general prevalence of this form: viz. Gen. 9, 21. 12, 8. 13, 3. 35, 21 אָהֵל; 49, 11 עִירָה and סוּתָה; Ex. 22, 4 בַּעִירָה; 26 כְּסוּתָה; Ex. 32, 17 בָּרַעָה; 25 בָּרַעָה; Lev. 23, 13 נִסְכָּה; Nu. 10, 36

¹ As though from a verb אול or איל: cf. ψ. 22, 1 אילת *ἀντίληψις*; 20 אילותי *βοήθειά μου*; 88, 5 אין איל *ἔβοήθητος*; Syr. ܐܝܢ ܐܝܠ *help, succour*, Ephr. i. 398 al.

² Yet in some cases the *plena scriptio* must have been in use: Jud. 9, 37 ירדים *καταβαίνων κατὰ θάλασσαν* (ירד ים); Jer. 22, 20 מעברים *εἰς τὸ πέραν τῆς θαλάσσης* (מעבר ים).

וּבְנָחָה; 23, 8 קִבָּה; Dt. 34, 7 לָחָה; Jos. 11, 16 וַיִּשְׁפֹּלְתָה; Jud. 9, 49 שׁוֹכָה; 2 Ki. 6, 10 הוֹחִירָה; 9, 25 נִשְׁלָטָה; 19, 23 קִצָּה (Is. 37, 24 קִצּוֹ); 20, 13 (=Is. 39, 2) נִכְלָתָה; Jer. 2, 3 תְּבוּאָתָה; 17, 24 בָּה; 22, 18^b הִרָה; Ez. 12, 14 עֲוִירָה; 31, 18. 32, 31. 32. 39, 11 all הִמוֹנָה; 48, 8 (so 𐤁, Kittel, but not Baer and Ginsburg). 15 *end*. 21 *end* תְּבוּאָתָה; 18 תְּבוּאָתָה; Hab. 3, 4 עֲוִה; ψ. 10, 9. 27, 5 בִּסְכָּה; 42, 9 שִׁירָה; Dan. 11, 10 מְעִזָּה; and the eighteen (seventeen) cases of בִּלְה quoted on II 2, 9¹. The non-recognition of this form of the suffix has sometimes, as in 1 S. 14, 27 (see note). 2 S. 21, 1 (see note). Is. 30, 33 (rd. מְרִרָתָה). Ez. 43, 13 (see p. xxviii), led to error in MT. Comp. also Gen. 49, 10 in the Versions (שִׁלָּה). The retention of the form in the instances cited is probably due to accident: it cannot be said to occur more frequently in passages that are (presumably) ancient than in others; thus in Gen. 49 and Ex. 22 there are numerous cases of the usual form in ה-, in other ancient passages there are no occurrences of ה- whatever².

§ 3. *The Chief Ancient Versions of the Old Testament.*

It does not lie within the compass of the present work to give a complete account of the different Ancient Versions of the Old Testament: it will suffice if enough be said to illustrate their general character and relation to one another, so far as the Books of Samuel

¹ ה- occurs also in ה[שִׁנִּי] and בָּה in the Nash Papyrus, containing the Decalogue and Dt. 6, 4 f. (2 cent. A.D.): see S. A. Cook, *PSBA*. 1903, 34 ff., or (briefly) my *Exodus*, p. 417.

² I do not stop to shew in detail that ancient Hebrew MSS. were *unpointed*. That they were unpointed is (1) probable, from the analogy of all ancient Semitic writing, which has come down to us in its original form (Moabitic, Aramaic, Phœnician, Hebrew Inscriptions); (2) certain, (a) from the *very numerous* renderings of the Ancient Versions, presupposing a different vocalization from that of the Massoretic text, which it cannot reasonably be supposed that the translators would have adopted had they had pointed texts before them; (b) from the silence of the Talmud and Jerome as regards any system of punctuation, which, when it is considered that passages are frequently *discussed*, and alternative renderings and pronunciations compared, both by the Rabbis and by Jerome, is more than would be credible, had Hebrew MSS. in their day been provided with points. (On Jerome, particulars may be found in Nowack's monograph [p. liii n. 4], p. 43 ff.) The system of points must have been introduced during the sixth and seventh cent. A.D.—a period of which the literary history is unfortunately shrouded in obscurity, which even the pedigree of Aaron Ben-Asher, brought to light by the Crimean MSS. (Strack, in the art. cited p. xxxiv n. 4, pp. 610-613), does not enable us to pierce.

are concerned, and to establish the principles upon which they may be used for purposes of textual criticism¹.

The special value of the Ancient Versions consists in the fact that they represent MSS. very much earlier than any Hebrew MSS. at present extant, and belonging in some cases to different recensions. The majority of Hebrew MSS. are of the twelfth to the sixteenth centuries². Very few are earlier: the earliest of which the date is known with certainty being the MS. of the Latter Prophets, now at St. Petersburg, which bears a date=A.D. 916³. This MS., though it differs from the great majority of Hebrew MSS. by exhibiting (like others acquired within the last half-century from the East⁴) the super-linear system of points and accents, does not contain a substantially different text. In fact, so soon as we pass beyond the recognized variants known as the *Qrē's*, the variations exhibited by extant Hebrew MSS. are slight; in other words, *all MSS. belong to the same recension, and are descended from the same imperfect archetype*⁵. Existing MSS. all represent what is termed the *Massoretic text*⁶. That this text,

¹ For fuller information on the subject of the following pages, see generally (where special monographs are not referred to) Wellhausen's edition of Bleek's *Einleitung*, ed. 4, 1878, p. 571 ff., or ed. 5, 1886, p. 523 ff., with the references. Comp. Burkitt's art. TEXT AND VERSIONS (OT.) in *EB.* iv, col. 5011 ff.

² Comp. Strack's art. TEXT OF THE OT. in *DB.* iv, p. 727 ff.

³ Published in facsimile with Prolegomena by H. L. Strack, *Codex Babylonicus Petropolitanus* (St. Petersburg, 1876). Another relatively ancient MS. is the Reuchlin Codex of the Prophets at Carlsruhe (A. D. 1105), De Rossi's 154, the facsimile of a page of which may be seen in Stade's *Gesch. Isr.* i. p. 32, or in the Palaeogr. Society's Volume, Pl. LXXVII. Ginsburg (*Introd. to the Heb. Bible*, 1897, p. 475 ff.) describes a MS. (Brit. Mus. Or. 4445), which he assigns to c. A.D. 830.

⁴ On these MSS. see Strack in the *Zeitschr. für Luth. Theol. u. Kirche*, 1875, p. 603 ff., and Wickes, *Hebrew Prose Accents*, App. ii. p. 142 ff., with the references.

⁵ Comp. Olshausen, *Die Psalmen* (1853), p. 17 ff.; Lagarde, *Proverbiën*, p. 2; and the note in Stade, *ZATW.* iv. 303.

⁶ The variations exhibited by existing MSS. have been most completely collated by Kennicott, *V. T. c. Var. Lect.* 1776, 1780; and De Rossi, *Variae Lectiones V. T.*, 1784-98. But for assistance in recovering the genuine text of the passages—which are not few—in the Hebrew Bible, which bear the marks of corruption upon their face, one consults these monumental works in vain. And how little is to be gained for the same end from the MSS. discovered since De Rossi's day, may be learnt from Cornill's collation of the MS. of A. D. 916, for Ezekiel, *Das Buch des Propheten Ezechiel* (1886), p. 8 f. Baer's editions of the text of different parts of the OT. (the whole, except Ex.-Dt.) are valuable as exhibiting the *Massoretic text* in

however, does not reproduce the autographs of the OT. in their original integrity becomes manifest, as soon as it is examined with sufficient care and minuteness. It is true, since the rise of the school called the *Massorites* in the seventh and eighth centuries, and probably for parts of the Old Testament, especially the Law, from a considerably earlier date, the Jews displayed a scrupulous fidelity in the preservation and correct transmission of their sacred books: but nothing is more certain than that the period during which this care was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament. The Jews, when it was too late to repair by this means the mischief that had been done, proceeded to guard their sacred books with extraordinary care, with the result that corrupt readings were simply perpetuated, being placed by them (of course, unconsciously) on precisely the same footing as the genuine text, and invested with a fictitious semblance of originality. Opinions may differ, and, as our data for arriving at a decision are often imperfect, cannot but be expected to differ, as to the *extent* of corruption in the Massoretic text: but of the fact, there can be no question. The proof, as was shewn by Professor Kirkpatrick in a paper read at the Church Congress at Portsmouth, 1885 (*Guardian*, Oct. 7, p. 1478; comp. *The Psalms*, in the *Cambridge Bible*, p. lxvi), is to be found, stated briefly, in the following facts: (1) There are passages in which the text, as it stands, cannot be translated without violence to the laws of grammar, or is irreconcilable with the context or with other passages; (2) parallel passages (especially parallel lists of names) found in more than one

what is deemed by its editor to be its best attested form; but they are naturally of no service to those whose object it is *to get behind the Massoretic tradition*, for the purpose of obtaining a text that is purer and more original. The same may be said of Ginsburg's *Hebrew Bible*: this exhibits the Massoretic text in what its editor considers to be its best attested form: but though variants from the versions, and even conjectural readings, are occasionally mentioned, the great majority of variants collected, especially in the second edition, with indefatigable industry, from a large number of MSS. and early printed editions, relate only to differences of orthography and accentuation, not affecting the sense. The best collection both of variants from the versions and of conjectural emendations is that contained in Kittel's *Biblia Hebraica*. But in the acceptance of both variants and emendations, considerable discrimination must be exercised.

book, differ in such a manner as to make it clear that the variations are due largely to textual corruption; (3) the Ancient Versions contain various readings which often bear a strong stamp of probability upon them, and remove or lessen the difficulties of the Hebrew text. The present volume will supply illustrations. When the nature of the old character and orthography is considered, the wonder indeed is that the text of the Old Testament is as relatively free of corruption as appears to be the case. If, then, these corruptions are to be removed otherwise than by conjecture, we must discover, if possible, a text (or texts), which, unlike the text of all Hebrew MSS. which we possess, is relatively free from them. And such texts are afforded by the Ancient Versions. These versions were made from MSS. older by many centuries than those which formed the basis of the Massoretic text; and when we consult them in crucial passages, where the Massoretic text has the appearance of being in error, we constantly find that the readings which they presuppose are intrinsically superior to those exhibited by the Massoretic text, and have evidently been made from a MS. (or MSS.) free from the corruption attaching to the latter.

The work of the Massorites, it should be remembered, was essentially *conservative*: their aim was not to *form* a text, but by fixing the pronunciation and other means, to *preserve* a text which, in all essentials, they received, already formed, from others. The antecedents of the text which thus became the basis of the Massoretic text can only be determined approximately by conjecture. It was already substantially the same in ii.–v. cent. A.D.; for quotations in the Mishnah and Gemara exhibit no material variants¹. The Targums also (see below)

¹ This seems to be true, notwithstanding the very large number of variants from the Talmud, Midrashim, and even later Rabbinical authorities, collected with great industry by V. Aptowitzer in *Das Schriftwort in der Rabbinischen Literatur* (see p. XV), from 1–2 Samuel, and (III, 95 ff.) Joshua (cf. Strack, *Proleg. Crit. in Vet. Test.*, 1873, p. 94 ff.). These variants, viz., relate mostly to *small* differences, such as the presence or absence of ך, the article, ך, or other unimportant word; ך or ך for ך, or *vice versa*; the sing. for the plural, or *vice versa*, in such a case as I 15, 6; ך for ך with the inf., or *vice versa*: the variants practically never affect the sense materially, or correct a certainly corrupt passage. In many cases also the variant seems to be due to the citation being made from memory, the substance being recollected correctly, but not the exact wording. There are, however, cases in which the number of seemingly independent authorities agreeing in a variant is

presuppose a text which deviates from it but slightly, though the deviations are sufficient to shew that, even in official Jewish circles, absolute uniformity did not exist. All that can be said is that the text which was adopted by the Jews as a standard, and which, as such, was made by the Massorites the basis of their labours, had in previous stages of its history been exposed to influences, which resulted in the introduction into it of error and corruption. The MSS. on which the Septuagint is based, and those from which the Massoretic text is descended, must, of course, have had *some* common meeting-point (prior to the second or third century B.C.); and whilst *on the whole* the purer text was undoubtedly preserved by the Jews, in many individual cases the text in their hands underwent corruption, and the purer readings are preserved to us by the Septuagint. The texts on which the other Ancient Versions are based (which usually deviate less from the Massoretic text, and often accordingly [e.g. Ez. 40 ff.] reproduce corruptions from which the Septuagint is free) will have been derived from the current Jewish text at a later period than the LXX, when the corrupting influences had been longer operative upon it. Still, these versions also sometimes agree with LXX against MT. in preserving the purer text¹.

larger than can be reasonably accounted for by the supposition that the memory was always at fault, and in these cases the variant depends no doubt upon actual MSS. In some instances this is known to be the case from the MSS. collated by Kennicott and others (e.g. לָכֵל for בָּכֵל in I 18, 14; הָאֲרֹרֹף for אֲרֹרֹף in I 30, 8); in others, though no MSS. at present known exhibit the variants, there may well have been such,—especially where the variant is supported by the LXX or other ancient version,—extant in Talmudic times, and even later (cf. Aptow. I, p. 3; and, for the distinction of certain, probable, and possible, MS. variants, p. 28, III, p. v1). But even these variants can hardly be called material or important. The most noticeable is perhaps הָאֲפֹר (as LXX) for אֲרֹן הָאֱלֹהִים in I 14, 18, which seems (Aptow. I, p. 48 ff.) to have been read in MSS. as late as Ibn Ezra's time (A.D. 1104–1165). On the other hand, there are numerous cases in which the readings of the Talmud agree minutely (e.g. in the *plena* or *defectiva scriptio*) with the Massoretic text (Strack, *op. cit.*, pp. 70–72, 80–94).

¹ No doubt there are passages in the MT., the character of which makes it practically certain that, though neither the LXX nor any other version exhibits any variant, the text is nevertheless corrupt, i.e. the corruption was already present in the MSS. which were the common source *both* of the LXX and other versions, *and* of the MT. Here, it is evident, the only remedy is critical conjecture (a brilliant

The use of the Ancient Versions is not, however, always such a simple matter as might be inferred from the last paragraph but one. The Ancient Versions are not uniformly word-for-word translations, from which the Hebrew text followed by the translators might be recovered at a glance: sometimes their text, especially that of the LXX, has not been transmitted to us in its primitive integrity; and even where it has been so transmitted, they contain, or are liable to contain, an element of *paraphrase*, the nature and extent of which must be determined as accurately as possible before they are available as safe guides for the correction of the Massoretic text. In determining the character of this element, each Version, and often each book, or group of books, contained in a Version—for the different parts of an Ancient Version were not always the work of one and the same hand, and the different translators were liable to follow different methods in translating—must be examined separately: our standards of comparison must be those parts of the Massoretic text which afford presumptive evidence of being free from corruption; and, in cases where this is matter of doubt, the intrinsic superiority of one text above the other, as estimated by its conformity with the context, its grammatical correctness, its agreement with the general style and manner of the writers of the Old Testament, and similar considerations. In the use of an Ancient Version for the purposes of textual criticism, there are *three* precautions which must always be observed: (1) we must reasonably assure ourselves that we possess the Version itself in its original integrity; (2) we must eliminate such variants as have the appearance of originating merely with the translator; (3) the text represented by the remainder, when we are able to recover it, which will be that of the MS. (or MSS.) used by the translator, we must then compare carefully, in the light of the considerations just stated, with the existing Hebrew text, in order to determine on which side the superiority lies. The second and third of these precautions are not less important than

one in Cornill on Ez. 13, 20: אֶת־נִפְשֵׁי־ם for אֶת־נִפְשֵׁי־ם. The dangers of conjectural emendation are obvious; and many such emendations rest upon doubtful theories, or are for other reasons unconvincing: but some, especially such as involve only a slight change in the *ductus litterarum*, are well deserving of acceptance. Cf. G. B. Gray, *Encycl. Brit.*¹⁰ iii. 860; F. C. Burkitt, *EB*. iv. 5029–31.

the first : it is necessary to insist upon them, as cases are on record in which they have been unduly neglected¹.

1. *The Septuagint*. The Version that is of greatest importance for purposes of textual criticism is that known as the *Septuagint*². In the case of the Pentateuch, this Version dates, no doubt, from the third century B.C.—according to tradition from the reign of Ptolemy Philadelphus, B.C. 285–247 : the subsequent parts of the OT. were probably completed gradually in the course of the two following centuries, for the differences of style and method exhibited by the different books shew that the whole cannot be the work of a single hand. The characteristics of the LXX are best learnt from actual study of it, though illustrations, so far as the Books of Samuel are concerned, are given below. In some books, the translation is much more literal than in others ; in difficult passages, especially such as are poetical, the translators have evidently been often unable to seize the sense of the original. Except in such passages as Gen. 49. Dt. 32. 33, the Pentateuch is the best translated part of the historical books : the Psalter is tolerably well done, and though few Psalms are wholly free from error, the general sense is fairly well expressed : the translation of Isaiah is poor and paraphrastic ; those of Job and the Minor Prophets are often unintelligible. In the case of Jeremiah the text represented by LXX deviates so considerably from the Massoretic text as to assume the character of a separate recension³. There are few books of the OT. in which the Massoretic text may not, more or less frequently, be emended with help of the LXX⁴ ; but the LXX

¹ In Prof. Workman's *Text of Jeremiah* (1889), the neglect to observe the second precaution has led to disastrous consequences : a very large proportion of the examples cited, p. 283 ff., in the 'Conspectus of the Variations' presuppose no difference in the Hebrew text read by the translator, but are due simply to the fact that the translator did not make it his aim to produce a word-for-word version. See a criticism by the present writer in the *Expositor*, May, 1889, pp. 321–337.

² See, very fully, on this Dr. Swete's excellent *Introduction to the OT. in Greek* (1900) ; and St. John Thackeray's *Grammar of the OT. in Greek, acc. to the Sept.*, vol. i (Introduction, Orthography, and Accidence), 1909 ; also Nestle, *DB.* iv. 437 ff.

³ See *LOT*.⁸ 269 f., with the references ; and add L. Köhler, *ZAW.* 1909, 1–39 (on Jer. 1–9).

⁴ And naturally, sometimes, of other Ancient Versions as well. A *minimum* of such necessary emendations may be found in the margin of the Revised Version :

Version of Samuel, parts of Kings, and Ezekiel, is of special value, as the MS. (or MSS.) on which the Massoretic text of these books is based, must have suffered more than usually from corrupting influences.

The Versions of Aquila, Symmachus, and Theodotion. After the destruction of Jerusalem in A.D. 70, a reaction began in Jewish circles against the use of the LXX, partly, as seems probable, originating in opposition to the Christians (who from the times in which the NT. was written had been accustomed to quote the LXX as an authoritative Version of the OT.), partly in a growing sense of the imperfections of the Septuagint translation, and of its inadequacy as a correct representation of the Hebrew original. Hence arose in the second cent. A.D. the three improved Greek Versions of the OT., those of *Aquila*, *Theodotion*, and *Symmachus*. Aquila and Theodotion are both mentioned by Irenaeus (iii. 21) writing c. A.D. 180: Symmachus lived probably somewhat later. Of these translators, Aquila was a Jewish proselyte of Pontus. His method was that of extreme literalness¹, which he carried to such an extent, that he sought to represent words which had acquired derived meanings in accordance with their etymology, and even to reproduce particles for which Greek possessed no proper equivalent². Jerome on Is. 8, 14 mentions a tradition that

a larger selection—the majority, at least as it appears to the present writer, not less necessary—is afforded by the notes in the ‘*Variorum Bible*,’ published by Eyre and Spottiswoode. But many more are in fact necessary: see examples in the writer’s *Book of Jeremiah*² (1906), and *Nah.—Mal.* in the *Century Bible* (1906); and compare (with discrimination) any recent critical commentary. A good collection of emendations from the LXX and other Versions, with explanations, will be found in T. K. Abbott, *Essays chiefly on the Original Texts of OT. and NT.* (1891), p. 1 ff.

¹ Δουλεύων τῇ Ἑβραϊκῇ λέξει, Origen, Ep. ad Africanum, § 2.

² Jerome, Ep. 57 ad Pammachium: quia Hebraei non solum habent ἄρθρα sed et πρόαρθρα, ille κακοζήλως et syllabas interpretatur et literas, dicitque ἐν κεφαλαίῳ ἔκτισεν ὁ θεὸς σὺν [תא] τὸν οὐρανὸν καὶ σὺν τὴν γῆν. ἡ locale he represented by -δε, as Ὠφείρδε 1 Ki. 22, 49; Κυρήνηνδε 2 Ki. 16, 9. As examples of etymologizing renderings may be quoted στιλπνότης for צִהָר, διεδηματίσαντό με for בְּתַרְוִי ψ. 22, 13, ἐκλεκτώθητε for הִבְרַץ Is. 52, 11, τενοντοῦν for הָעָץ, etc. Sometimes, in genuine Rabbinic fashion (e.g. Gen. 41, 43 Targ.), he treated a word as a compound: thus 1 Sam. 6, 8 בארגו is rendered by him ἐν ὕφει κουῤῥας as though = בְּאַרְגָּי; ψ. 16, 1 מכתם ταπεινῶφρων καὶ ἀπλοῦς (כִּי תם); 73, 21 אִשְׁתּוֹנֵן πῦρ καπνίζόμενον (אִשְׁתּוֹנֵן): cf. p. lxxxiii. See more in the Prolegomena to Dr. Field’s *Hexapla*, p. xxi ff., or in the art. HEXAPLA (by Dr. C. Taylor) in the *Dictionary of Christian Biography*.

Aquila was a pupil of R. Aqiba; and the statement is confirmed by the character of his translation. For R. Aqiba, at the beginning of the second cent. A.D., introduced a new system of interpretation, laying exaggerated stress upon even syllables and letters, quite in the manner followed by Aquila¹.

The Version of Theodotion was rather a revision of the LXX than a new translation, and hence frequently agrees with it. Renderings of Theodotion have often found their way into MSS. of the LXX, sometimes as doublets, sometimes as insertions made with the view of supplying apparent omissions (1 Sam. 17, 12-31 in Cod. A). In the case of Daniel, Theodotion's Version superseded that of the LXX, and occupies its place in ordinary MSS. and editions².

Symmachus was an Ebionite (Eus. *Hist. Eccl.* vi. 17). He is praised by Jerome as frequently clever and successful in his renderings: not slavish like Aquila, and yet reproducing, often with happy accommodations to Greek idiom, the sense of the original³.

Origen's Hexapla. These three translations are not preserved in their entirety: they have been transmitted only in fragments, chiefly through the work of Origen, which is now to be described.

Origen (A.D. 185-254), observing not only the variations between the Septuagint and the Hebrew text current in his day, but also the variations between different MSS. of the Septuagint itself, undertook

¹ Illustrations may be found in Dr. Pusey's *What is of Faith as to Everlasting Punishment?* p. 80 ff.; Grätz, *Gesch. der Juden*, iv. 53 ff.

² The LXX Version of Daniel was first published from a unique MS. in 1772. In Tisch.'s edition it stands at the end of the second volume; in Swete's it is printed in parallel pages with Theodotion. Renderings agreeing remarkably with Theodotion's Version occur in the NT. (cf. p. 129 n.) and writers of the early part of the second century: it has hence been conjectured that his version of this book is based upon an earlier Greek translation independent of the LXX (Salmon, *Introd. to the NT.*, ed. 3, p. 586 ff.).

³ Illustrations are given in abundance by Dr. Field, *Hexapla*, p. xxxi f.: for instance, in his use of the ptcp., of adverbs, of compounds, 1 Sam. 22, 8 LXX (literally) ἐν τῷ διαθέσθαι τὸν υἱόν μου διαθήκην, Symm. συντιθεμένου τοῦ υἱοῦ μου; Gen. 4, 2 LXX καὶ προσέθηκε τίκτειν, Symm. καὶ πάλιν ἔτεκεν; Pt. 15, 15 טוב לב Symm. ὁ εὐθυμῶν; Is. 9, 15 פנים נשוא αἰδέσιμος; 1 Sam. 25, 3 טובת שכל LXX ἀγαθὴ συνέσει, Σ. εὐδιανότητος; ib. רע-מעללים LXX πονηρὸς ἐν ἐπιτηδεύμασι, Σ. κακογνώμων; 2 Sam. 12, 8 כהנה וכהנה LXX κατὰ ταῦτα, Σ. πολλαπλασίονα.

the task of recovering, if possible, the true text of the Septuagint, partly by aid of the Hebrew, partly by aid of the other Greek Versions. For this purpose, he arranged the different texts which he wished to compare in six parallel columns; the work thus formed being known in consequence as the *Hexapla*. In the first column, he placed the Hebrew text; in the second, the Hebrew transcribed in Greek characters; in the third and fourth, Aquila and Symmachus respectively; in the fifth, the Septuagint; in the sixth, Theodotion. In the Septuagint column, additions, to which nothing corresponded in the Hebrew, were marked by an obelus prefixed (\div \blacktriangleleft)¹; omissions, where words standing in the Hebrew were not represented in the Greek, were filled in by him, usually from Theodotion, and noted similarly by an asterisk (\times \blacktriangleleft)². In cases where copies of the LXX differed between themselves, it is probable that Origen adopted silently the reading that agreed most closely with the Hebrew. Proper names, also, which the original translators had sometimes transliterated with some freedom, sometimes expressed in accordance with the older pronunciation, or which in other cases had become corrupted by transcription, Origen assimilated to the current Hebrew text. The manuscript of this great work was preserved for long in the Library of Pamphilus in Caesarea; Jerome collated it specially for his own use; but in 638 Caesarea fell into the hands of the Saracens, and from that time the Library and its contents are heard of no more. Copies of the *whole* work were probably never made; but the Septuagint column was edited separately by Eusebius and Pamphilus, and

¹ The sign \blacktriangleleft indicates the *close* of the words to which the obelus or asterisk refers.

² The following is the important passage in which Origen himself describes both the motive and the plan of his work: *Νυνὶ δὲ δηλονότι πολλὰ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ ῥαθυμίας τινῶν γράφων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων ἢ ἀφαιρούντων. Τὴν μὲν οὖν ἐν τῇ διορθώσει τῆς παλαιᾶς διαθήκης διαφωνίαν, θεοῦ δίδοντος, εὗρομεν ἰάσασθαι κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν . . . καὶ τινὰ μὲν ὠβελίσσαμεν ἐν τῷ Ἑβραϊκῷ μὴ κείμενα οὐ τολμήσαντες αὐτὰ πάντῃ περιελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς Ὁ' ἐκ τῶν λοιπῶν ἐκδόσεων συμφάνως τῷ Ἑβραϊκῷ προσεθήκαμεν, καὶ ὁ μὲν βουλόμενος πρῶσθηται αὐτά, ὃ δὲ προσκύπτει τὸ τοιοῦτον ὁ βούλεται περὶ τῆς παραδοχῆς αὐτῶν, ἢ μή, ποιήσῃ* (*Comm. in Matth.* xv. § 14).

was widely used. At the same time, the more important variants from the Versions of Aq. Theod. and Symm., contained in the other columns, were often excerpted; and many of these have thus been preserved to us, partly through citations made by the Fathers, partly from the margins of other MSS. In particular, Origen's text of the LXX (called the *Hexaplar* text), with many such marginal variants, was translated into Syriac by Paul, Bishop of Tella, in A.D. 617-18; and a peculiarly fine MS. of this translation (containing the prophetic and poetical books), preserved in the Ambrosian Library at Milan, has been published in facsimile by Ceriani. The most complete edition of the remains of the Hexapla is that of the late Dr. Field (Oxford, 1875), who has shewn remarkable skill in recovering from the renderings of the Syriac translation the original Greek¹.

Origen's work was projected with the best intentions: and it has been the means of preserving to us much, of priceless value, that would otherwise have perished. But it did not secure the end which he had in view. Origen did not succeed in restoring the genuine translation of the LXX. He *assumed* that the original Septuagint was that which agreed most closely with the *Hebrew text as he knew it*: he was guided partly by this, partly by the other Versions (Aq. Theod. Symm.), which were based substantially upon it: and where the Septuagint text differed from the current Hebrew text, he systematically altered it to bring it into conformity with it. This was a step in the wrong direction. Where a passage appears in two renderings, the one free, the other agreeing with the existent Hebrew text, it is the *former* which has the presumption of being the more original: the latter has the presumption of having been altered subsequently, in order that it might express the Hebrew more closely. Origen, no doubt, freed the text of the LXX from many *minor* faults; but in the main his work tended to obliterate the most original and distinctive features of the Version. To discover the Hebrew text used by the translators we must recover, as far as possible, the text of the Version *as it left the translators' hands*; and Origen's labours, instead of facilitating, rather impeded this process. In addition to this, the practical effect of the

¹ See further Swete, *Introd. to the OT. in Greek*, pp. 59-76; *DB.* iv. 442 ff.

method adopted by Origen was not to improve the purity of the LXX MSS. themselves; for not only were the signs which he himself used to indicate additions and omissions often neglected, as the Hexaplar text of the LXX was transcribed, but the Hexapla, from its very nature, encouraged the formation of *mixed* texts or recensions, so that, for instance, MSS. arose exhibiting side by side the genuine LXX and corrections introduced from Theodotion¹.

The original text of the LXX. For the recovery of this, the following canons have been laid down by Lagarde²:

1. The MSS. of the Greek translation of the OT. are all either immediately or mediately the result of an eclectic process: it follows that he who aims at recovering the original text must follow an eclectic method likewise. His only standard will be his knowledge of the style of the individual translators: his chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

2. If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

3. If two readings co-exist, of which one expresses the Massoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

The first of these canons takes account of the fact that existing Greek MSS. exhibit a more or less *mixed* text, and justifies us in not adhering exclusively to a single MS.: a given MS. may contain on the whole the relatively truest text of the LXX; but other MSS. may also in particular instances, in virtue of the mixed origin of the text which they exhibit, preserve genuine Septuagintal renderings. The second and third canons formulate the principle for estimating double renderings in the same MS., or alternative renderings in different MSS., and derive their justification from the fact that the general method followed by later revisers and correctors was that of assimilating the renderings of the LXX to the Hebrew text (the 'Hebraica veritas') current in

¹ On such 'Hexaplaric' texts, see Swete, *Introd.*, pp. 76-78, 482.

² *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 3.

their day. The process, however, of recovering the genuine Septuagintal rendering, from two or more variants, can be successfully carried on only by the continuous comparison of the existing Hebrew text: it is this which affords us a *general* idea of what, in a given passage, is to be expected, and supplies us with a criterion for estimating the relative originality of the variants that may come before us. An illustration may be taken from Jud. 5, 8, cited by We. from Ewald. Cod. A there reads *σκεπη νεανιδων σιρομαστων ανηφθη και σιρομαστης*. These words are evidently corrupt; how are they to be restored? The Massoretic text is *מִן אִם יִרְאָה וְרִמָּה*. This gave the clue, which enabled Ewald to explain and restore the words quoted. The Hebrew shews that they contain a double rendering, which must be read *σκέπην ἐν ἰδῶ καὶ σιρομάστην* and *σκέπη ἐν ὀφθῇ καὶ σιρομάστης*, and that the first—either a *freer* rendering of *אִם יִרְאָה*, or presupposing the variant *אִם אִרְאָה*—is the true reading of the LXX. But this could hardly have been determined, or at least could not have been determined with the same assurance, without the guidance afforded by the Hebrew text itself¹.

Of course, after the application of Lagarde's canons, the two all-important questions still await the textual critic: whether, viz., (1) the reading which deviates from the Massoretic text is actually based upon a *divergent* text, or is simply a freer rendering of the *same* text; and whether, further, (2) supposing the former alternative to be the more probable, the divergent text is superior or not to the Massoretic text. And these two questions can only be determined by help of the general considerations alluded to above (p. xxxviii). Illustrations will be afforded by the notes in the present volume. In very many cases the answer is apparent at once; but not unfrequently more difficult cases arise, in which the answer is by no means

¹ Various readings which exist only in the *Greek*, and disappear when the Greek is translated back into Hebrew, are, of course, only indirectly, and in particular cases, of importance for the textual critic, who is interested primarily in such variants alone as presuppose a *different* Hebrew original: thus in Jud. 1, 4, 5, 17 *ἐκοψαν* (B) and *ἐπάταξαν* (A) equally express the Hebrew *וַיַּכּוּ*; in 1 Sam. 5, 4 *τὰ ἐμπρόσθια* and *τὸ πρόθυρον* and *αμαφεθ* all equally represent the same Hebrew term *הַמִּפְתָּן*. Variants of this kind are frequent in MSS. of the LXX.

immediately evident, or in which the arguments on both sides may be nearly equally balanced. It is the judgement and acumen displayed in handling the more difficult cases which arise under these two heads, that mark a textual critic of the first order, and distinguish, for example, Wellhausen, in a conspicuous degree, both from Thenius on the one side, and from Keil on the other.

MSS. of the LXX. According to a well-known passage of Jerome, three main recensions of the Septuagint prevailed in antiquity, that of *Hesychius* in Egypt, that of *Lucian* in Asia Minor and Constantinople, that of *Origen* in Palestine¹. The Manuscripts containing the recensions of Hesychius and Origen are not certainly known²; though Ceriani with some reason supposes Origen's to be contained in the Syriac version of the Hexaplar text, mentioned above, and in the allied Cod. 88 of Holmes and Parsons, and the Cod. Sarravianus³; that of Lucian has been edited (as far as Esther) by Lagarde, and will be spoken of below.

The three principal MSS. of the LXX are the Vatican (B), the Sinaitic (Σ or S), and the Alexandrian (A). The Vatican MS. is complete with the exception of Gen. 1, 1—46, 28. 2 Sam. 2, 5—7. 10—13. ψ. 105, 27—137, 6; the Sinaitic MS. is defective for nearly the whole of Gen.—2 Esdras, in the rest of the OT. the only serious lacuna is Ezekiel; the Alexandrian MS. is complete except for Gen. 14, 14—17. 15, 1—5. 16—19. 16, 6—9. 1 Sam. 12, 18—14, 9. ψ. 49, 20—79, 11. That of all MSS. of LXX, B (with which Σ frequently agrees), as a rule, exhibits *relatively* the purest and most original

¹ Preface to Chronicles (printed at the beginning of the Vulgate): Alexandria et Aegyptus in Septuaginta suis *Hesychium* laudat auctorem; Constantinopolis usque Antiochiam *Luciani* martyris exemplaria probat; mediae inter has provinciae Palestinos codices legunt quos ab *Origene* elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnatus. The last of these recensions is naturally the source of the *Hexaplar* text spoken of above; and Jerome states elsewhere (I 635 Vallarsi) that it was read ('decantatur') at Jerusalem and in the churches of the East.

² Lagarde, *Mittheilungen*, ii. 52; comp. G. F. Moore, *AJSL*. xxix. 47—50.

³ *Le recensionì dei LXX e la versione latina detta Itala*, Estratto dai *Rendiconti* del R. istituto Lombardo, Serie II, vol. xix, fasc. IV (Milan, 1886), p. 2. Lagarde, *l.c.* p. 56, says that he knows of one MS. of the Octateuch (in private hands), not yet collated, which 'almost certainly' contains it.

Septuagintal text, is generally allowed¹: that it contains double renderings, and has otherwise not escaped corruption, will appear presently (p. lv ff.)². The Alexandrian MS. exhibits a text which has been systematically corrected so as to agree more closely with the Hebrew: proof of this is afforded by almost any page: thus 1 Sam. 1, 1 where Cod. B has Ἀνθρωπος ἦν ἐξ Ἀρμαθαίμ Σειφα, Cod. A has Καὶ ἐγένετο ἄνθρωπος εἰς ἐξ Ἀρμαθαίμ Σωφίμ= צופים הרמתיים מן אחד מן יהיה איש אחד³. The best edition of the LXX for ordinary use is that of Dr. Swete⁴, which contains (so far as they are extant) the text of B with the variants of א and other selected uncials on the margin: Lucian must be read in Lagarde's edition⁵. The readings of other MSS. must, however, sometimes be consulted (for they may preserve readings of importance); these, so far as they have been collated, are chiefly to be found in the great work of Holmes and Parsons⁶.

¹ Its value, however, varies in different books: in some it exhibits more Hexaplaric elements than A. See Procksch, *Studien zur Gesch. der Sept.* (1910), pp. 44-9; Swete, p. 487 f.; and comp. Torrey, *Ezra Studies* (1910), p. 92 ff.

² Respecting the recension to which B presumably belongs, its text is of a character which led Dr. Hort to infer (*Academy*, Dec. 24, 1887) that it was copied from a MS. (or MSS.) partially akin to the MS. (or MSS.) which Origen, with the adaptations fitting it to his purpose, made the basis of the LXX text in his Hexapla: comp. Ceriani, *L. c.* p. 7, 'B exhibits the unrevised text of LXX as it was before Origen.' This view was accepted by Cornill (*Gött. gelehrte Nachrichten*, 1888, pp. 194-6, where the view propounded by him in *Ezechiel*, pp. 81, 84, 95, is abandoned); and it has been further confirmed by recent research: see Silberstein, who, in a study on the LXX of 1 Ki. (*ZAW.* 1893, p. 1 ff., 1894, p. 1 ff.), agrees (1894, p. 26) with Cornill (p. 196) that 'B cum grano salis is the Vorlage of' Origen's LXX column in the Hexapla; and Rahlfs, *Studien*, i. 85. Rahlfs argues further (*Gött. gel. Nachrichten*, 1899, p. 72 ff.; cf. *Studien*, i. 87), from the order of the books in B agreeing with that given by Athanasius in his 39th Festal Epistle (A. D. 367), that B was written in Egypt, shortly after this date.

³ See further Swete, *Introd.* p. 125 ff.

⁴ *The OT. in Greek according to the Septuagint*, vol. i, 1887 (³ 1901), vol. ii, 1891 (³ 1907), vol. iii (² 1899). This edition supersedes that of Tischendorf. A larger edition (*The OT. in Greek*, edited by A. E. Brooke and N. McLean), containing an extensive *apparatus criticus*, is in course of publication by the Cambridge Press: at present (July, 1912), three Parts (Gen.-Dt.) have appeared.

⁵ *Librorum Vet. Test. Canoniconum Pars Prior Graece Pauli de Lagarde studio et sumptibus edita* (1883). This edition is very convenient; but it has no critical apparatus, and the text is not entirely satisfactory (see Moore, *AJSL.* xxix. 56).

⁶ *Vetus Testamentum Graecum cum variis lectionibus*, Oxonii, 1798-1827. See Swete, *The OT. in Greek*, i. p. ix; *Introd.* pp. 185-7. But cf. n. 3, above.

Lucian's recension of the Septuagint. In the apparatus criticus of Holmes and Parsons four MSS., 19, 82, 93¹, 108, are cited frequently as agreeing together in exhibiting a text considerably different from that of either B or A. That these MSS. preserved in some cases important readings of superior originality even to those of B was noticed by Wellhausen in 1871², though he did not perceive the full bearing of the fact, or pursue the subject further beyond observing that Vercellone had remarked that the readings of these MSS. often coincided with those of the Itala, or pre-Hieronymian Latin Version of the OT. That these MSS. exhibit in fact the recension of Lucian appears to have been first recognized by Ceriani in 1863³. The same conclusion was arrived at also by Lagarde⁴, who pointed to the numerous agreements between the text of these MSS. (to which he adds 118) and the citations of Chrysostom, who, as a priest of Antioch, and Bishop of Constantinople, would presumably, in accordance with Jerome's statement, make use of this recension; and its correctness was further established by Dr. Field⁵, who shewed that the text of the same four MSS. corresponded with readings cited in the Syriac Hexaplar text with the letter *L*. Lucian was a priest of the Church of Antioch, who suffered martyrdom at Nicomedia, A.D. 312: according to the passage of Suidas cited below⁶, he prepared with great pains a revised edition of the Septuagint, which he sought by comparison with the Hebrew to free from the corruptions which by accident

¹ MS. 93 is in the main the basis of Lagarde's text (Rahlfs, iii. 79 f.; Moore, 57).

² *Der Text der Bücher Samuelis*, pp. 221-4.

³ *Monumenta Sacra et Profana*, ii. 2 (1864), pp. 76, 98, 102 (specially Codd. 19, 108, 118, and the Complut. text); also (for the Lamentations) *ib.* i. (1861), on Lam. 2, 22 *end.* 3, 7. 22. 29. 30. 33. 63. 4, 7 etc., where the agreement of Theodoret is also noted. See also Ceriani's opinion as cited in Dr. Field's *Hexapla*, ii. 429 (published originally in 1869).

⁴ *Pars Prior* etc. Preface, pp. vii-xiv.

⁵ *Hexapla*, p. lxxxvii.

⁶ S. ν. Δουκιανός ὁ μάρτυς· οὗτος τὰς ἱερὰς βίβλους θεασάμενος πολὺ τὸ νοθὸν εἰσδεξαμένος, τοῦ γε χρόνου λυμνημένου πολλὰ τῶν ἐν αὐταῖς, καὶ τῆς συνεχοῦς ἀφ' ἑτέρων εἰς ἕτερα μεταθέσεως, καὶ μέντοι καὶ τινων ἀνθρώπων πονηροτάτων, οἱ τοῦ Ἑλληνισμοῦ προειστήκεισαν, παρατρέψαι τὸν ἐν αὐταῖς θελησάντων νοῦν, καὶ πολὺ τὸ κίβδηλον ἐνσκευασμένων, αὐτὸς ἀπάσας ἀναλαβὼν ἐκ τῆς Ἑβραϊδος ἐπανενέωσατο γλώττης, ἣν καὶ αὐτὴν ἐς τὰ μάλιστα ἦν ἡκριβωκῶς πόνον τῇ ἐπανορθώσει πλείστον εἰσενεγκάμενος.

or design had in process of time been introduced into it. One large class of alterations made by Lucian affect, however, only the literary form of the Septuagint: they consist namely in the substitution of synonyms (as παρεγένετο for ἦλθεν, ἐπολέμησε for παρετάξατο, τὸ ἀρεστὸν for τὸ ἀγαθόν) for the words originally used by the translators. Obviously variants such as these do not point to a different reading of the Hebrew. Double renderings also occur frequently in Lucian's recension, i.e. retaining the normal Septuagintal version of a passage, he placed beside it a rendering expressing more closely the current Hebrew text, either framed by himself, or (more probably) adopted from particular MSS., or other translators. But what imparts to Lucian's work its great importance in the criticism of the OT., is the fact that it embodies renderings, not found in other MSS. of the LXX, which presuppose a Hebrew original self-evidently superior, in the passages concerned, to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment: the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text. Several instances will be found in the notes in the present volume. In some of these, it is instructive to notice, a conjectural emendation made by a modern scholar has proved to be afterwards confirmed by the testimony of Lucian¹. The full gain from this quarter is in all probability not yet exhausted: a number of passages, selected from the Books of Kings, in which the Massoretic text may be emended by the help of Lucian's recension, are noticed by I. Hooykaas². 'Let him who would himself investigate and advance learning, by the side of the other Ancient Versions, accustom himself above all things to

¹ So in 2 Ki. 15, 10 Grätz's clever conjecture (*Gesch. der Juden*, ii. 1, p. 99) בִּיבְלֶעַם for the un-Hebraic קַבְל־עַם is confirmed by Lucian. Cf. on II 24, 5.

² *Iets over de Grieksche vertaling van het oude Testament* (Rotterdam, 1888), p. 12 ff. Cf. Burney, *Notes on the Hebrew Text of Kings* (1903), p. xxxi.

the use of Field's *Hexapla*, and Lagarde's edition of the Recension of Lucian¹.

On Lucian, see now the very thorough discussion of his recension of 1-2 Ki. in Rahlfs, *Septuaginta-Studien*, iii. (1911), with synopses of the various readings (for these books) found in the MSS. (19, 82, 83, 108, 127) of Lucian's recension itself (§§ 9-13), and also of Lucian's readings found in other MSS. of LXX (§§ 4-7), in Josephus (§§ 15-21), or quoted by the Fathers (§§ 25-38). A minute study of Lucian's text of 1 Ki. 1 (pp. 163-191), and a study of all its principal variants in 1-2 Ki. generally (pp. 191-290), lead Rahlfs to the conclusion (pp. 190 f., 192) that while some of the variants are corrections introduced by Lucian himself from the Hebrew into the LXX text current at the time, others cannot be so explained, but point to older sources; and (pp. 235, 290 f.) that the foundation of Lucian's text is an old, *pre*-Hexaplaric text, closely allied to (though not identical with) Cod. B, and to the Greek text which formed the basis of the older² Ethiopic version³.

Josephus, though he by no means agrees always with Lucian's readings, affords evidence that readings of Luc. were current in the 1st cent. A. D. Rahlfs (§ 16) cites after Mez, *Die Bibel von Josephus* (1895)—who, however, quotes also many readings not specifically Lucianic—from 1-2 Sam. nine cases of Jos. agreeing with Luc. against Codd. A, B, viz. :—

II 3, 7 יִשְׂרָאֵל, ⲓ Ιολ: Luc. Σ(ε)ιβα; Jos. vii. 23 Σιβάτον.

15, 12 יִשְׂרָאֵל, ⲓ Vulg. Γωλαμωναῖος, etc.; B Θεωνει; Luc. Jos. vii. 197 Γελμωναῖος.

16, 5 בְּחֹרִים, ⲓ Βαορ(ε)ιμ; Luc. Χορραμ; Jos. vii. 207 Χωρανον, Χωραμον.

19, 38. 39 פְּמֹהֶם (v. 41 פְּמֹהֶן), ⲓ Χαμασαμ, Χανααν: Luc. Αχιμααν, Αχινααμ, etc.; Jos. vii. 274 Αχιμανον.

¹ Klostermann, *Die Bücher Sam. u. Könige* (1887), p. xl. Of course, this advice must be understood with the needful and obvious qualifications: it is not intended that everything to be found in Lucian is to be indiscriminately preferred to the Massoretic text. There is undoubtedly wheat in Lucian, but there is also much chaff (cf. Torrey, *Ezra Studies*, 1910, 105 ff.); and it is the task of the textual critic to distinguish between them.

The Complutensian Polyglott is based upon the text of Lucian. Holmes' MS. 108 = Vatican 330 is the manuscript which was sent in 1513-14 by Leo X to Spain for the use of the editors of that Polyglott: the minutes relating to the loan and return of the MS. still exist in the Vatican Library (Delitzsch, *Fortgesetzte Studien zur Entstehungsgesch. der Compl. Polygl.*, Leipzig, 1886, p. 2). It does not, however, reproduce MS. 108 exactly. Where the text of the MS. differs materially from the Heb. or the Vulg., it was constantly corrected, sometimes from other Greek MSS., sometimes from the Hebrew (see Rahlfs, p. 18 ff.).

² The '*antiqua versio*.' See Cornill, *Ezechiel*, pp. 37-42.

³ The *antiqua versio* is based upon the LXX, and in particular on the recension represented by B. See Rahlfs, i. 84, 85; Raupp in *Z. für Ass.* xvi. (1903), 329 (in a study, p. 296 ff., on the oldest Ethiopic MS. of Sam.-Kings, in the Borgio Museum at Rome; the article contains also a collation of Dillmann's text).

- 20, 1 בְּכָרִי, Ⲅ Βοχop(ε)ι = Βοχopίov of the *Greek* Jos. (vii. 278): Luc. Βεδ-
δαδ(ε)ι, the *Latin* Jos. *Beddadi*.
21, 18 הַחֲשִׁתִּי, Ⲅ Ἀσωθι, ὁ Ἀστατωθει, etc.; Luc. Jos. vii. 301 ὁ Χερταῖος.
23, 8 '800' [1 Ch. 11, 11 '300'], Ⲅ '800': Luc. (both Sam. and Ch.), Jos.
vii. 308 '900'.
23, 11 אֲנִי, Ⲅ Αγα, Ασα, etc.: Luc. Ηλα, Jos. vii. 310 'Ηλοῦ (genit.).
24, 9 '800,000 + 500,000', so Ⲅ: Luc. (and Codd. 52, 236, 242, Cat. Nic.), Jos.
vii. 320 '900,000 + 400,000'.¹

2. The *Targums* are Aramaic Versions made for the use of the Jews, in Palestine or Babylon, when Hebrew ceased to be generally spoken. These are of various and not always certain date. According to tradition, the Targum that was first committed to writing, in the first century, was that on Job; but other of the Targums undoubtedly embody traditional interpretations that were current orally before they were definitely fixed in writing. The Targum was originally an extemporaneous translation and interpretation of successive verses of Scripture, delivered by the מְתוּרְמָן in the public worship of the Synagogue. From the circumstances of its origin it lent itself readily to expansion: edification, rather than literal translation, was the aim of the מתורגמן; and hence the very paraphrastic character which the Targum—especially that on the Latter Prophets—is apt to assume. In the historical books, however, except in poetical passages (as Gen. 49, Jud. 5, 1 Sam. 2, 1–10, 2 Sam. 23, 1–7), the Targum is as a rule tolerably literal. The Targum on the Former and Latter Prophets is ascribed to Jonathan ben Uzziel².

3. The Syriac Version, commonly known as the *Peshitto* (ܦܫܝܬܐ *editio simplex*), originated in the needs of the large Syriac-speaking population N. and NE. of Palestine, whose literary centre was Edessa. No historical details respecting its origin have come down to us: already Theodore of Mopsuestia (fourth cent.) declares that it is not known who translated the Scriptures into Syriac; but it is generally considered to date, at least in the main, from the early part of the second cent. A.D. Like the Septuagint, the Peshitto is

¹ On the alleged dependence of Luc. on Theodotion, see Smith, *Comm.*, 402 ff.

² For fuller particulars see the art. TARGUM (by E. Deutsch) in Smith's *Dictionary of the Bible*; Bacher in the *ZDMG.* xxviii, p. 1 ff.; and art. TARGUM (T. Walker) in *DB*.

not the work of a single hand; and the style of the different books, or groups of books, varies. Mainly, no doubt, the translators were either Jews or, more probably, Jewish Christians. Thus the translation of the Pentateuch, for instance, often adheres closely to ancient Jewish exegesis¹, traces of which are also discernible in other books, especially in the Chronicles, the translation of which has additions and embellishments, imparting to it quite the character of a Targum². Job, on the other hand, is literal: while the translation of the Psalms is strongly influenced by the Septuagint, with which it often remarkably agrees, where both deviate from the Hebrew.

4. We reach now the Latin Versions. Of these the first is the *Old Latin* Version, used by early Latin Fathers, as Tertullian (died *c.* 220), Cyprian (d. 257), Lactantius, Lucifer of Cagliari (d. 371), and Augustine³. This Version exists only in a more or less fragmentary form, derived partly from MSS., partly from quotations in the Fathers. Of the OT. the part most completely preserved is the Hexateuch, published (to Dt. 11, 4⁴) by Ulysse Robert from a Lyons MS. (1881): in the Books of Samuel only fragments are extant derived from the sources just named. Of these fragments, such as were known at the time were published by Sabatier in 1743 in his great work, *Bibliorum Sacrorum Antiquae Versiones Latinae*: Vercellone in 1864 in vol. ii of the *Variae Lectiones Vulgatae Latinae Bibliorum editionis* printed other considerable extracts from the margin of a Gothic MS. at Leon in Spain⁵; three fragments, discovered in the bindings of some books at Magdeburg (II 2, 29—3, 5 [also 1 Ki. 5, 2—9^a]) and Quedlinburg (I 9, 1—8^a; 15, 10—17^a), were edited by Von Mülverstedt in 1874⁶; two other fragments, discovered similarly at Vienna, were published

¹ See especially J. Perles, *Meletemata Peschitthoniana* (Vratislaviae, 1859).

² Sig. Fränkel, *Die Syr. Übersetzung zu den BB. der Chronik* (1879).

³ See fully, on this Version, H. A. A. Kennedy's comprehensive article, *DB.* iii. 47 ff.: comp. *PRE.*² viii. 433—443 (Fritzsche); *PRE.*³ iii. 25—31 (Nestle).

⁴ On the continuation, see *DB.* iii. 49^b, iv. 446^a.

⁵ *Variae Lectiones*, ii. pp. xxi—xxii, 179, etc.: comp. i. pp. xciii—xcv.

⁶ *Zeitschrift des Harzvereins*, 1874, pp. 251—263. The two Quedlinburg fragments were re-edited by W. Schum in the *Stud. u. Kritiken*, 1876, p. 123 f. (1 Ki. 5, 9^b—6, 11^a has recently been recovered from the same source: A. Düning, *Ein neues Fragment des Quedlinburger Itala-Codex*, 1888).

in 1877¹; in 1885 J. Belsheim edited some longer fragments (of other parts of the OT. as well as 1-2 Sam.) from a palimpsest MS. at Vienna². The Old Latin Version does not, as a rule, possess an independent value for the textual criticism of the OT., for it was not made immediately from the Hebrew, but was formed upon the Greek. As the extant parts of it shew that it existed in different recensions³, it becomes a matter of importance to inquire how these are related to one another, and upon what MSS., or family of MSS., of the LXX they are based. As will be shewn below (p. lxxvi ff.), in the Books of Samuel the recensions which we possess are based upon a text agreeing with that of Lucian.

More important for our present purpose is the Latin Version of Jerome, commonly known as the *Vulgate*⁴. Jerome began his labours as a translator by merely revising the Old Latin; but ultimately made a new Version directly from the Hebrew. He had originally learnt Hebrew as a youth⁵, and after having dropped the study for a while,

¹ *Augustissimae Bibliothecae Caesareae Regiae Palatinae Vindobonensis Praefecto Doctori Ernesto Birk munerum publicorum feliciter peracto XL annorum cyclo gratulantes qui a Bibliotheca sunt Veteris Antichronymianae Versionis Libri II Regum sive Samuelis Cap. X. 18—XI. 17 et Cap. XIV. 17—30 principem editionem dedicant inlustratam Tabulis Photographicis* (Vindobonae, MDCCCLXXVII). Cited as Vind.¹.

² *Palimpsestus Vindobonensis antiquissimae Vet. Test. Translationis latinae fragmenta e codice rescripto eruit et primum edidit Johannes Belsheim Christianiae, 1885* (1 Sam. 1, 14—2, 15. 3, 10—4, 18. 6, 3—15. 9, 21—10, 7. 10, 16—11, 13. 14, 12—34. 2 Sam. 4, 10—5, 25. 10, 13—11, 18. 13, 13—14, 4. 17, 12—18, 9). Cited as Vind.². (One column of this MS., containing II 11, 2—6, had been published previously, as a specimen, by Eichenfeld and Endlicher, *Analecta Grammatica*, Vindob. 1837, p. ix.) For some other recently discovered fragments see *DB.* iii. 50^a.

³ Regarded by some as independent versions: see *PRE.*² viii. 434—6; *DB.* iii. 48—9.

⁴ On the Vulgate generally, see the elaborate article by Mr. (afterwards Bishop) Westcott in Smith's *Dictionary of the Bible*: on its relation to the Hebrew text of the OT. in particular, the careful monograph of W. Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875), should by all means be consulted. See also H. J. White's art. *VULGATE* in *DB.* iv. p. 873 ff.

⁵ Preface to Daniel (printed at the beginning of editions of the Vulgate); *Ep.* 125, § 12 (Migne, i. 1079),—an interesting passage, too long to quote.

resumed it in his later years, after his migration to Bethlehem in 386. The Books of Samuel and Kings were published first (c. 393), but the whole work was not completed till 405. For the purpose of perfecting his knowledge of Hebrew, and also subsequently for assistance in the translation of particular books, Jerome engaged the help of Jewish teachers, to whom in his commentaries he more than once alludes¹, and from whom no doubt he derived the Rabbinical interpretations which occur from time to time in the pages of the Vulgate². Though his Version was made afresh from the Hebrew, he did not disdain to avail himself of the labours of his predecessors, and consulted constantly the Greek Versions (both the LXX and Aq. Theod. Symm.), the renderings of which he frequently quotes and discusses. He was especially prone to be guided by Symmachus. Where the Vulgate exhibits a rendering which deviates alike from the Hebrew text and from the LXX, the clue to its origin will generally be found in one of the other Greek translations, especially in that of Symmachus (see pp. lxxxi-lxxxiii).

NOTE.—For the recovery of the original text of the LXX, much yet remains to be done (cf. *EB*. iv. 5021 f.). The first step is the more accurate collation of MSS. for the purpose, if possible, of grouping them in families, or recensions. Upon this field of study Lagarde (d. 1891) stood pre-eminent (comp. Cornill, *Ezech.*, p. 63): but

¹ Ep. 84, § 3: Putabant me homines finem fecisse discendi. Veni rursum Ierosolyma et Bethleem. Quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Preface to Chron.: Denique cum a me litteris flagitassetis ut vobis librum Paralipomenon Latino sermone transferrem, de Tiberiade quemdam legis doctorem qui apud Hebraeos admirationi habebatur assumpsi: et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem; et sic confirmatus ausus sum facere quod iubebatis. Preface to Job: Memini me ob intelligentiam huius voluminis Lyddaeum quemdam praeceptorem, qui apud Hebraeos primus haberi putabatur, non parvis redemisse nummis. On Am. 3, 11 he alludes to the 'Hebraeus qui me in sacris Scripturis erudit': similarly on Zeph. 3, 8. Gal. 3, 14 al. On Hab. 2, 15: Audivi Lyddae quemdam de Hebraeis qui *sapiens* apud illos et *δευτεράτης* [= נִזְנֵה] vocabatur narrantem huiusmodi fabulam, etc. On Zech. 14, 20: Quod cum ab Hebraeo quaerem quid significaret, ait mihi, etc.

² Comment. on Is. 22, 17 on נָבֵר: Hebraeus autem qui nos in Veteris Testamenti lectione erudit *gallum gallinaceum* transtulit. (See the Comm. of Rashi *ad loc.*) Comp. M. Rahmer, *Die hebräischen Traditionen in den Werken des Hieronymus* (Breslau, 1861); continued (with reference to Hosea) in Frankel's *Monatschrift*, 1865, pp. 216, 460; 1867, p. 107; 1868, p. 419.

the task was greater than any single man, even with Lagarde's extraordinary powers of work, could accomplish; and he was only able to point the way which others could follow (see Rahlfs, *Sept. Studien*, iii. 3, 23-30). His mantle has fallen upon his pupil and successor at Göttingen, Alfred Rahlfs, who has published exhaustive investigations on the pre-Hexaplar LXX-text of 1-2 Kings, as inferred from Origen's citations; on the text and MSS. of the Psalms; and on Lucian's recension of 1-2 Kings (*Septuaginta-studien*, i. 1904, ii. 1907, iii. 1911). See also O. Procksch, *Studien zur Gesch. der Sept.* 1910 (on the text of the Prophets); and G. F. Moore's valuable article on the Antiochian Recension of the LXX in *AJSL*. xxix (Oct. 1912), pp. 37-62. And, on the recovery of the Hebrew original of difficult LXX renderings, see Margolis, *ZAW*. 1905, 311 ff., 1906, 85 ff., 1907, 255 ff.; *AJSL*. xxii (Jan. 1906), 110 ff., xxvi (Oct. 1909), 33 ff.; *Harper Memorial Studies* (1908), i. 133 ff.

§ 4. *Characteristics of the Chief Ancient Versions of Samuel*¹.

1. The Septuagint.

a. Features which presumably are not original elements in the Version, or due to the translators themselves.

(a) Examples of double renderings ('doublets'): these are frequently connected by καί:—

I 1, 16 Luc. שׁוּחַ מֶרֶב=ἐκ πλήθους ἀδολεσχίας μου καὶ ἐκ πλήθους ἀθυμίας μου.

1, 26 עֲמַכָּה=ἐνώπιόν σου μετὰ σου.

2, 24 אֲנִי אֲשֶׁר אֲנִי שָׁמַע=μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοή ἣν ἐγὼ ἀκούω, μὴ ποιεῖτε οὕτως ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ αἷς ἐγὼ ἀκούω.

4, 14-16^a (10 אֱלֹהִים)= [14 καὶ ἤκουσεν Ἥλει τὴν φωνὴν τῆς βοῆς καὶ εἶπεν Τίς ἡ βοή τῆς φωνῆς ταύτης; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ Ἥλει. 15 καὶ Ἥλει υἱὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανεστήσαν καὶ οὐκ ἔβλεπεν.] καὶ εἶπεν Ἥλει τοῖς ἀνδράσιν τοῖς παρειστηκόσιν αὐτῷ Τίς ἡ φωνὴ τοῦ ἤχους τούτου; 16 καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν Ἥλει καὶ εἶπεν αὐτῷ. In LXX 14 is a doublet to 15^b-16^a: 15^b-16^a represent the original LXX of 14-16^a Heb., 15 Heb. being accidentally omitted; the omission was afterwards supplied, a closer rendering of 14 Heb. being given at the same time.

5, 4 אֲלֶי-הַמַּמָּת יָדָיו כְּפֹת יוֹשִׁי=καὶ ἀμφοτέρα τὰ ἔχνη χειρῶν αὐτοῦ ἀφρηγμένα ἐπὶ τὰ ἐμπρόσθια αμαφεθ ἕκαστοι, καὶ ἀμφοτέροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ περτωκότες ἐπὶ τὸ πρόθυρον.

¹ Only the more salient features can be noticed.

- 6, 7 Luc. **לֹא עָלָהם עוֹל** = *ἀνευ τῶν τετεγμένων ἐφ' ᾧς οὐκ ἐπετέθη ζύγος* (*ἀνευ τῶν τετ.* = **עוֹל לֹא עָלָהם** We.).
- 6, 8 **וּשְׁלַחְתָּם אִתּוֹ** = *καὶ ἐξαποστελεῖτε αὐτήν, καὶ ἀπελάσατε αὐτήν.*
- 6, 12 Luc. **וַיִּנְעוּ הַלֵּךְ הַלְכוּ אַחַת בְּמַסְלָה** = *ἐν τρίβῳ εὐθείᾳ ἐπορεύοντο ἐκοπίων . . . ἐν ὁδῷ μιᾷ ἐπορεύοντο πορεύουσαι καὶ βοῶσαι* (*ἐκοπ.* = **יָנְעוּ** for **יָנְעוּ**).
- 10, 2 Luc. **בְּצִלְצָח** = *μεσημβρίας ἄλλομένους μεγάλα* (see note).
- 14, 40 Luc. **וַיֹּאמֶר אֵל כָּל יִשְׂרָאֵל אַתֶּם תִּהְיוּ לְעֵבֶר אֶחָד וְאֲנִי וַיּוֹנָתָן** = *Καὶ εἶπε Σαουλ παντὶ ἀνδρὶ Ἰσραὴλ Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ἰωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Τὸ ἀρεστόν ἐνώπιόν σου ποίει· καὶ εἶπε Σαουλ πρὸς τὸν λαὸν Ὑμεῖς ἔσεσθε εἰς ἐν μέρος, καὶ ἐγὼ καὶ Ἰωναθαν ἐσόμεθα εἰς ἐν μέρος.* Here a second translation, correcting the strange mistranslation of LXX, is inserted in the text out of its proper place.
- 14, 47 **הַמְּלֹכָה לִכְר הַמְּלֹכָה** = *ἔλαχεν τοῦ βασιλεύειν, κατακληροῦται ἔργον* (**הַמְּלֹכָה** read as **הַמְּלֹכָה** = **הַמְּלֹכָה**)¹.
- 15, 3 **וְהָיָה כִּי יִשְׁאַלְךָ אֶת כָּל אִשְׂרָאֵל לֹא תִּחְמַל עָלָיו** = *καὶ Ἱερεῖμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτόν· καὶ ἀναθεματιεῖς αὐτόν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἀπ' αὐτοῦ.* Here each verb is rendered twice (*ἐξολεθρ.* = **הַחֲרִים** as vv. 9, 15 al.), **וְהָיָה כִּי יִשְׁאַלְךָ** being represented moreover a third time by *καὶ Ἱερεῖμ.*
- 16, 16 **לֵךְ וְטוֹב לָךְ** = *καὶ ἀγαθόν σοι ἔσται καὶ ἀναπαύσει σε.* (The combination of two renderings, though accepted by Th. as the original text, has the effect, as We. remarks, of putting the effect before the cause.)
- 18, 28 Luc. **וַיִּשְׁאַל בְּחֵשָׁב וַיִּמְכַּל** = *καὶ [Μελχολ ἡ θυγάτηρ αὐτοῦ καὶ] πᾶς Ἰσραὴλ ἡγάπα αὐτόν.* Here by the side of the genuine LXX rendering is inserted a second translation expressing the later (and corrupted) Hebrew text: see note.
- 20, 9 **עָלִיךְ** = *ἐπί σε . . . εἰς τὰς πόλεις σου* (**עָלִיךְ**).

¹ Lucian combines the two renderings rather cleverly: *κατακληροῦται τὸ ἔργον τοῦ βασιλεύειν*: cf. 12, 2 (the addition of *ἐκ τοῦ νῦν*). 16, 20 (p. lviii). 17, 2. 21, 12.

21, 14 (13 LXX) דלתות השער על בידם ויתו = καὶ προσποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνιζεν (= פָּתַח) ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χέρσιν αὐτοῦ καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πόλεως. Each verb is represented in the Greek twice.

23, 1 אֶת־הַגִּבּוֹרִים שָׁסִים וְהָמָּה = καὶ αὐτοὶ διαρπάζουσιν καταπατοῦσιν τοὺς ἄλως. (καταπατέω = שָׁסָה 14, 48; = שָׁסָם 17, 53.)

II 6, 2 מְבַעֲלִי יְהוּדָה = ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει (i.e. במעלה for מבעלי [see p. lxvii]; Klo.'s view is less probable)¹.

While 'doublets' are thus not infrequent even in Cod. B, they are peculiarly characteristic of the recension of Lucian². When Lucian found in his MSS. two divergent renderings of a passage, he systematically *combined* them, producing thereby what would be called in the terminology of New Testament criticism 'conflate' readings. As my friend, Prof. Sanday, reminds me, this method of combining different readings is characteristic of the Syrian school of critics, from whom the modern 'Textus Receptus' of the NT. is essentially derived. The application of the same method, at approximately the same time and place, to the text of both Testaments must be due to some common influence, even if (as has been conjectured³) it be not Lucian himself to whom the Syrian recension of the NT. is due.

(b) Corruptions originating in the Greek text itself in the process of transmission. Where by the change of one or two letters the Greek may be brought into conformity with the Hebrew, it is more probable, as a rule, that the variation originated in the Greek only (especially if it is one that might be facilitated by the context), than that it is due to a difference in the Hebrew text used by the translators:—

I 4, 19 וְחָכְרַע ἔκλαυσεν from ὤκλασεν (We.): see I Ki. 8, 54. 19, 18.—9, 24 וִירָם ἤψησεν (probably) a corruption of ὑψωσεν (cf. ὑψόω

¹ See also the notes on I 20, 30 (Luc.). 27, 8^b. II 13, 16. 14, 6. 15, 17 f. 19, 44. 20, 18–19. 22, 21, 1. 5. For doublets connected by ἥ, see Margolis, *AJSL*. xxv (July, 1909), p. 259; and cf. II 19, 43 n.

² Add, from Lucian, I 1, 6. 2, 11. 4, 18. 6, 8. 7, 16. 8, 8. 12, 10, 27^b—II, 1^a. 12, 2. 3. 14, 7. 33. 15, 29. 32. 16, 14. 18. 17, 2 (οὔτοι = הֵלֵלִי). 18, 22. 25, 14. 41 end. 26, 17. 27, 8^a. 28, 23. 31, 9 etc.

³ Westcott and Hort, *The New Testament in the Original Greek*, ii. 138. For examples of 'conflate' readings, see *ib.*, p. 94 ff.

2 Ki. 2, 13. 6, 7), induced by the context.—10, 2 בנכול בנימין *ἐν τῷ ὄρει* for *ἐν τῷ ὄριω*¹.—13, 4 יִצְעָקִי! *ἀνέβησαν* corrupted likewise through the influence of the context for *ἀνεβόησαν* (יִצְעָקִי!—LXX do not recognize the *Nif.* of this verb: cf. 11, 7). So 14, 20 *ἀνέβη* for *ἀνεβόησε* (as in A).—14, 5 (see note).—*ib.* מוֹל *bis*, *ἐρχομένων* ‘to one coming . . .’ from *ἐχόμενον close to* (so Luc.), which represents מוֹל Nu. 22, 5. Dt. 11, 30.—14, 45 Luc. *ἔλεον* (from *ὁ λαὸς* [עַם read as עַל] to bring the meaning into some relation with the context).—15, 23 *θεράπειαν* (from *θεραφίη*).—16, 20 Luc. *γόμον* (from *γομορ*, adapted so as to harmonize with *חמור*=*ὄνον*).—17, 40 *τελείους* (from *λείους*).—18, 7 ותענינה Luc. *ἐξήρχοντο* (for *ἐξήρχον*).—21 Luc. *ἐν ταῖς δυνάμεσιν* (for *δυσὶν* A).—20, 11 וַיָּשָׁב וַיָּבֵן לָהֶם וַיָּבֵן לָהֶם (We.).—15 *εὐρεθῆναι* prob. for *ἐξαρθῆναι* (as A).—26, 10 *παιδεύση* (for *παίση*).—II 17, 9 ΒΟΥΝΩΝ from ΒΟΘΥΝΩΝ.—16 *καταπίση* (for *καταπίη*).—23, 8 *στρατιώτας* (probably for *τραυματίας*: see v. 18).—9 *ἀνεβόησεν* (for *ἀνέβη*: cf. the reverse change above)². Cf. II 14, 20 *δόλον*.

Compare from other books: 2 Ki. 3, 21 חַנַּח וּמַעֲלָה *καὶ ἀνεβόησαν ἐκ παντὸς περιεζωσμένοι ζώην καὶ εἶπον ὦ* for *καὶ ἐπάνω* under the influence of the preceding (incorrect) *ἀνεβόησαν*; 23, 5. 11 וַיִּשְׁבֹּת וַיָּקָטְקָה לָהֶם *κατέκασε* for *κατέπασε*; ψ. 4, 8 כַּעַת אֶפֶס כַּרְפוֹתָיִם *ἀπὸ καρποῦ* for *ἀπὸ καιροῦ*; 17, 14 וַיִּשְׁבְּעוּ בָנִים *ἐχορτάσθησαν ὑέων*³

¹ Luc. *ἐν τοῖς ὄρεις*. The same corruption Jud. 2, 9 (Cod. A). ψ. 78, 54^a. Ez. 11, 10. 11: the converse one Mal. 1, 3.

² Comp. in proper names: I 5, 1 Αβεννηρ; 17, 1 Ἰδουμαίας; 21, 2 (see note) Αβειμελεχ; 25, 43 (B). 29, 11 (A, B, Luc.) Ἰσραηλ; 25, 44 Luc. τῷ ἐκ Γολιαθ; 30, 14 Γελβουε; II 2, 2 al. Αχινσομ ἡ Ἰσραηλῆϊτις; 8, 7 Ἱεροβοαμ; 10, 6. 8 מעכב Αμαλκ; 11, 21. 22 Αβειμελεχ υἱὸν Ἱεροβοαμ; 12, 30 Μελχολ (usually for מכיכ); 14, 27 end Αβιαθαρ.

Sometimes, also, constantly, as אביגיל Αβιγαία (no doubt A for Λ); מיכל Μελχολ; אִישׁ־בִּשְׁתׁ יֵהוֹשָׁפָט (but in II 3-4 Μεμφιβοσθε); עבד־אדם Αβεδδαρα (Luc. Ἀβεδδαδαν); בת־ישבע Βηρσαβее; 1 Ki. 1-2 (throughout) אדניה Luc. Ορνια (cf. II 3, 4 Β Ορνειλ, Α Ορνias). Comp. נון *Navh*. But where the incorrect form is *constant*, it is probable that it is due generally to the translators, and is not a mere error of transcription.

³ Whence *saturati sunt porcina* found its way into some copies of the Old Latin Version, and is mentioned by Augustine, e. g. IV. 73 (Bened.) ‘ubi dictum est “saturati sunt porcina” non nulla exemplaria “saturati sunt filiis” habent: ex ambiguo enim graeco interpretatio duplex evenit’ (quoted by Lagarde in his *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments*, Göttingen, 1885, p. 40).

(swine's flesh!) from *νίῳ*; 31, 16 *עַתְּתִי* οἱ κληροὶ μου from οἱ καιροὶ μου; 39, 6 *ΠΟΡΝΕΩ* παλαιὸς from παλαιστὰς (as A); 44, 13 *בְּמִוְרֵיהֶם* ἐν τοῖς ἀλαλάγμασιν αὐτῶν from ἀλλάγμασιν¹; 49, 9 *לִרְחֹק* ἐκοπίασεν from ἐκόπασεν (see Amos 7, 5); 69, 27 *חַלְלֵךְ* τραυμάτων μου from τραυματίων σου; 89, 21 *בְּשִׁמְן קָדְשִׁי* ἐν ἐλείει ἀγίῳ from ἐλαίῳ; 139, 9 *חַרָּב* κατ' ὄρθον from κατ' ὄρθρον (A); Jer. 15, 10 *בִּי וְלֹא נִשְׁוּ* οὔτε ὠφέλησα, οὔτε ὠφέλησέν με οὐδεὶς, already noted by Origen as a γραφικὸν ἁμάρτημα for ὠφέλησα, ὠφέλησεν; 2 Ch. 18, 2 *הָגָאָה* from ἡπάτα (so MS. 243: Margolis, *ZAW.* 1907, 226). Cf. p. 78 *u.*; Thackeray, 36–38; and esp. Margolis, *ib.* 225 ff.

b. Features due presumably to the translators themselves:—

(a) The translators are apt to be very literal, representing Hebrew expressions not by idiomatic Greek equivalents, but by word-for-word renderings: thus I 3, 6 *προσέθετο καὶ ἐκάλεσεν*; 8 al. *προσέθετο καλέσαι*; II 2, 28 al. *προσέθετο τοῦ . . .*—3, 10 al. *εὖς εὖς ὡς ἄπαξ καὶ ἄπαξ*.—4, 7 al. *שְׁלֹשׁ חַמְסָה* ἐχθὲς καὶ τρίτην.—*ib.* (see note) *הִתְחַבֵּר* γέγονε τοιαύτη.—6, 7 *ἀπὸ ὅπισθεν αὐτῶν*.—7, 8 *μὴ παρασιωπήσης ἀφ' ἡμῶν τοῦ μὴ βοᾶν*.—7, 14. 17, 1 al. *וְבִין . . . בֵּין* ἀνὰ μέσον . . . καὶ ἀνὰ μέσον.—18, 22 *ב' חֶפֶץ* θέλειν ἐν; 25 *בּוֹלְעֵשְׁתָּי* ἐν.—20, 21 *מִמֶּךָ* ἡνὶ ἀπὸ σοῦ καὶ ὧδε.—22 *וְהָלַח* μὲν ἀπὸ σοῦ καὶ ἐπέκεινα.—24, 7 *מְהַדַּמְוִס מוֹי* παρὰ Κυρίου (Μωϋσῆ), εἰ ποιήσω . . .—28, 17 *לֹא־לֵךְ* ἐν χειρὶ τινος.—II 18, 4 *יָד יָד* ἄνὰ χεῖρα τῆς πύλης.—24, 3 *כְּהֵם וְכֵהֵם* ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς (contrast Dt. 1, 11—by a different hand—*כֵּם* ὡς ἔστ' ἐχλιοπλασῶς).

The pron. *אֲנִי* (when expressed in the Hebrew) is (after II 7) seven times represented curiously by the *substantive* verb:—

II 11, 5 *ἐγὼ εἰμι ἐν γαστρὶ ἔχω*; 12, 7 *καὶ ἐγὼ εἰμι ἐρυσάμην σε*; 15, 28 *ἐγὼ εἰμι στρατεύομαι*; 18, 12 *καὶ ἐγὼ εἰμι ἵστημι*; 20, 17 *Ἀκούω ἐγὼ εἰμι*; 24, 12 *τρία ἐγὼ εἰμι αἶρω ἐπὶ σέ*; 17 *ἰδοὺ ἐγὼ εἰμι ἡδίκησα*². Comp. 7, 29 *ὅτι σὺ εἶ . . . ἐλάλησας*³.

¹ Comp. Land, *Anecdota Syriaca*, iv. 190: and Field's note *ad loc.*

² Also Jud. 5, 3. 6, 18. 11, 27. 35. 37. Ru. 4, 4. 1 Ki. 2, 2. 2 Ki. 4, 13. 10, 9. 22, 20. Ez. 36, 36 A (dub.); and occasionally in Aq. and Theod. (Hatch-Redpath, *Concord.*, p. 367). Thackeray (*Journ. of Theol. Stud.* 1907, 272 f.; cf. *Grammar*, p. 55) thinks that the usage is due to an attempt to represent *אֲנִי* (as distinguished from *אָנִי*); but though it does always express *אֲנִי*, except 2 Ki. 10, 9. 22, 20. Ez. 36, 36, it by no means stands for *אֲנִי* uniformly.

³ From II 2, 7 (incl.) there is a singular change in the rendering of *נָם*, which is now often represented by *καί γε*: II 2, 7. 11, 12. 17. 21. 24. 12, 14. 13, 36. 14, 6. 7. 15, 20. 24. 16, 23. 17, 5. 10. 12. 16. 18, 2. 22. 26. 27. 19, 20. 40. 43. 20, 16. 21, 20. (So before in A and Luc. but not in B, as I 1, 6 L. 8, 8 L. 18, 5 A L. 19,

(b) They even translate not unfrequently wholly regardless of the sense:—I 1, 26 בִּי ἐν ἐμοί.—5, 6 וַיִּשְׁמַם καὶ ἐπήγαγεν αὐτοῖς (וַיִּשְׁמַם, the suffix construed as a *dative*: GK. § 117^x).—8, 3 אַחֲרֵי הַבָּצֵעַ ὀπίσω τῆς συντελείας.—8, 16 וַעֲשֵׂה לְמֹלַאכְתּוֹ καὶ ἀποδεκατώσει (וַעֲשֵׂה) εἰς τὰ ἔργα αὐτοῦ.—12, 2 וַיִּשְׁבְּתִי καὶ καθήσομαι (וַיִּשְׁבְּתִי).—12, 25 תִּפְסֹף προστεθήσθε (as though תִּפְסֹף from תִּפְסֹף): so 27, 1.—14, 38 τὰς γωνίας τοῦ Ἰσραηλ.—14, 40 לְעֶבֶר εἰς δουλείαν ([ה]לעבר).—15, 11 παρακέκλημαι (so II 24, 26 παρεκλήθη: חָם = παρακαλέω; hence παρακέκλημαι derived mechanically to express the *Nifal*).—18, 21 וַתְּהִי καὶ ἦν (וַתְּהִי) ἐπὶ Σαουλ (!) χεὶρ ἀλλοφύλων.

(c) A Hebrew word not understood, or treated incorrectly as a proper name, or if of a technical character, is often transliterated: I 1, 24 οἶφι, νεβελ [10, 3 ἀσκόν].—2, 18 εφονδ βαρ.—28 al. εφονδ [in the Pent. regularly ἐπωμίς].—32 (Cod. A) κραταίωμα μουων.—9, 12. 13 al. Βαμα.—10, 5 al. ναβλα.—13, 3 Νασειβ.—14, 1 εἰς Μεσσαβ τῶν ἀλλοφύλων (but 13, 23 ὑπόστασις).—6. 11. 12. 15 Μεσσαφ.—23 τὴν Βαμωθ.—33 ἐν Γεθθαιμ (for תְּהֵימָה!).—16, 20 γομορ (see note).—17, 18 Luc. ερουβα.—20, 19 παρὰ τὸ εργαβ ἐκείνω.—20 εἰς τὴν Αρματταρει.—21 γοῦζαν.—41 ἀπὸ τοῦ αργαβ.—25, 18 οἶφι, γομορ.—32. 39 Luc. Βαρουχ.—30, 8. 15. 23 γεδδονρ (for גִּדְדֹן!).—II 3, 33. 34 Ναβαλ.—12, 31 Luc. במלבי ἐν Μαδεββα (no doubt Δ for Λ).—15, 28 and 17, 16 Αραβωθ.—15, 32 ἕως τοῦ Ῥως (Luc. Ῥως: so 16, 1); 17, 19 αραφωθ.—29 σαφφωθ.—21, 20 Μαδων.—23, 9 Luc. ἐν Σερραμ (for בַּחֲרָם).—13 εἰς Καδων.—24, 7 Μαψαρ. Cf. Thackeray, *Grammar*, i. 32-34¹.

And so in other books: as Gen. 28, 19 וְאוֹלָם לָךְ καὶ Οὐλαμμavs (!). Jos. 7, 24 עִמָּךְ Εμεκαχωρ. Jud. 1, 19 כִּי רָכַב בְּרוּךְ לָהֶם ὅτι Ῥηχαβ διεστείλατο αὐτοῖς. 3, 3 לְבֹא חֲמַת עַד ἕως Λαβω Εμαθ. 6, 26 מַעֲוֹן Μαουεκ. 8, 7 ἀβαρκηνειν. 9, 27 καὶ ἐποίησαν ἐλλουλειμ. 41 ἐν Αρημα. 18, 29 וְאוֹלָם לָךְ καὶ Οὐλαμavs. 20, 48 מַעֲוִיר חֲמַת

24 A. 24, 11 L. II 2, 6 A. 3, 19 A; and in other books sometimes in B, as Jud. 1, 22. 2, 10. 17. 3, 22 al. 1 Ki. 1, 6. 48 al.)

¹ The transliteration of Hebrew words is also characteristic of Theodotion: Field, *Hexapla*, I. xxxix-xlii; Swete, p. 46; C. C. Torrey, *Ezra Studies*, Chicago (1910), pp. 66-81, 339 (who argues from the frequency of such transliterations in the Septuagint of Chr. Ezr. Neh. that the 'LXX' translation of these books is really Theodotion's: a conclusion which is accepted by Moore, *AJSL*. xxix, p. 54, but which, for reasons stated by him, appears doubtful to Rahlfs, *Studien*, iii. 85 f.).

ἀπὸ πόλεως Μεθλα. 2 Ki. 2, 14 הוּא הָאָ אָφφω. 3, 4 נָךְ נֹאֶקֶת. 10, 10 הוּא אָφφω. 12, 5-7 βεδεκ. 9 [see Stade, *ZATW*. 1885, p. 289 f. = *Akad. Reden u. Abhandl.* 193, 199; and Kittel, *ad loc.*]. 23, 4 שַׁלְמֹות שַׁלְמֹות (Λ for Δ). 5 χωμαρειμ, μαζουρωθ, etc.

Sometimes the translation and transliteration are found side by side, giving rise to a species of doublet:—I 5, 4 (p. lv) αμαφεθ.—6, 8 ἐν θέματι βερεχθαν (Α αργοζ).—II. 15 καὶ τὸ θέμα εργαβ (Α αργοζ).—7, 4 τὰ ἄλση Ασταρωθ (וְעֵשְׂתֵּה, as v. 3. 12, 10, taken as = וְעֵשְׂתֵּה, which is regularly rendered ἄλση).—10, 5 ἀνάστεμα . . . Νασειβ.—14, 25 Ιααλ (see note).—15, 3 Ιεριμ (p. lvi).—8 Ιεριμ ἀπέκτεινεν (for הַהֲרִי).—32 Luc. ἐξ Αναθωθ τρέμων.—21, 2 ἐν τῷ τόπῳ τῷ λεγομένῳ Θεοῦ πίστις (as though מִנְהָ (א) לְא) Φελλανει Μαεμωνι (for מִנְהָ (א) לְא).—7 συνεχόμενος Νεεσσαραν (נֶעְסָרָן).—23, 14 ἐν Μασερεμ ἐν τοῖς στενοῖς (for מִנְהָ (א) לְא read as וְעֵשְׂתֵּה).—19 ἐν Μεσσαρα ἐν τοῖς στενοῖς (for מִנְהָ (א) לְא).—24, 23 εἰς τὴν Μεσσαρα στενήν (for מִנְהָ (א) לְא).

(d) There is a tendency in the version to make slight additions for the purpose of giving an explanation or otherwise filling out the sense: thus I 1, 5 + ὅτι οὐκ ἦν αὐτῇ παιδίον. *ib.* + ὑπὲρ ταύτην. 14 (τὸ παιδάριον) Ἦλει. *ib.* + καὶ πορεύου ἐκ προσώπου Κυρίου. 21 + ἐν Σηλωμ. 2, 12 Ἦλει (τοῦ ἱερέως). 28 *end* + εἰς βρῶσιν. 29 (ἀναιδεῖ) ὀφθαλμῷ (see note). 5, 12 οἱ (ζῶντες καὶ) μὴ ἀποθανόντες. 9, 15 + πρὸς αὐτόν. 10, 4 δύο (ἀπαρχὰς) ἄρτων. 11, 10 πρὸς Naas (τὸν Ἀμμανίτην). 15, 17 + πρὸς Σαουλ. 23^b. 16, 12 ἀγαθὸς ὁράσει (κυρίῳ); and afterwards + πρὸς Σαμουηλ and ὅτι οὗτός ἐστιν (ἀγαθός). 17, 36. 43 + καὶ εἶπε Δαυεὶδ Οὐχὶ ἀλλ' ἢ χείρων κυνός. 19, 8 + πρὸς Σαουλ. 20, 28 εἰς Βηθλεεμ (τὴν πόλιν αὐτοῦ πορευθῆναι). 21, 4 *end* + καὶ φάγεται. 25, 26 τοῦ μὴ ἐλθεῖν εἰς αἷμα (ἀθῶν). 31 *end* + ἀγαθῶσαι αὐτῇ.

(e) Hebrew writers are apt to leave something to be supplied by the intelligence of their readers: thus the subject of a verb is often not expressly named, and the object is either not named or indicated merely by a pronoun, the context, intelligently understood, sufficiently fixing the meaning. In such cases, however, there was a temptation sometimes even to a scribe of the Hebrew, but still more to a translator, to facilitate the comprehension of the reader, or to preclude some misapprehension which he contemplated as possible, by inserting explicitly the imperfectly expressed subject or object. Cases in which

MT. and LXX vary in the presence or absence of subject or object are numerous. Thus I 2, 28 **אתו** τὸν οἶκον τοῦ πατρὸς σου.—3, 18^b **וַיֹּאמֶר** καὶ εἶπεν Ἡλει.—6, 20^b καὶ πρὸς τίνα ἀναβήσεται (κιβωτὸς κυρίου) ἀφ' ἡμῶν; 9, 6 τὸ παιδάριον.—24 καὶ εἶπε (Σαμουηλ τῷ Σαουλ).—12, 5 **אֵלֶיָּהוּ** καὶ εἶπε Σαμουηλ πρὸς τὸν λαόν.—15, 27 καὶ ἐκράτησε (Σαουλ).—16, 12 **מִשְׁחָהוּ** χρίσον τὸν Δαυιδ, etc.

Hence Wellhausen lays down the canon that 'if LXX and MT. differ in respect of a subject, it is probable that the original text had neither.'

I 2, 20^b **למקומו**, LXX καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ. The original text was **והלך למקומו**.—7, 14 **וַיָּבֹלֶן הַצִּיל יִשְׂרָאֵל**, LXX καὶ τὸ ὄριον Ἰσραηλ ἀφείλαντο κτλ. Both MT. and LXX may be accounted for by the assumption of an original **וַיָּבֹלֶן הַצִּיל מִיַּד פְּלִשְׁתִּים**.—10, 22 **וַיִּשְׁאֲלוּ**, LXX καὶ ἐπηρώτησεν Σαμουηλ. The original text had **וַיִּשְׁאֵל**.—11, 9 **וַיֹּאמְרוּ לְמַלְאכֵים**, LXX καὶ εἶπεν τοῖς ἀγγέλοις. Originally **וַיֹּאמֶר**, here best read as a singular 'on account of the definiteness of the message' (We.).—15 **וַיְמַלִּיכוּ**, LXX καὶ ἔχρισε Σαμουηλ.—17, 39^b **וַיִּסְרָם דּוֹד מַעֲלִיו**, LXX καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ. Originally only **וַיִּסְרָם**, fixed in MT. to a sing. by the addition of **דּוֹד**, read by LXX as **וַיִּסְרָם**.—30, 20 **וַיִּקַּח דּוֹד**, LXX καὶ ἔλαβεν πάντα τὰ ποίμνια. **דּוֹד** almost certainly a false 'Explicitum': see the note.

c. On the Orthography of the Hebrew Text used by LXX (comp. above, p. xxviii ff.).

(a) The number of cases in which LXX and MT. differ in respect of the number of a verb, or in which the MT. itself has one number where the other would be expected, makes it probable that there was a time when the final consonant was not always expressed in writing, and that when the *scriptio plena* was introduced an (apparent) singular was sometimes left, which ought to have become a plural. The omission was in some cases made good by the Massorites in the Qrê, but not always.

Nu. 13, 22 **עַד חֲבֵרוֹן** וַיָּבֹאוּ (read **וַיָּבֹאוּ**). 32, 25 **בְּנֵי** וַיִּבְרָאוּ (of the just mentioned), LXX καὶ εἶδαν. 1 Ki. 13, 11 **בְּנֵי** וַיִּבְרָאוּ (the sequel **וַיִּסְפְּרוּ לְאֲבִיהֶם** shews that **וַיִּבְרָאוּ** must

have been intended: cf. LXX ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγέσαντο). 22, 49 (probably הלך and האניות כי נשבר were intended by the author). ψ. 79, 7 השמו . . . אבל (contrast the plurals in Jer. 10, 25^b).

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 119), Gen. 27, 29 וישתחו; 43, 28 ויקרו וישתחו; Jud. 21, 20. 1 Sam. 12, 10. 13, 19 כי אמר פלשתים. 1 Ki. 9, 9. 12, 7. 2 Ki. 20, 18 יקה (as Is. 39, 7 יקחו; but the sing. may here stand: LXX λήμψεται). Est. 9, 27 (contrast *v.* 23). Ezr. 3, 3.

Elsewhere the sing. may be explained by the principle noticed on I 16, 4: Gen. 42, 25 בן ויעיט להם sc. העושה (LXX καὶ ἐγενήθη; ויעיט would be unnatural). 48, 1 ויאמר ליוסף sc. האומר (LXX καὶ ἀπηγγέλη = ויאמר). 2 ויגיד . . . ויאמר (LXX ἀπηγγέλη δὲ . . . λέγοντες).

Conversely MT. sometimes has a plural where LXX (not always rightly) read as a singular: I 7, 13 ויבנעו פלשתים, LXX καὶ ἐταπείνωσεν Κύριος (comp. p. lxii).—10, 23 וירצו ויקהו, LXX both sing., i.e. וירצו ויקהו.—12, 9^b וילחמו בם, LXX καὶ ἐπολέμησεν.—19, 21 ויגרו, LXX καὶ ἀπηγγέλη (ויגר—read in MT. as ויגיד, by LXX as ויגיד: so 1 Ki. 1, 23).—30, 1^b וישרפו . . . ויכו . . . ועמלקי פשטו, LXX all sing. (as MT. itself sometimes in similar cases: 15, 6 ויסר קני, Nu. 14, 45. Jud. 6, 3).—20^b ויאמרו, LXX καὶ ἐλέγετο (ויאמר, i.e. either ויאמרו or ויאמר—the latter not idiomatic; cf. p. 258).—21^b וישאל, LXX καὶ ἠρώτησαν αὐτὸν (the subject is the men left behind). Comp. Gen. 25, 25 ויקרא שמו עשו, LXX ἐπωνόμασεν: *v.* 26 (in a similar context) MT. has ויקרא, LXX ἐκάλεσεν.

The correction is made in the Qrê (*Ochlah we-Ochlah*, No. 120): Jos. 6, 7 ויאמרו (ויאמר קרי) ויאמרו (the subject is Joshua). 9, 7 ויאמרו (ויאמר קרי) אל העם (the correction is here unnecessary). 1 Sam. 15, 16. 1 Ki. 12, 3. 21. 2 Ki. 14, 13 ויפריץ ירושלם ויפריץ (ויבא קרי) ויבאו . . . הפש, LXX καὶ ἦλθεν. Ez. 46, 9^b יצאו (10^b strangely *not* made). Neh. 3, 15 (comp. *v.* 14).

The case is particularly clear in some of the instances in which the phrase ἀπηγγέλη (or ἀνηγγέλη) λέγοντες occurs. This strange construction κατὰ σύνεσιν¹ might be supposed to have been forced upon the translators when they found what would only naturally be read by them as ויגיד לאמר I 15, 12. 19, 19. II 6, 12. 15, 31 (MT. הגיד). 19, 1. 1 Ki. 1, 51²: but it is scarcely credible that they should have

¹ Winer, *Grammar of NT. Greek*, § lix. 11.

² So also Gen. 22, 20. 38, 13. 24 (cf. 45, 16. 48, 2). Jos. 10, 17. Jud. 16, 2 (in MT. ויגיד has dropped out). 1 Ki. 2, 29. 41 (without לאמר).

gone out of their way to use it for what in MT. stands as ויגידו לאמר I 14, 33. 23, 1. 24, 2 (λεγόντων). II 3, 23. 1 Ki. 2, 39: in these instances, therefore, it can hardly be doubted that the original text had simply ויגר, which was read by LXX as ויגר, but in MT. was resolved into ויגידו.

(b) The MSS. used by the LXX translators—except, probably, in those parts of the OT. which were translated first—must have been written in an early form of the square character¹. That it was not the unmodified archaic character appears clearly from the frequency with which letters, which have no resemblance to one another in that character, are interchanged in many parts of the Septuagint. For the same reason it can hardly have been very similar to the Egyptian Aramaic alphabet illustrated above. It was no doubt a transitional alphabet, probably a Palestinian one, of a type not greatly differing from that of Kefr-Bir'im (p. xxiii). In this alphabet, not only are ו and י remarkably alike², but also ב and כ, and ב and נ (of which there are many clear instances of confusion in the Septuagint): ה, ח, and the final ם also approach each other. ר and ר resemble each other in most Semitic alphabets: so that from their confusion—next to that of ו and י, the most common in LXX—little can be inferred respecting the alphabet used³.

¹ So long ago Gesenius, *Gesch. d. Heb. Sprache u. Schrift* (1815), p. 158; for a more recent opinion, see K. Vollers in the *ZATW.* 1883, p. 230 f.

² They are also alike, it may be observed, in the late type of the archaic character in which יהוה is written in the fragments of Aquila mentioned above (p. iii): see p. 15 in Burkitt's edition.

³ It is true, the Kefr-Bir'im alphabet is considerably later than the LXX (as the *scriptio plena* alone would shew), but the Inscription of Bⁿê Hêzir, and those alluded to p. xxii, note 1, appear to shew that an alphabet not differing from it materially was in popular use in Palestine at least as early as the Christian era: and if more abundant records had been preserved it would probably be found to begin at an earlier period still. The confusion of ו and י, and נ and ב (which cannot be explained from the old character) is in the Pent. so uncommon that it may be due to accidental causes: the books in which it is frequent can only have been translated after the change of character had been effected; the Pent., as tradition states, may have been translated earlier. Possibly a large and discriminating induction of instances (in which *isolated* cases, especially of proper names, should be used with reserve) might lead to more definite conclusions.

Examples of letters confused in LXX :—

(a) MT. י, LXX ι: II 23, 7 ימלא καὶ πληρῆς (= ומלא): MT. י, LXX ι: I 2, 29 עון [מ] ὀφθαλμῷ (= עין). 12, 2 (p. lx). 19, 22 בשכו ἐν Σεφει (= בשפי). 24, 16 והיה γένοιτο (= יהיה): both changes together, 12, 3 עני ἀποκρίθητε κατ' ἐμοῦ (= ענו בי).

Very clear examples are afforded by the Psalms: MT. י, LXX ι:—

ψ. 2, 6 נִכְכְּתִי מִלְכִּי נִכְכְּתִי κατεστάθην βασιλεὺς ὑπ' αὐτοῦ= מִלְכִּי.

16, 3 כָּל חֲפָצִי πάντα τὰ θελήματα αὐτοῦ= כָּל חֲפָצִי.

20, 10 וְעֲנֵנו καὶ ἐπάκουσον ἡμῶν= וְעֲנֵנו.

22, 17 כֶּאֱרִי ὥρυξαν= כֶּאֱרִי.

32, 4 קִיין ἄκανθαν= קִיין.

35, 16 לַעֲנִי ἐξεμυκτήρισάν με= לַעֲנִי.

36, 2 בִּקְרַב לְבִי ἐν ἑαυτῷ= בִּקְרַב לְבִי.

38, 12 נָנְעִי ἤγγισαν= נָנְעִי (see 32, 6. 88, 4).

45, 12 וְהִשְׁתַּחֲוִי לוֹ καὶ προσκυνήσουσιν αὐτῷ= וְהִשְׁתַּחֲוִי לוֹ.

46, 5 קִדְּשׁ מִשְׁכָּנִי קִדְּשׁ ἡγίασε τὸ σκῆνωμα αὐτοῦ= קִדְּשׁ מִשְׁכָּנִי.

50, 21 הָיוּתָּ אֲנוֹמִיָּה= הָיוּתָּ (see 52, 2).

58, 4 דְּבַר כֹּזֵב ἐλάλησαν ψευδῆ= דְּבַר כֹּזֵב.

69, 33 דְּרֵשׁ אֱלֹהִים ἐκζητήσατε= דְּרֵשׁ אֱלֹהִים.

73, 7 עֲיֹנְמוּ ἀδικία αὐτῶν= עֲיֹנְמוּ.

10^a עֲמוֹ ὁ λαός μου= עֲמוֹ.

76, 12-13 יִבְצֵר לְמוֹרָא: τῷ φοβερῷ καὶ ἀφαιρουμένῳ= יִבְצֵר.

88, 16 נִשְׁאַתִּי אֶמִּיךָ ὑψωθείς δὲ ἐταπεινώθην= נִשְׁאַתִּי אֶמִּיךָ (see Lev.

25, 39, and cf. ψ. 106, 43).

90, 16 יִרְאֶה καὶ ἴδῃ= יִרְאֶה.

91, 6 יִשׁוּר καὶ δαιμονίου= יִשׁוּר (see 106, 37).

122, 6 יִשְׁלִי καὶ εὐθηνία= יִשְׁלִי (v. 7).

144, 15^a אֲשֶׁרִי ἐμακάρισαν= אֲשֶׁרִי,—a passage which shews how scrupulously the LXX expressed what they found in their MSS.; for in the parallel clause אֲשֶׁרִי=μακάριος.

Add Is. 29, 13 וְהָיָה יִרְאֵתְּ אֱתֵי יִרְאֵתְּ δὲ σέβονται με κτλ. (so Mt.

15, 8; Mk. 7, 6) אֱתֵי יִרְאֵתְּ= אֱתֵי.

Jer. 6, 9 עוֹלְלוּ עוֹלְלוּ Καλαμᾶσθε καλαμᾶσθε= עוֹלְלוּ עוֹלְלוּ.

10, 20 יִצְאֵנִי καὶ τὰ πρόβατά μου= יִצְאֵנִי.

Zech. 5, 6 עֲיֹנְמוּ ἡ ἀδικία αὐτῶν= עֲיֹנְמוּ, etc.

MT. 1, LXX :—

ψ. 17, 11 אֲשׁוּרֵנוּ ἐκβαλόντες με=יִי ? (perhaps Aram. אֲשׁוּרֵנִי).

12 כּוּמִינוּ ὑπέλαβόν με=רְמִינוּ.

22, 25 כּוּמִנוּ ἀπ' ἐμοῦ=כּוּמִנוּ.

30 וּנְפִשִּׁי לוֹ חַיָּה=καὶ ἡ ψυχὴ μου αὐτῷ ζῆ=חַיָּה.

41, 9 בִּי ? ἐμοῦ=κατέθεντο κατ' ἐμοῦ=יָצוּק בּוּ .

56, 8 עַל אֵין ἐπὲρ τοῦ μῆθενός=עַל אֵין.

59, 10 עוֹזי τοῦ κράτος μου=עוֹז (cf. v. 18).

62, 1 יְדוּתוֹν Ἰδιθουν¹.

5 מִשְׁאָתוֹ τὴν τιμὴν μου.

64, 7 יִקְרָב=προσελεύσεται וקרב.

65, 8 לֹאמִיִּים (or יְהִמִּין) ταραχθήσονται והמון לאמִיִּים=ἔθνη.

68, 7 שְׂכֵנוֹ צַחִיחָה τοὺς κατοικοῦντας ἐν τάφους=? שְׂכֵנִי.

73, 10^b כּוּלָא καὶ ἡμέραι πλήρεις=כּוּלָא וכי כּוּלָא (καὶ added).

76, 7 נִרְדְּמוּ רַבְּבֵי סוּס וְסוּס ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους=
נִרְדְּמוּ רַבְּבֵי סוּס.

91, 5 וּסְחָרָה κυκλώσει σε=יִסְחָרְךָ.

109, 10 וּדְרִישׁוֹ ἐκβληθήτωσαν=יִזְרְשׁוּ.

28 קָמִי οἱ ἐπανιστάμενοί μοι=קָמִי.

119, 3 אֵף לֹא פָעִלָה עוֹלָה οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν=אֵף לֹא פָעִלָה עוֹלָה.

Add Ez. 48, 10^b יְהִיָּה=ἔσται יהוה.

35 יְהִיָּה שְׁמוֹ=ἔσται τὸ ὄνομα αὐτῆς יהוה שְׁמוֹ.

Lam. 3, 22 לֹא תִמְנִי οὐκ ἐξέλιπόν με=לֹא תִמְנִי (GK. § 117^x).

Sometimes both confusions occur in one word or verse :—

ψ. 35, 19 יִקְרָצִי עֵין καὶ διανέοντες ὀφθαλμοῖς=יִקְרָצִי עֵין.

145, 5 יִדְבְּרוּ λαλήσουσι ודברי.

Jer. 6, 23 וְעַל סוּסִים יִרְכָּבוּ עֲרוֹךְ ἐφ' ἵπποις καὶ ἄρμασι παρατάξεται=
וְעַל סוּסִים יִרְכָּבוּ עֲרוֹךְ.

¹ So in Kt. 39, 1. 77, 1. Neh. 11, 17. 1 Ch. 16, 38: and in LXX of 1 Ch. 9, 16 etc., where MT. has regularly יְדוּתוֹν.

² Instances such as Σειφ for צוֹף; Ἀγχοὺς for אֲכִיזִי; ψ. 8 τίτλη הַנְּתִיחַ τῶν ληνῶν = הַנְּתוּת; 27, 6 ὕψωσε ἱרֹם = יְרִים; 88, 11 ἱκομῶ אֲם רַפְּאִים יְקִימוּ = אֲם רַפְּאִים יְקִימוּ (cf. Is. 26, 14) are not cited, as the difference of pronunciation presupposed by LXX is due probably, not to confusion of י and י, but to the absence of the plena scriptio.

That the MS. (or MSS.) upon which the Massoretic text is founded must also at

(β) MT. ר, LXX ρ: I 4, 10 and 15, 4 רגלי ταγμάτων (as though רגלי; see Nu. 2, 2, etc.); 10, 24 ירעו ἔγνωσαν; 13, 3 and 14, 21 δοῦλοι; 40 bis עבר δουλείαν; 19, 13 כביר ἡπαρ (כבר); 23, 15 ועברה ἐν τῇ Καυνῇ; 24, 3 Luc. צורי τῆς θήρας (ציד); II 19, 18 העברה καὶ ἐλειτούργησαν τὴν λειτουργίαν; 22, 21. 25 Luc. δόξαν, δόξασμὸς (פֶּבֶר).

MT. ר, LXX ρ: I 17, 8 עברים Ἑβραῖοι; 19, 22 גרל ἄλω (גרן); 21, 7, etc. Δωὴκ ὁ Σύρος; 23, 14. 19. 24, 1 מצדות Μασερεμ, Μεσσαρα, ἐν τοῖς στενοῖς; 24, 12 צרה δεσμεύεις (צרר); 30, 8 גרוד γεδδουρ; II 3, 4 ארניה, B Ὀρνειλ, A Ὀρνias, Luc. Ὀρνια [so 1 Ki. 1—2 Luc., throughout]; 6, 10—12 (so 1 Ch. 13, 13. 14^a, but not 15, 24. 25, etc.) עבר אבβδδαρα (as though עבר-ארה).

And often in other books.

(γ) MT. ב, LXX β: II 5, 20 בבעל פריצים ἐκ τῶν ἐπάνω διακοπῶν (= ממעל פריצים); 11, 21 f. תבין Θαμασι; 21, 19 גב Πομ; and probably (though not certainly) in the following places where ב is rendered by ἀπό, ἐκ: I 4, 3. 25, 14 end. II 2, 31. 5, 24. 6, 1. 9, 4^b. 16, 13. 18, 8. 19, 23. 40 Luc. (עבר for עמד; so 2 Ki. 6, 30). Cf. אבינדב Ἀμειναδαβ¹. Notice the resemblance of ב and β in the Kefr-Bir'im Inscription (above, p. xxiii, Fig. 12).

MT. מ, LXX μ: I 6, 20 עמד διελθεῖν (עבר); 9, 2 מן ἐν; 26 (see note); 14, 1; II 13, 34^a.

one time or other have been written in a character in which י and ו were very similar, is clear from the frequency with which ו occurs with י קרי, and י with ו קרי (*Ochlah we-Ochlah*, Nos. 80, 81, 134—148), the קרי being often, as 1 Sam. 22, 17. 25, 3. 2 Sam. 15, 20 (though not always), indisputably correct.

¹ See also Dt. 1, 44 (משעיר for בשעיר rightly). ψ. 18, 14^a (ἐξ as in || 2 Sam. both LXX and MT.). 32, 3^b. 78, 26^a. 105, 36^a. 119, 84^b. 139, 13^b. Pr. 10, 21 רבים ὑψηλὰ (רמים). 12, 3^a. 24, 5^a. 28, 12. 28 ἐν τόποις (מקום: notice במקומות in the Inscr. of Kefr-Bir'im). 1 Ch. 7, 6 זמרי for זברי Jos. 7, 1. Hos. 5, 13 and 10, 6 ירעו Ἰαρεμ. 13, 9 בי LXX, Pesh. מי (rightly). Jer. 38, 24^b. 46, 10^b. Ez. 16, 6 ἐκ τοῦ αἵματος σου for ברמיך. Ob. 21. Hab. 2, 4 ἐκ πίστεώς μου for באמונות. Jos. 3, 16^b עברו εἰσθήκει (cf. on II 15, 23).

² See also ψ. 45, 14^b ἐν. 68, 23^b (ἐν in spite of ἐκ 23^a). 36^a. 81, 7^b (תעברנה) כרוד תעברנה (מדרוד תעברנה). 104, 15^a. 119, 68^b (ומטיב read as ומטיב): cf. 70, 4 ישובו for יישבו 40, 16. Pr. 17, 10^b. Jer. 21, 1 מעשיה Βασαiov. 46, 25 מנא τὸν υἱὸν αὐτῆς (בנה). Ez. 48, 29 כְּנַחֲלָה for כְּנַחֲלָה rightly (see Jos. 13, 16. 23, 4; מנחלה is untranslatable). Jos. 8, 33 עמרים παρεπορεύοντο. Sometimes, as ψ. 31, 8^b. 135, 21^a. Jer. 9, 18 (19). 20, 17, it may be doubtful whether the variation points to a difference

Other letters confused in LXX may be noted by the reader for himself. All cannot be reduced to rule: a certain number are due to *accidental* causes, as the partial illegibility of a letter in particular cases¹.

(c) According to Lagarde², the three letters ה, ך, ן, when occurring at the end of a word, were not written in the MSS. used by LXX, but represented by the mark of abbreviation (') which already appears on Hebrew coins. This is not improbable: though it may be doubted if it was in use universally. Certainly there are cases in which the difference between LXX and MT. may be readily explained by the supposition that a mark of abbreviation has been differently resolved (or overlooked) in one of the two texts³; but they are hardly numerous or certain enough to establish a rule, the differences being frequently capable of explanation in other ways; for instance, from textual imperfection or corruption, or from looseness of rendering on the part of the translators. Thus in the 2 pf., MT. has sometimes a pl. where LXX express a sing., and vice versa: but it is difficult to shew conclusively that such variations can only be explained in this manner; 2 sg. pf. masc. has often ה- in MT. (as נִתְּקָה), and the variation *may* have arisen from confusion between ה and ך; or again, as the variation often occurs in passages where the *number* of the pron. in the Hebrew changes, it may be due to an assimilating tendency on the part of the translators. Change of number is so frequent in Hebrew, according as the speaker or writer thinks of a group or of an individual belonging to, or representing, a group, that the variation may in such cases be original. In the case of numbers, as of persons, the temptation to assimilate to the context, or to define more closely what the Hebrew left undefined, or to adopt a more idiomatic usage in the construction of collective terms, would

of reading, as the LXX may have rendered loosely: but in most of the instances quoted, there seems no reason to suppose this. Cf. J. M. P. Smith, *Nahum* (in the *Intern. Crit. Comm.*), 1912, p. 300 f.; and on ך and ן confused, *ibid.* p. 361 (Index).

¹ On graphical errors in MT., comp. (with reserve) Grätz, *Die Psalmen*, pp. 121-144, where they are classified and illustrated.

² *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 4.

³ Consider Lagarde's remarks on Pr. 2, 20^a. 3, 18^b. 7, 17^b. 11, 15^b. 13, 19^b. 14, 10^b. 15, 15^a. 16, 13^b. 16, 21, 23^b.

often be strong: so that, though there are, no doubt, exceptions, it is probable that variations of this kind between MT. and LXX are to be attributed, as a rule, to the translators¹. At the same time it may well be that abbreviations were in occasional use².

2. The Targum. The text deviates but rarely from MT. Only two features need here be noticed: (a) the tendency, in this as in other Targums, to soften or remove anthropomorphic expressions with reference to God: (b) the tendency to paraphrase.

(a) I 1, 3 to worship and sacrifice *before* the Lord of Hosts (so 21); 10 was praying *before* the Lord (so v. 26); 11 if the affliction of thine handmaid *is revealed before* Thee (Heb. *if Thou seest*)³; 19 *end* and the memory of her entered in *before* 'י (ועל דוכרנה קדם 'י; Heb. ויזכרה 'י: so v. 11. 2, 21); 28 השאלתיו לי I have delivered him up that he may minister *before* 'י; ib. שאול לי he shall minister *before* 'י; 2, 11 ministered *before* 'י; 25^b 'י כי חפץ 'י for it was pleasure (רעוא) *before* 'י to slay them; 35 and I will raise up *before* me; 6, 17 as a guilt offering *before* 'י; 7, 3 and worship *before* Him alone (so v. 4. 12, 10^b); 17 and built an altar there *before* 'י; 10, 17 gathered *before* 'י; II 7, 5 shalt thou build *before* me a house? And so frequently.

מן קדם *from before* is employed similarly: I 1, 5 and children were withheld from her *from before* 'י. 20^b for *from before* 'י have I asked

¹ So, for instance, 1 Sam. 5, 10^b. 11; 29, 3 אֲתִי ἡμῶν; 30, 22; 2 Sam. 10, 11 *bis*; Ex. 14, 25 ἀνοסה φύγωμεν; Jud. 11, 19 *end*; 20, 23. 28 etc.

² Unless, for instance, the translators found abbreviations in their text, such renderings as the following are difficult to account for: Jud. 19, 18 אֵת בֵּית יְהוָה εἰς τὸν οἶκόν μου = אֵל בֵּיתִי; Jer. 6, 11 חֲמַת יְהוָה τὸν θυμόν μου = חֲמַתִּי; 25, 37 אֵף יְהוָה θυμοῦ μου = אִפִּי; and unless they could assume them, as something familiar, they would scarcely have been led to adopt these renderings: Jer. 2, 2^b-3^a אַחֲרֵי יִשְׂרָאֵל אָמַר 'י קְרֹשׁ יִשְׂרָאֵל [repeated by error] λέγει κύριος, ὁ ἅγιος Ἰσραὴλ (= קְרֹשׁ 'י אָמַר 'י יִשְׂרָאֵל); 3, 19 γένοιτο κύριε ὅτι = אָמֵן יְהוָה כִּי ('י 'א: for γένοιτο = אָמֵן see 11, 5); Jon. 1, 9 עֲבַרִי אֲנִכִּי Δούλος κυρίου εἰμὶ ἐγὼ = עֲבַר 'י אֲנִכִּי. Is. 53, 8 εἰς θάνατον = לָמוּת (לְמוֹת). The supposed 'apocopated plural' in 'י — (Ew. § 177^a; GK. § 87^f) is also best explained as an error due to the neglect of a mark of abbreviation: comp. Cheyne, critical note on Is. 5, 1; ψ. 45, 9. We. (p. 20) points to 14, 33 בְּנֵרְתָם LXX ἐν Γεθθαίμ, as proof that the abbreviation, though it might be used in some cases, at any rate was not universal. Comp. further (with reserve) Perles, *Analekten zur Textkritik des A.T.s* (1895), pp. 4-35.

³ So constantly when רָאָה is used of God: as 9, 16. Gen. 29, 32. 31, 12. Ex. 3, 7. 9 etc.

him. 3, 8^b that it was called to the child *from before* the Lord¹. 20 the request which was asked *from before* 'י. 6, 9 then *from before* him is this great evil done unto us². 9, 9 to seek instruction *from before* 'י (Heb. לדרש לאלהים). 15 and it was said to Samuel *from before* 'י (so 17). 11, 7 and there fell a terror *from before* 'י upon the people. 15, 10 and the word of prophecy was with Samuel *from before* 'י, saying (so II 7, 4). 26, 19 if *from before* 'י thou art stirred up against me, let mine offering be accepted with favour, but if the children of men, let them be accursed *from before* 'י.

(b) Paraphrastic renderings. These are very numerous, and only specimens can be given here: I 1, 12^b and Eli waited for her till she should cease; 16 Dishonour not thy handmaid before a daughter of wickedness; 2, 11 בחי עלי in Eli's lifetime (for אתפני עלי); 32^a and thou shalt observe and shalt behold the affliction that shall come upon the men of thy house for the sins which ye have sinned in my sanctuary; and after that I will bring good upon Israel; 3, 7^a and Samuel had not yet learnt to know instruction *from before* 'י, and the prophecy of 'י was not yet revealed to him; 19 and Samuel grew, and the Word (מימרא) of 'י was his help³; 4, 8 who will deliver us from the hand of the 'Memra' of 'י whose mighty works these are? 6, 19 and he slew among the men of B., because they rejoiced that they had seen the ark of 'י exposed (כר גלי); and he killed among the elders of the people seventy men, and in the congregation 50,000; 7, 6 and poured out their heart in penitence as water before 'י; 9, 5 they came into the land wherein was a prophet (for ארין צוף: cf. 1, 1 נביא מתלמידי נביא for צופים; see Hab. 2, 1 Heb.); 9, 12. 14. 25 בית אסחרותא dining-chamber (for הלשנה = אסחרותא: הבמה v. 22); 10, 5. 11 ספריא scribes (for נביאים); 15, 29 And if thou sayest, I will turn (repent) from my sin, and it shall be forgiven me in order that I and my sons may hold the kingdom over Israel for ever, already is it decreed upon thee from before the Lord of the victory of Israel,

¹ Such impersonal constructions are common in the Targums.

² On the ית retained mechanically from the Hebrew, in spite of the construction being varied, see the *Journal of Philology*, xi. 227 f.

³ So often when Yahweh is said to be 'with' a person: 10, 7. 16, 18. 18, 14. Gen. 39, 2. 3 etc.

before whom is no falsehood, and who turns not from what He has said ; for He is not as the sons of men, who say and belie themselves, who decree and confirm not ; 25, 29 but may the soul of my lord be hidden in the treasury of eternal life (בִּנְנוּ חַיִּי עֲלֵמָא) before 'thy God ; 28, 19 (on the margin of the Reuchl. Cod. : Lagarde, p. xviii, l. 10¹) and to-morrow thou and thy sons shall be with me in the treasury of eternal life ; II 6, 19 אִשְׁכַּר (see note) ; 20, 18 and she spake, saying, I remember now what is written in the book of the Law to ask peace of a city first [Dt. 20, 10] ; so oughtest thou to ask at Abel whether they will make peace ; 21, 19 and David the son of Jesse, the weaver of the veils of the sanctuary (Heb. אֶלְחָנָן בֶּן-יְעָרִי אֲרָגִים), of Bethlehem, slew Goliath the Gittite.

3. The Peshiṭto. The Hebrew text presupposed by the Peshiṭto deviates less from the Massoretic text than that which underlies the LXX, though it does not approach it so closely as that on which the Targums are based. It is worth observing that passages not unfrequently occur, in which Pesh. agrees with the text of *Lucian*, where both deviate from the Massoretic text². In the translation of the Books of Samuel the Jewish element alluded to above (p. lii) is not so strongly marked as in that of the Pent. ; but it is nevertheless present, and may be traced in certain characteristic expressions, which would hardly be met with beyond the reach of Jewish influence. Expressions such as 'to say, speak, worship, pray, sin *before* God,' where the Hebrew has simply *to* God, are, as we have seen, a distinctive feature of the exegesis embodied in the Targums ; and they meet us similarly in the Peshiṭto version of Samuel. Thus I 1, 10 prayed *before* the Lord (so v. 26. 7, 5. 8. 9. 8, 6. 12, 8. 10. 19. 15, 11. II 7, 27). 2, 11 מִלְכָּם מִלְכָּם מִלְכָּם ministered *before* the Lord (so 3, 1). 26 in favour *before* God. 8, 21 spake them *before* the Lord (Heb. בְּאֵזְרִי). 10, 17 gathered *before* the Lord. II 11, 27 *end*

¹ Comp. Bacher, *ZDMG.* 1874, p. 23, who also notices the other readings published by Lagarde from the same source, pointing out, where it exists, their agreement with other Jewish Midrashic authorities.

² I 12, 11. 13, 5. 14, 49. 15, 7. 17, 12. 30, 15. II 11, 4. 15, 7. 21, 8. 23, 17. 24, 4 : for some other cases, in which the agreement is mostly not in text, but in interpretation (as I 4, 15. 10, 2. 17, 18), see Stockmayer, *ZAW.* 1892, p. 220 ff.

(for בעיני). 21, 6. 23, 16 *end.* 24, 10 and 17 (*said* before): in all these passages, except II 11, 27, Targ. also has קדם. Similarly מִבֵּן מִבֵּן from before: I 2, 25 ופללו אלהים he shall ask (forgiveness) from before the Lord. 16, 14^b (for מואח: so Targ.). II 3, 28 (for מעם: so Targ.). 6, 9 (so Targ.). 23, 17 מִבֵּן מִבֵּן (so Targ., as also I 24, 7. 26, 11, where, however, Pesh. has simply מִבֵּן). I 2, 17 ו"נאצו את מנחת י" is rendered by מִבֵּן מִבֵּן which is a Jewish paraphrase for *to curse* or *provoke* God: see Lev. 24, 11 *al.* Onq. (for קלל); 1 Ki. 22, 54. 2 Ki. 17, 11 Targ. Pesh. (for העבים: often also besides in Targ. for this word); 2, 22 העבאות who prayed, Targ. לצלואה who came to pray (cf. note); 30 ישימשון shall minister before me, Targ. מִבֵּן מִבֵּן יתהלכון לפני 30 מוקם לפני אלמני 21, 3 כמל חתום אל מצחו 17, 49 קדמי לאחר כסי 2 Ki. 6, 8 cf. Targ. (both here and 2 Ki. 6, 8) ילן סעפם תרומות ופִּתְּמֵם II 1, 21 ימים as Targ.¹; II 1, 21 תרומה and הרים in the Pent., e.g. Ex. 25, 2 Onq. ויפרשון קדמי אפרשותא, Pesh. חֲפִצְתִּי, lit. that they separate for me a separation²); 6, 6 מברכר 14 מִתְּקֵן לִקְלָ נֶבֶן; 7, 23 נוראות visions (cf. the rend. of מורא, מוראות by מִוִּן in Dt. 4, 34. 26, 8. 34, 12 [where Pesh., as here, מִוִּן or מִוִּן]); 8, 18 פִּתְּמֵם כהנים, Targ. פִּתְּמֵם עד עת מועד 24, 15 רברבן.

As a whole the translation, though not a strictly literal one, represents fairly the general sense of the original. Disregarding variations which depend presumably upon a various reading, the translation deviates from MT. (a) by slight and usually unimportant additions

¹ So 29, 3. II 13, 23 Pesh. (but not Targ.); Gen. 24, 55 Onq. (but not Pesh.); Nu. 9, 22 Onq. and Pesh.

² Cf. LXX ἀφαίρεμα. The explanation underlying these renderings is, in all probability, correct: תרומה is *to lift off*, תרומה which is *lifted off*, or separated, from a larger mass for the purpose of being set apart as sacred (cf. p. 236).

³ 'Syrus in eandem sententiam de verbis מועד עד עת מועד אמר 62^b מהבקר ועד עת התניה דר' חנינא משמיה דר' חנינא משעת שחיטת התמיד עד מן עידן דמתנכיס) Chaldaeus ergo שעת זריקתו ר' יוחנן אמר עד חצות ממש (תמידא ועד דמתסק primam, Syrus alteram secutus est sententiam' (Perles, p. 16).

or glosses: (*b*) by *omissions*, due often either to *ῥμοιστέλευτον*, or to an inability to understand the sense of the Hebrew: (*c*) by *paraphrases*, due sometimes likewise to an inability to give a literal rendering, and occasionally of a curious character. Specimens of these three classes:

(*a*) Additions: I 2, 13 (and they made themselves a prong of three teeth) and the right of the priests (they took) from the people; 35 a priest faithful (after My own heart); 4, 9 *end*-10 and fight (with them). And the Philistines fought (with Israel); 5, 8 (thrice) + the Lord; 7, 14 to Gath and their borders [את neglected], and (the Lord) delivered Israel, etc.; 8, 6 to judge us (like all the peoples); 12 + and captains of hundreds . . . and captains of tens; 12, 6 the Lord (alone is God,) who, etc.; 24 + and with all your soul; 14, 49 + and Ashboshul (= Ishbosheth¹); 23, 12 *end* + Arise, go out from the city; 24, 20 and when a man finds his enemy and sends him [ושלחו treated as a continuation of the protasis] on a good way, (the Lord reward him with good); 30, 15 *end* + and David sware unto him (cf. Luc.). II 6, 5 of (cedar and) cypress; 12, 8 and thy master's wives (have I let sleep) in thy bosom; 18, 4 *beginning* + And his servants said to David, We will go out and hasten to fight with them; 8 and (the beasts of) the wood devoured of the people, etc. (so Targ.); 20 Kt. for (thou wilt announce) respecting the king's son that he is dead; 20, 8 *end* and it came out, and (his hand) fell (upon his sword); 24, 7 and they came to the land of Judah (in thirty-eight days) [text disordered]. There are also many instances of the addition of the subj. or obj. of a verb, or of the substitution of a noun for a pron. suffix ('Explicita'), of which it is not worth while to give examples. In 2 Sam. 22 the text has generally been made to conform with that of *ψ*. 18.

(*b*) Omissions: I 3, 21 בשלו י"י לשמואל². 5, 10 יהי כבוא 5. 13, 4^a שמעו 13. 14, 1 ויהי היום 34. 35^b from אחת החל 36^a. 36^b from ויאמר 15, 2 אשר שם לו³. 32 מערנת 16,

¹ Pesh. identifies Ishui with Abinadab (see 31, 2).

² Probably through *ῥμοιστέλευτον*.

³ Probably not understood.

וַיִּנְדוּ 31 שׁוֹמֵר 22^b. 17, האלה II, 13. אלהים 16^b. נא... ארדנו 15^b-16^a
וַיֹּאמֶר 33^a. ככל אשר דבר 25, 30 (abbreviated³). 24, 20^b... שאול¹
[cf. the paraphr. in 26]. II I, 21 בלי. 8, 14 בארום and נצבים
שם נצבים 20 end פה. יש מואות איש 15, 18 (the whole verse¹). 13, 12^b. 18
הרואה אתה 27³. ברית האלהים ויצקו את ארון 24³. עץ חסד ואמת
ואם ימותו... אלינו לב 3¹. (יצא אצא... לא תצא כי) 18, 2^b-3^a
כי 21^b. 26^a (first five words). 19, 18 (first four words). 21. 6
המלך 23. (בחר י"י 24, 6^a (6^b follows at the end of v. 7).

(c) Paraphrases (including some due to a mistranslation or to a faulty text): I 2, 17 (see p. lxxii). 22 מעבירים 24 מעבירים 25. 29 from the wilderness. 30 should minister before me. 32 והבטת צר מעון (31 there shall not be an old man in thy house) or one holding a sceptre in thy dwelling. 3, 13 וחטט 4, 2 מעבירים 5. 6. 6^b and how they mocked them, and did not send them away. 10, 22 והבטת צר מעון where is this man? 12, 3^a הנני והאעלים עיני בו 3^b 6. 13, 4 נבאש 6. 13, 4 simply 6. 13, 4 and they feared. 7 and חרדו אחריו simply 12. 24^a And Saul drew near in that day, and said to the people, Cursed, etc. 25^a And they went into all the land, and entered into the woods. 16, 4 ויחדרו 19 end אשר בצאן 19 end 20 (and laded it with) bread. 17, 18^b 20 (cf. Targ. וית טיבהון חיתי, and the doublet in Luc. καὶ εἰσούσεις μοι τὴν ἀγγελίαν αὐτῶν). 39 ויאל לכת and would not go. 52 השלישית 18, 22 השלישית 20, 12 the son of Jesse (!). 20, 12 בלתי טהור הוא 26 ושלשת 26 בלתי טהור הוא 21, 6 perhaps he is clean, or perhaps he is not clean. 21, 6 (as though 21, 14. 16, 22, 19 ואת נב) 16, 22, 19—the two words read as one and

¹ Probably through ὁμοιοτέλευτον.

² Or perhaps transposed.

³ Probably not understood.

following ptcp. for *וְלֹא יִצְיָלוּ* (17, 20 *حَسَلَا* for *حَسَلَا* (so Cod. Ambr.). 40 *مَلَا* for *مَلَا* (Heb. מִן-הַנְּחָל). 28, 6 *دَحْتَرَا* for *دَحْتَرَا* (so Arab. 'prophets'). II 12, 8^b *دَحْتَرَا* prob. for *دَحْتَرَا*, though possibly a paraphrase. 18, 17 *دَحْتَرَا* prob. for *دَحْتَرَا* (Heb. בִּיעַר). (Several of these instances are noted by Well., p. 8.) The name מֶרֶב is represented regularly by *مَرَب*.

4. The Latin Versions.

(a) The affinity subsisting between the Old Latin Version and the recension of Lucian appears to have been first distinctly perceived (with reference in particular to the Lamentations) by Ceriani¹. Afterwards, it was noticed, and frequently remarked on, by Vercellone, as characteristic of the excerpts of the Old Latin Version on the margin of the Leon Manuscript (above, p. lii), that, when they diverged from the ordinary Septuagintal text, they constantly agreed with Holmes' four MSS. 19, 82, 93, 108, which, as was clear, represented on their part one and the same recension². A version identical with that represented in the excerpts was also, as Vercellone further pointed out, cited by Ambrose and Claudius of Turin³. The conclusion which the facts observed authorize is thus that the Old Latin is a version made, or revised, on the basis of MSS. agreeing closely with those which were followed by Lucian in framing his recension⁴. The Old Latin must date from the second cent. A.D.; hence it cannot be based upon the recension of Lucian as such: its peculiar interest lies in the fact that it affords independent evidence of the existence of MSS. containing Lucian's characteristic readings (or renderings), considerably before the time of Lucian himself⁵.

The following comparison of passages from the Old Latin Version of 1 and 2 Sam., derived from one of the sources indicated above (p. lii f.), and all presupposing a text differing from that of the

¹ *Monumenta Sacra et Profana*, I. 1 (1861), p. xvi (*Addenda*).

² *Variae Lectiones*, ii. 436 (and in other passages).

³ *Ib.* p. 455 f. (on 3 Reg. 2, 5).

⁴ Comp. Ceriani, *Le recensionni dei LXX*, etc., p. 5.

⁵ Rahlfs (iii. 159 f.) agrees with Ceriani and S. Berger (*Hist. de la Vulg.*, p. 6) in questioning this conclusion (cf. Moore, *AJSL*, xxix. 60), on the ground that there is no sufficient evidence for the early date assigned to the Leon fragments by Vercellone: he thinks rather that the resemblances shew them to be *later* than Lucian.

normal LXX, but agreeing with that of Lucian, will shew the justice of this conclusion. Although, however, the text upon which the Old Latin is based agrees largely with that of Lucian, it must not be supposed to be *identical* with it: there are passages in which it agrees with B or A, or with other MSS., against Lucian¹. Sometimes moreover, it is to be observed, other particular MSS. agree with the Old Latin, as well as those which exhibit Lucian's recension. A more detailed inquiry into the sources of the Old Latin Version of the OT. must be reserved for future investigators. (The list is not an exhaustive one. The words printed in heavy type are those in which Lucian's text differs from B. In the passages marked †, the deviation is *confined* to the MSS. which exhibit Lucian's recension, and is not quoted—at least by Holmes and Parsons—for other MSS. The quotations will also illustrate the variations prevailing between different recensions of the Old Latin.)

I 1, 6 Goth. quia ad nihilum reputabat eam. Luc. διὰ τὸ ἐξουθενεῖν αὐτήν (for הַמְעַבֵּר בְּרֵעֵהָ). So 55, 158; and similarly (ἐξουθενούσα) 44, 74, 106, 120, 134.

¹ I 4, 12 Vind.² Et cucurrit. BA καὶ ἔδραμεν (Luc. καὶ ἔφυγεν).
 16 Vind.² Qui venit homo properans. B καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν (Luc. καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐληλυθώς).
 9, 24 Vind.² Ecce reliquum. BA ἰδοὺ ὑπόλοιπον (Luc. μαρτύριον).
 10, 2 Goth. et in Selom, in Bacal-lat salientes magnas fossas. ἐν Σηλω ἐν Βακαλαθ XI, 44, 64, 74, 106, 120, 129, 134, 144, 236; ἐν Σηλωμ ἐν Βακαλαθ 244; ἐν Σηλωμ Βακαλα 29; ἐν Σηλω ἐν Βακαλαθ 242; ἐν Σηλω ἐν Βακαλλαθ 55.—ἄλλομένους μεγάλα BA; Luc. μεσημβρίας ἄλλ. μεγάλα.
 Vind.² reluctantes hic et salientes magnum.
 10, 17 Vind.² Et praecepit . . . convenire. BA καὶ παρήγγειλεν (Luc. καὶ συνήγαγε).
 12, 25 Goth. apponemini in plaga. B προστεθήσεσθε (Luc. ἀπολείψθε).
 14, 20 Vind.² Et exclamavit. A καὶ ἀνεβόησεν (B Luc. καὶ ἀνέβη).
 17, 1 יָמִים דֵּשֶׁן Goth. Sepherme. ἐν Σεφερμε 121 (Σαφερμαιμ 29, 119, 143; Σεφερμαιμ 52, 92, 144, 236; Σεφερμαιμ 55, 64; Σαφαρμειν 245).
 II 18, 6 Vind.² in silvam Efrē. B ἐν τῷ δρύμῳ Ἐφραιμ (Luc. ἐν τῷ δρ. Μααιναν).
 9 Vind.² Et occurrit Absalom. BA καὶ συνήντησεν A. (Luc. καὶ ἦν μέγας A.).

Nor does the Old Latin express Lucian's doublets in I 2, 11. 6, 12. 10, 2 (μεσημβρίας). 27^b. 15, 29. 32. Sometimes, however, his doublets do occur in it, as I 1, 6 G. 16 G. (not V.²). 4, 18 G. 6, 7 G. (not V.²). 16, 14 G. 27, 8 G.

- 1 2, 10 Vind.² + quia iustus est. Luc. δίκαιος ὢν. So other MSS., among them 44, 55, 71, 74, 120, 134, 144, 158, 246.
- 15 Vind.² + ante Dominum. Luc. ἐνώπιον Κυρίου. So other MSS., among them 44, 55, 71, 74, 120, 134, 158.
- 3, 14 Sab. et nunc sic iuravi. Vind.² et ideo sic iuravi. No Greek MS. is cited with the reading *therefore* for ἵνα, all having οὐδ' (or οὐχ) οὕτως (see note).
- 6, 12 Vind.² in viam . . . rectam. Luc. ἐν τρίβῳ εὐθείᾳ †.
- 9, 27 Vind.² in loco summo civitatis. Luc. εἰς ἄκρον τῆς πόλεως †.
- 10, 3 Goth. usque ad arborem glandis electae. Luc. ἕως τῆς δρυὸς τῆς ἐκλεκτῆς ^a.
246 ἕως τῆς δρυὸς Θαβωρ τῆς ἐκλεκτῆς.
- Vind.² ad arborem Thabor alectae (i. e. electae).
- 12, 3 Goth. aut calceamentum, et abscondam oculos meos in quo dicitis adversum me, et reddam vobis. Sab. vel calceamentum, dicite adversus me, et reddam vobis. Luc. ἡ ὑπόδημα, καὶ ἀπέκρυψα τοὺς ὀφθαλμούς μου ἐν αὐτῷ; εἴπατε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν †.
- 14, 14 Goth. in bolidis et petrobolis et in saxis campi. So also (with κάμοι for κατ' ἐμοῦ) Theodoret., *Quaest.* 16 in 1 *Reg.*
- Vind.² in sagittis et in fundibolis et in muculis campi. Luc. ἐν βολίσι καὶ ἐν πετροβάλοις καὶ ἐν κόχλαξι τοῦ πεδίου.
- 14, 15 Goth. et ipsi nolebant esse in laboribus. Luc. καὶ αὐτοί, καὶ οὐκ ἤθελον πονεῖν (πονεῖν also in X, 56, 64, 71, 119, 244, 245: others have πολεμεῖν).
- 15, 11 Sab. Quedl. verba mea non statuit. Luc. οὐκ ἔστησε τοὺς λόγους μου. So A, 123 ^b.
- 17, 39 Goth. et claudicare coepit ambulans sub armis. Luc. καὶ ἐχώλαινε Δαυὶδ ἐν τῷ βαδίζειν ἐν αὐτοῖς (158 ἀσχολανε).
- 18, 21 Goth. in virtute eris mihi gener hodie. Luc. ἐν ταῖς δυνάμεσιν ἐπιγαμβρεύσεις μοι σήμερον (so 44, 74, 106, 120, 134).
- 20, 30 Goth. Filius puellarum vagantium, quae se passim coinquant esca mulierum. Luc. υἱὲ κορασίων αὐτομολούντων γυναικοτραφῇ (γυν. added also in 29, 55, 71, 121 marg., 243, 246).
- 27, 8 Goth. Et apponebant se super omnem appropinquantem, et extendebant se super Gesur. Luc. καὶ ἐπέτιθεντο ἐπὶ πάντα τὸν ἐγγίζοντα, καὶ ἐξέτεινον ἐπὶ τὸν Γεσσουραῖον. So, except for the difference of one or two letters, 56, 158, 246.
- 30, 15 *end* (in the current Vulg.) et iuravit ei David. Luc. καὶ ὤμοσεν αὐτῷ (121 marg. καὶ ὦ. αὐτῷ Δαυὶδ. So Pesh.).

^a תָּר being connected with בָּרַר to choose out: see II 22, 27.

^b In 9, 4 (per terram Sagalim et non invenerunt) Quedl. agrees also with 123, not with Lucian (who has διὰ τῆς γῆς Γαδδι τῆς πόλεως Σεγαλειμ: cf. 56 Γαδδι τῆς πόλεως alone).

- II 1, 19 Goth. Cura te (al. curare), Israel, de interfectis tuis.
Luc. Ἀκρίβασαι, Ἰσραηλ, ὑπὲρ κτλ. (106 ἀκρίβασαι στήλωσαι)†. So Theodoret., *Quaest. in 2 Reg.*
- 2, 8 Goth. Isbalem.
Cod. 93 (but not 19, 82) Εἰσβααλ.
- 2, 29 Magd. in castra Madiam^a.
Luc. εἰς παρεμβολὰς Μαδιαμ. So 158.
- 6, 12 Sab. Dixitque David, Ibo et reducam arcam cum benedictione in domum meam.
Luc. καὶ εἶπε Δαυὶδ Ἐπιστρέψω τὴν εὐλογίαν εἰς τὸν οἶκόν μου. So 158.
- 7, 8 Goth. Accepi te de casa pastoralis ex uno grege.
Luc. ἐκ τῆς μάνδρας ἐξ ἐνὸς τῶν ποιμνίων†.
- 9, 6 Goth. Memphibaal.
Luc. Μεμφιβααλ†.
- 10, 19 Vind.^{1,2} omnes reges qui convenerunt ad [Vind.² cum] Adrazar . . . et disposuerunt testamentum coram [Vind.² cum] Israel, et servierunt Israel [Vind.² Israeli tribus].
Luc. πάντες οἱ βασιλεῖς οἱ συμπορευόμενοι [so 158] τῷ Ἀδρααζαρ . . . καὶ διέθεντο διαθήκην μετὰ Ἰσραηλ καὶ ἐδούλευον τῷ Ἰσραηλ^b†.
- 11, 4 Goth. et haec erat dimissa^c [*Alias* et haec erat abluta] excelso loco.
Luc. καὶ αὐτὴ ἦν λελουμένη ἐξ ἀφένδρου αὐτῆς. So the Ethiopic Version^d and Pesh.
- Vind.^{2e} haec autem lota erat post purgationem.
- 11, 12 Vind.^{2e} redi hic.
I. e. רָדִי for רָדִי^f. Not cited from any Greek MS.
- 11, 13 Vind.^{1,2} inebriatus est.
Luc. ἐμεθύσθη†.
- 11, 16 Vind.^{1,2} in locum pessimum ubi sciebat etc.
Luc. ἐπὶ τὸν τόπον τὸν πονοῦντα^g [οὐ ᾔδει] κτλ.†
- 11, 17 Vind.² et caecidit Joab de populo secundum praeceptum Davit.
Luc. καὶ ἔπεσον ἐκ τοῦ λαοῦ κατὰ τὸν λόγον Δαυὶδ.
- 11, 24 Goth. de servis regis quasi viri XVIII.
Luc. ἀπὸ τῶν δούλων τοῦ βασιλέως ὥσει ἄνδρες δέκα καὶ ὀκτώ. So 158.
- 13, 21 Vind.² et deficit animo valde^h.
Luc. καὶ ἡθύμησε σφόδρα†.
- 13, 32 Vind.² in ira enim est ad [?eum] Abessalon.
Luc. ὅτι ἐν ὀργῇ ἦν αὐτῷ Αβεσσαλωμ†.
- 14, 26 Goth. Vind.¹ centum.
Luc. ἑκατόν†.

^a But in *v.* 31 Magd. has ab illo = παρ' αὐτοῦ, against Luc.

^b Καὶ διέθ. διαθ. added to ἡτομώλησαν on the marg. of B. by an ancient hand.

^c Based evidently on λελουμένη for λελουμένη. ΒΑ ἀγιαζομένη.

^d Which is based on the LXX; see p. 1, n. 3.

^e There are lacunae in these passages in Vind.¹

^f Unless indeed *redi* be an error for *sede*: cf. *sedet* in clause *b*.

^g 'Verba τὸν πονοῦντα eleganter vertunt Hebraicum יָרַח אִשָּׁר [pro יָרַח אִשָּׁר]' (Dr. Field).

^h Goth. *et iratus factus est* agrees here with B καὶ ἐθυμώθη.

- II 15, 23 Goth. et omnis terra benedicentes voce magna [*lacuna*] per viam olivae, quae erat in deserto. Luc. καὶ πᾶσα ἡ γῆ εὐλογοῦντες φωνῇ μεγάλῃ καὶ κλαίοντες . . . κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρήμῳ†.
- 17, 8 Goth. sicut ursus qui a bove [*Alías* ab aestu: *l.* ab oestro] stimulator in campo. Luc. ὥσπερ ἄρκοι παροιστρῶσαι ἐν τῷ πεδίῳ†.
- 17, 13 Goth. ut non inveniatur ibi conversatio. Luc. ὅπως μὴ εὗρεθῇ ἐκεῖ συστροφή†.
- Vind.² ut non inveniatur tumulus fundamenti. Luc. Διεληλύθασι σπεύδοντες· καὶ ἐξή-
τουν†.
- 17, 20 Vind.² festinanter transierunt prendere aquam; (et inquisierunt) etc. Luc. ἕως τοῦ μὴ ἀποκαλυφθῆναι τὸν λόγον, οὕτως διέβησαν τὸν Ἰορδάνην†.
- 17, 22 Sab. . . . et antequam denu-
daretur verbum . . . Luc. καὶ γαλαθηνὰ μοσχάρια. So 158.
- 17, 29 Goth. et lactantes vitulos. Vind.² et vitulos saginatos. Luc. καὶ ἐτρίσσευσε Δαυὶδ τὸν λαόν†.
- 18, 2 Vind.² et tripartitum fecit Davit populum. Luc. οὐ στήσεται ἐν ἡμῖν καρδία†.
- 18, 3 Vind.² non stabit in nobis cor nostrum. Luc. μάχαιραν ἀμφήκη. 158 μάχ. δύ-
στομον (*l.* δίστομον) ἀμφήκη.
- 20, 8 Goth. gladium rudentem (*l.* bidentem, We.). Luc. καὶ Βαναίας υἱὸς Ἰωαβδαὶ ἐπὶ τοῦ πλινθίου καὶ ἐπὶ τοὺς δυνάστας†. So (except δυνατοὺς) Theodoret., *Quaest.* 40 *in* 2 *Reg.*
- 20, 23 Goth. Et Baneas filius Joab desuper lateris et in ponentibus (*l.* potentibus). Luc. καὶ οὐ σκοτάσει [so other MSS., among them 44, 56, 158, 246] ἀπὸ φέγγους ὡς ὑετός, ὡς βοτάνη ἐκ γῆς.
- 23, 4 Goth. et non tenebrescet a lumine quasi pluvia, quasi herba de terra^a. Luc. ὅτι πάντες οἱ ἀνατέλλοντες ὥσπερ ἄκανθα, καὶ οἱ λοιποὶ ὡς ἀπόμυγμα λύχνου πάντες†.
- 23, 6 Goth. quoniam omnes qui oriuntur sicut spinae, et reliqui quasi quod emungit de lacerna. Luc. Ἰεσβααλ υἱὸς Θεκεμανεῖ . . . οὗτος διεκόσμει τὴν διασκευὴν αὐτῶν ἐπὶ ἐννακοσίου τραυματίας εἰς ἅπαξ†.
- 23, 8 Goth. Iesbael filius Thegemani . . . hic adornavit adornationem suam super nongentos vulneratos in semel.

(b) On the general characteristics of Jerome's Version of the OT., reference must be made to the monograph of Nowack, referred to above (p. liii). A synopsis of the principal deviations from the Massoretic text presupposed by it in the Books of Samuel, is given

^a But 23, 3 agrees partly with BA: In me locutus est *custos* Israel *parabolam* Dic hominibus.

ib. pp. 25-27, 35, 37, 38, 50; the most important are also noticed, at their proper place, in the notes in the present volume¹.

The following instances (which could easily be added to) will exemplify the dependence of Jerome in exegesis upon his Greek predecessors, especially Symmachus:—

- I 1, 18 עור לא היו לה Σ. (οὐ) διετράπη (ἔτι), Vulg. non sunt amplius in diversa mutati.
 2, 5 חדלו Σ. ἀνεδεεῖς ἐγένοντο, V. saturati sunt.
 5, 6 בעפלים Σ. κατὰ τῶν κρυπτῶν², V. in secretiori parte.
 6, 18 ועד כפר הפרזי Σ. ἕως κόμης ἀτειχίστου, V. usque ad villam quae erat absque muro³.
 9, 24 למועד Σ. ἐπίτηδες, V. de industria.
 12, 3 רצותי "Αλλος ἐσυκοφάντησα, V. calumniatus sum⁴.
 22 כי הואיל י"י V. quia iuravit⁵ Dominus.
 14, 48 (חיל) ויעש "Αλλος συστησάμενος, V. congregato (exercitu).
 20, 41 עד דוד הגדיל Σ. Δαυιδ δὲ ἐπερέβαλλεν, V. David autem amplius.
 22, 6 האשל A. τὸν δειδρῶνα, Σ. τὸ φυτόν, V. (in) nemore. Similarly 31, 13.

¹ The current (Clementine) text contains many passages which are no genuine part of Jerome's translation, but are glosses derived from the Old Latin (marked *), or other sources. The following list of such passages (taken from Vercellone, *Variae Lectiones*, ii. pp. ix-xiii) is given for the convenience of students:—

I 4, 1 to pugnam*; 5, 6 from et ebullierunt*; 9 from inierunt*; 8, 18 from quia*; 9, 25 from stravit†; 10, 1 from et liberabis*; 11, 1 to mensem*; 13, 15 et reliqui... Benjamin*; 14, 22 from Et erant*; 41 Domine Deus Israel and quid est... sanctitatem*; 15, 3 et non... aliquid*; 12^b-13^a Saul offerebat... ad Saul*; 32 et tremens*; 17, 36 Nunc... incircumcissus; 19, 21 from Et iratus*; 20, 15 from auferat*; 21, 11 cum vidissent David ('ex ignoto fonte'); 23, 13-14 et salvatus... opaco; 30, 15 et iuravit ei David*; II 1, 18 from et ait, Considera*; 26 from Sicut mater; 4, 5 from Et ostiaria; 5, 23 Si... meas; 6, 6 et declinaverunt eam; 6, 12 from et erant; 10, 19 expaverunt... Israel. Et; 13, 21 from et noluit*; 27 from Fecerat*; 14, 30 from Et venientes; 15, 18 pugnares validi; 20 et Dominus... veritatem; 21, 18 de genere gigantum.

² Comp. Mic. 4, 8 עפֿל Σ. ἀπόκρυφος.

³ Comp. Dt. 3, 5.

⁴ Comp. Amos 4, 1 calumniam facitis.

⁵ See Ex. 2, 21 ויואל Σ. ὥρκισε δέ, V. iuravit ergo, which shews the source of iuravit here.

- I 23, 13 ויתהלכו באשר יתהלכו Σ. καὶ ἐρρέμβοντο ὅπουδὴποτε¹.
 26 עטרים Οἱ λοιποὶ περιστεφανοῦντες, V. in modum coronae cingebant.
 25, 3 רע מעללים Σ. κακογνώμων, V. (pessimus et) malitiosus.
 7 לא הכלמנום Σ. (οὐκ) ἐνωχλήσαμεν (αὐτούς), V. numquam eis molesti fuimus.
 18 צמוקים Σ. ἐνδέσμους σταφίδος, V. ligaturas uvae passae.
 So 30, 12.
 29 צרורה Σ. πεφυλαγμένη, V. custodita.
 31 לפוקה A. Σ. (εἰς) λυγμόν, V. in singultum.
 33 והושע Σ. ἐκδικῆσαι, V. et ulciscerer (me manu mea).
 26, 5 במועגל Σ. (ἐν τῇ) σκηנῇ, V. in tentorio.
 27, 1 אחד יום אספה Σ. παραπεσοῦμαί ποτε, V. Aliquando incidam una die.
 30, 16 נששים Σ. ἀναπεπτωκότες, V. discumbebant.
 II 2, 16 חלקת הצרים A. Σ. κλήρος τῶν στερεῶν, V. ager robustorum.
 8, 2 נשאי מנחה Σ. ὑπὸ φόρον, V. sub tributo.
 10, 6 נבאשו ברוד Σ. ἐκακούργησαν πρὸς Δαuid, V. quod iniuriam fecissent David.
 12, 14 נאין נאצת Σ. βλασφημῆσαι ἐποίησας (the other versions all differently), V. blasphemare fecisti.
 15, 28 מתמהמה Σ. κρυβήσομαι, V. abscondar.
 18, 23 דרך הכבר Οἱ Γ'. (κατὰ τὴν ὁδὸν) τὴν διατέμνουσαν, V. per viam compendii.

Three examples, shewing how Jerome followed Aq. or Symm. in dividing artificially a Hebrew word (p. xl n. 2), may be added—the last being of peculiar interest, as it explains a familiar rendering of the Authorized Version:—

- ψ. 16, 1 מכתם לרוד A. τοῦ ταπεινόφρονος καὶ ἀπλοῦ τοῦ Δαuid, Jer.²
 humilis et simplicis David.

¹ 'Symmachum ante oculos habuit Hieronymus eleganter vertens: *huc atque illuc vagabantur incerti*' (Field).

² Jerome's own translation of the Psalter failed to supersede the older Latin Version that was in general use; hence it never made its way into the 'Vulgate.'

Ex. 32, 25 לִשְׂמָחָה A. εἰς ὄνομα ῥύπου (לִשְׂמָחָה), Jer. propter ignominiam sordis.

Lev. 16, 8 לְעֹזָאֵל Σ. εἰς τράγον ἀπερχόμενον (v. 10 ἀφιέμενον), A. εἰς τράγον ἀπολυόμενον (or ἀπολελυμένον) i.e. לְעֹזָאֵל, Jer. capro emissario. Hence the 'Great Bible' (1539–1541) and AV. *scape-goat*¹.

and must be sought elsewhere (*Opera*, ed. Bened. I. 835 ff.; Vallarsi, IX. 1153 ff.; Migne, IX. 1123 ff.; Lagarde's *Psalterium Hieronymi*, 1874 [now out of print]; or Tischendorf, Baer, and Franz Delitzsch, *Liber Psalmorum Hebraicus atque Latinus ab Hieronymo ex Hebraeo conversus*, 1874). The translation of the Psalter contained in the 'Vulgate' is merely the Old Latin Version, revised by Jerome with the aid of the LXX.

¹ Comp. Is. 66, 24 לְדַרְאוֹן לְכָל בֶּשֶׂר usque ad satietatem videndi (as though לְדַרְאוֹן (לְרִי רָאוֹן) omni carni. The same interpretation in the Targ.: 'And the wicked shall be judged in Gehinnom until the righteous shall say concerning them מִיֶּסֶת חֲוִינָא *We have seen enough*.' The renderings of Aq. Symm. are not here preserved; but from their known dependence on Jewish exegesis, there is little doubt that Jerome's rendering is derived from one of them.

APPENDIX

The Inscription of Mesha', commonly known as the 'Moabite Stone.'

THE Inscription of Mesha' (which has been several times referred to in the preceding pages) is of such importance as an authentic and original monument of the ninth century B. C., remarkably illustrating the Old Testament, that I have inserted here a transcription and translation of it, accompanied by a brief commentary. I have confined myself to the *minimum* of necessary explanation, and have purposely avoided entering upon a discussion of controverted readings or interpretations. The doubtful passages are, fortunately, few in number, being limited chiefly to certain letters at the extreme left of some of the lines, and to two or three ἀπαξ εἰρημένα, and do not interfere with the interpretation of the Inscription as a whole. Palaeographical details must be learnt from the monograph of Smend and Socin, referred to on p. iv, and from Clermont-Ganneau's 'Examen Critique du Texte,' in the *Journ. As.*, Janv. 1887, pp. 72-112¹. The deviations from the text of Smend and Socin, adopted in the first edition of the present work, were introduced partly on the authority of Clermont-Ganneau, partly on that of E. Renan in the *Journal des Savans*, 1887, pp. 158-164, and of Th. Nöldeke in the *Lit. Centralblatt*, Jan. 8, 1887, coll. 59-61: in the present edition, a few changes in the uncertain places have been made in consequence of the re-examination of the stone and squeeze by Nordlander (*Die Inschrift des Königs Mesa von Moab*, 1896), and Lidzbarski, *Ephemeris*, i (1902), p. 1 ff.² Of the older literature connected with the Inscription, the most important is the monograph of Nöldeke, *Die Inschrift des Königs Mesa von Moab* (Kiel, 1870), to which in parts of my explanatory notes I am indebted. It ought

¹ See also the *Revue Critique*, 1875, No. 37, pp. 166-174 (by the same writer).

² See also the transcription, with notes, in his *Altsemitische Texte*, Heft i (1907), p. 1 ff.

only to be observed that at the time when this monograph was published, some of the readings had not been ascertained so accurately as was afterwards done. On the interpretation of the Inscription, see also now Cooke, *NSI*. p. 4 ff.; and comp. the present writer's article MESHAI in *EB*. iii. The line above a letter indicates that the reading is not quite certain.

- 1 אֲנִי . מִשַּׁע . בֶּן . כְּמִישׁ ? ? . מֶלֶךְ . מֵאֵב . הָרִי
- 2 יִבְנִי אֲבִי . מֶלֶךְ . עַל . מֵאֵב . שְׁלֹשִׁין . שָׁת . וְאֲנִי . מֶלֶךְ
- 3 תִּי . אַחֲרֵי . אֲבִי וְאֶעֱשֶׂה . הַבְּמֹת . זֹאת . לְכְמִישׁ . בְּקִרְחָהּ אֲבִי [מֵת . י]
- 4 שַׁע . כִּי . הִשְׁעֵנִי . מִכָּל . חֲשָׁלֶכֶן . וְכִי . הָרִאֲנִי . בְּכָל . שְׁנָאִי אֲעֹמֵר
- 5 י . מֶלֶךְ . יִשְׂרָאֵל . וְיַעֲנֵנִי . אֵת . מֵאֵב . יָמִין . רִבְנִי . כִּי . יֵאָנֶפֶךָ . כְּמִישׁ . בָּאֵר
- 6 צִהּ וְיִחְלַפְהָ . בְּנֵה . וְיֹאמְרוּ . נָם . הָא . אֲעֲנֵנִי . אֵת . מֵאֵב אֲבִימִי . אֲמֹר . כִּי
- 7 וְאֵרָא . בָּהּ . וּבְבִתָּהּ וְיִשְׂרָאֵל . אֲבָד . אֲבָד . עַלְמִי . עֲמִירִי . אֵת [אֲרִי]
- 8 יִן . מִהֲרִבָּה וְיִשָּׁב . בָּהּ . יִמָּה . וְחֲצִי . יָמִי . בְּנֵה . אֲרַבְעֵין . שָׁת . וְיִשָּׁב
- 9 בָּהּ . כְּמִישׁ . בִּימִי וְאֲבִי . אֵת . בַּעֲלָמְעֹן . וְאֶעֱשֶׂה . בָּהּ . הָאִשְׁטֹחַ . וְאֲבִי
- 10 אֵת . קִרְיָתָהּ וְאִישׁ . נָדָה . יֹשֵׁב . בָּאֲרִיץ . עֲטַרְתָּ . מַעֲלָם . וְיִבְנִי . לָהּ . מֶלֶךְ . י
- 11 יִשְׂרָאֵל . אֵת . עֲטַרְתָּהּ וְאֶלְתַּחֲסֵם . בְּקִרְ . וְאֶחָזָה וְאֶהֲרֹנִי . אֵת . כָּל . הָעָם . [מִן]
- 12 הָקָר . רִית . לְכְמִישׁ . וְלִמְאֵב וְאִישׁ . מִשֶּׁם . אֵת . אֲרָאֵל . דֹּדָהּ . וְאִישׁ
- 13 חֲבָה . לִפְנֵי . כְּמִישׁ . בְּקִרְיָתָהּ וְאִישׁ . בָּהּ . אֵת . אִישׁ . שִׁירָן . וְאֵת . אִישׁ
- 14 מִחֲרָתָהּ וְיֹאמְרוּ . לִי . כְּמִישׁ . לֶךְ . אֲחָזָה . אֵת . נָבֵה . עַל . יִשְׂרָאֵל וְאֵת
- 15 הָלֶךְ . בְּלִלָהּ . וְאֶלְתַּחֲסֵם . בָּהּ . מִבְּקַע . הַשְּׁחָרָתָהּ . עַד . הַצְּהָרָם וְאֵת
- 16 זֶה . וְאֶהֲרֹנִי . כֻּלָּהּ . שִׁבְעַת . אֲלָפִין . [בֶּן] . וְנָרָן וְנִגְבַּתָּהּ . וְ[נָרָן]
- 17 תִּי . וְרַחֲמֹתָהּ . כִּי . לַעֲשִׂיתָ . כְּמִישׁ . הַחֲרַמְתָּהּ וְאֶחָזָה . מִשֶּׁם . אֵת . [כִּי]
- 18 לִי . יְהוָה . וְאֶסְחָב . הֵם . לִפְנֵי . כְּמִישׁ וְמֶלֶךְ . יִשְׂרָאֵל . בְּנֵה . אֵת
- 19 יְהוָה . וְיִשָּׁב . בָּהּ . בְּהִלְתַּחֲמָהּ . בִּי וְיִנְרֶשָׁה . כְּמִישׁ . מִפְּנֵי [ו]
- 20 אֶחָזָה . מִמְּאֵב . מֵאֵתָהּ . אִישׁ . כָּל . רִשָּׁה וְאִשְׁאָה . בִּיהִין . וְאֶחָזָה .
- 21 לִסְפָּתָהּ . עַל . דִּיבָן וְאֲנִי . בְּנִתִּי . קִרְחָהּ . חֲמַתָּהּ . הִיעֵרָהּ . וְחֲמַתָּהּ
- 22 הִעֲפִלָּהּ וְאֲנִי . בְּנִתִּי . שְׁעָרֶיהָ . וְאֲנִי . בְּנִתִּי . מִנְדַּלְתָּהּ וְאֵת
- 23 נָדָה . בְּנִתִּי . בֵּת . מֶלֶךְ . וְאֲנִי . עֲשִׂיתִי . כֻּלָּאִי . הָאִשְׁטֹחַ [לְמִן] . בְּקִרְבִּי
- 24 הָקָר וְבֵרִי . אֲנִי . בְּקִרְבִּי . הָקָר . בְּקִרְחָהּ . וְאֵת . לְכָל . הָעָם . עֲשִׂיוֹ . לִי
- 25 כֶּסֶף . אִישׁ . בֵּרִי . בְּבִיתָהּ וְאֲנִי . כְּרָתִי . הַמִּכְרַתָּהּ . לְקִרְחָהּ . בָּאֲסָר
- 26 [י] . יִשְׂרָאֵל וְאֲנִי . בְּנִתִּי . עֲרַעֲרִי . וְאֲנִי . עֲשִׂיתִי . הַמִּסְלָתָהּ . בָּאֲרִיץ .
- 27 אֲנִי . בְּנִתִּי . בֵּת . בְּמֹתָהּ . כִּי . הָרָסָהּ . הָאֵת וְאֲנִי . בְּנִתִּי . בָּצָר . כִּי . עֵין .
- 28 שֶׁ . דִּיבָן . חֲמִשָּׁן . כִּי . כָּל . דִּיבָן . מִשְׁמַעְתָּהּ וְאֲנִי . מֶלֶךְ
- 29 תִּי . מֵאֵת . בְּקִרְנָהּ . אִשְׁרִי . יִסְפָּתִי . עַל . הָאֲרִיץ וְאֲנִי . בְּנִתִּי
- 30 י . [אֵת] . מִהֲרִיבָּה [בֵּת] . וְבֵת . דְּבַלְתָּהּ וְבֵת . בַּעֲלָמְעֹן . וְאֵת . שֵׁם . אֵת . נֶקֶד

צֶאֱן . הָאָרֶץ וְחֹרֶנָּן , יֵשֶׁב . בָּהּ . בְּתָ וְקָ . אֵשׁ	31
יֹאמֶר , לִי . כִּמְשִׁי . רָדָה , הַלְתַּחֵם . בַּחֹרֶנָּן וְאֶרֶץ	32
[וַיֵּשׁ] בָּהּ . כִּמְשִׁי . בִּימָיו , וְעַל דָּהּ , מִשֶּׁם , עֵשׂ	33
שָׂת . שָׂדֶק וְאֵן	34

1. I am Mesha' son of Chēmōsh[kān?], king of Moab, the Da-
2. -ibonite. My father reigned over Moab for 30 years, and I reign-
3. -ed after my father. And I made this high place for Chēmōsh in
QRIH, a [high place of sal-]
4. -vation, because he had saved me from all the assailants (?), and
because he had let me see my pleasure on all them that hated
me. Omr-
5. -i king of Israel afflicted Moab for many days, because Chemosh
was angry with his la-
6. -nd. And his son succeeded him; and he also said, I will afflict
Moab. In my days said he th[us;]
7. but I saw my pleasure on him, and on his house, and Israel
perished with an everlasting destruction. And Omri took
possession of the [la-]
8. -nd of Mēhēdeba, and it (i.e. Israel) dwelt therein, during his days,
and half his son's days, forty years; but [resto-]
9. -red it Chemosh in my days. And I built Ba'al-Me'on, and I
made in it the reservoir (?); and I built
10. Qiryathēn. And the men of Gad had dwelt in the land of
'Aṭaroth from of old; and built for himself the king of I-
11. -srael 'Aṭaroth. And I fought against the city, and took it. And
I slew all the people [from]
12. the city, a gazingstock unto Chemosh, and unto Moab. And
I brought back (*or*, took captive) thence the altar-hearth of
Davdoh (*or* דִּוְדָה its (divine) guardian), and I drag-
13. -ged it before Chemosh in Qeriyoth. And I settled therein the
men of SHRN, and the men of
14. MHRTH. And Chemosh said unto me, Go, take Nebo against
Israel. And I
15. went by night, and fought against it from the break of dawn until
noon. And I too-

16. -k it, and slew the whole of it, 7,000 men and male sojourners,
and women and [female sojourner-]
17. -s, and female slaves: for I had devoted it to 'Ashtor-Chemosh.
And I took thence the [ves-]
18. -sels of YAHWEH, and I dragged them before Chemosh. And the
king of Israel had built
19. Yahaz, and abode in it, while he fought against me. But Chemosh
drave him out from before me; and
20. I took of Moab 200 men, even all its chiefs; and I brought them
up against Yahaz, and took it
21. to add it unto Daibon. I built QRH, the wall of Ye'ārim (*or*, of
the Woods), and the wall of
22. the Mound. And I built its gates, and I built its towers. And
23. I built the king's palace, and I made the two reser[voirs (?) for
wa]ter in the midst of
24. the city. And there was no cistern in the midst of the city, in
QRH. And I said to all the people, Make
25. you every man a cistern in his house. And I cut out the cutting
for QRH with the help of prisoner-
26. [-s of] Israel. I built 'Aro'er, and I made the highway by the
Arnon.
27. I built Beth-Bamoth, for it was pulled down. I built Bezer, for
ruins
28. [had it become. And the chie]fs of Daibon were fifty, for all
Daibon was obedient (to me). And I reign-
29. -ed [over] an hundred [chiefs] in the cities which I added to the
land. And I buil-
30. -t Mēhēde[b]a, and Beth-Diblahên, and Beth-Ba'al-Me'on; and
I brought thither the *naḥad* (?) -keepers,
31. sheep of the land. And as for Hōronên, there
dwelt therein and
32. Chemosh said unto me, Go down, fight against
Hōronên. And I went down
33. [and] Chemosh [resto]red it in my days. And
. thence
34. And I

The Inscription gives particulars of the revolt of Moab from Israel, noticed briefly in 2 Ki. 1, 1 = 3, 5. The revolt is there stated to have taken place after the death of Ahab; but from line 8 of the Inscription it is evident that this date is too late, and that it must in fact have been completed by the middle of Ahab's reign. The territory N. of the Arnon was claimed by Reuben and (contiguous to it on the N.) Gad; but these tribes were not permanently able to hold it against the Moabites. David reduced the Moabites to the condition of tributaries (2 Sam. 8, 2); but we infer from this Inscription that this relation was not maintained. Omri, however, determined to re-assert the Israelite claim, and gained possession of at least the district around Medeba, which was retained by Israel for forty years, till the middle of Ahab's reign, when Mesha' revolted. How complete the state of subjection was to which Moab had thus been reduced is shewn by the enormous tribute of wool paid annually to Israel (2 Ki. 3, 4). The Inscription names the principal cities which had been occupied by the Israelites, but were now recovered for Moab, and states further how Mesha' was careful to rebuild and fortify them, and to provide them with means for resisting a siege. Most of the places named (1-2, 21, 28 Dibon, 8, 30 Mehēdeba, 9 Ba'al-Me'on, 10 Qiryathēn, 10, 11 'Aṭaroth, 13 Qeriyoth, 14 Nebo, 19 Yahaz, 26 'Aro'er, 27 Beth-Bamoth, 30 Beth-Diblathe'n, Beth-Ba'al-Me'on, 31 Ḥoronēn) are mentioned in the OT. in the passages which describe the territory of Reuben (Nu. 32, 37 f. Jos. 13, 15-23) or Gad (Nu. 32, 34-36. Jos. 13, 24-28), or allude to the country held by Moab (Is. 15, 2. 4. 5. Jer. 48, 1. 3. 18. 19. 21. 22. 23. 24. 34. 41. Ez. 25, 9. Am. 2, 2); 27 Bezer in Dt. 4, 43. Jos. 20, 8: only 3, 21, 24, 25 קרחה, 13 שרן, 14 מחרת, 21 היערן are not known from the Bible. Except, as it seems, Ḥoronaim, all the places named appear to have lain within the controverted territory North of the Arnon.

On the *orthography*, comp. above pp. xxx-xxxii. 1. There seems to be room for only two letters after כמש. Clermont-Ganneau read כמשנר; Lidzb., after a fresh examination of the stone, thinks the letter after ש to be a כ, and suggests, though doubtfully, כמשכן (cf. יִכְנִיָּהוּ, יִכְנִיָּהוּ).—1-2. הריבני, 21, 28 דיבן, i.e. *Daibon*, not (as pointed in MT.) דיבן *Dibon*. Had the vowel in the first syllable been merely *i*,

it is not probable that the *scriptio plena* would have been employed.

—2. שְׁלֹשֶׁן שֵׁת = Heb. שלשים שנה. שֵׁת as in Phoen. (p. 84 *u.*); for *שְׁנִית, as בֵּת for *בְּנִית.—3. הבמת זאת = Heb. הבמה הזאת: notice (1) the fem in ת-, as in Phoen., and sporadically in the OT.; (2) זאת without the art., also as in Phoen. (p. xxv). The passage illustrates Is. 15, 2. 16, 12. Jer. 48, 35 (of Moab); comp. 1 Ki. 10, 2 (of Solomon). The custom of worshipping on ‘high-places’ was one shared by the Canaanites and Israelites with their neighbours.—קִרְחָה, perhaps קִרְחָה (cf. יִרְחָה, יִרְחָה, once in 1 Ki. 16, 34 יִרְחָה); it is against the apparently obvious vocalization קִרְחָה, that the *fem.* is regularly represented in the Inscription by ת.—4. השלכן, i.e. הִשְׁלִיכוֹ or הִשְׁלִיכוֹן. השלִיךְ in Heb. is to *fling* or *cast*; possibly it was in use in Moabitic in Qal with the meaning *throw oneself* against, *attack*. The letter is very indistinct: הַמְלָכִים *the kings* was formerly read; but Lidzb. agrees with Cl.-G. and Nordl. that there is no trace of the shaft of the מ, and says that ‘of all possibilities that of ש is the greatest.’—ψ. 59, 11. 118, 7.—5. וַיַּעֲנִי (Nöld.) and *afflicted* (Ex. 1, 11), the third radical being retained. As the text stands, if מִלֵּךְ be read (as seems natural) מִלֵּךְ, the ו can only be explained by *Tenses*, § 117 *a*, GK. § 111^b: this, however, is harsh; so that probably מִלֵּךְ should be read מִלֵּךְ, and עַל has accidentally been omitted before יִשְׂרָאֵל (cf. l. 2) by the carver of the Inscription.—יִאֲנֶנָּה, impf. Qal (1 Ki. 8, 46), in a freq. sense, though a pf. would rather have been expected. The reading תִּאֲנֶנָּה (i.e. תִּאֲנֶנָּה = the Arab. V conjug.) has been suggested: but Lidzb. says that the י is clear.—*His land*: cf. Nu. 21, 29. Jer. 48, 46, where the Moabites are called עַם בְּמִשׁ.—6. וַיִּחְלֶפֶה, cf. خلف, and Is. 9, 9.—בְּנֶה, i.e. Ahab.—הָא, p. xxx.—הָא, as Jud. 3, 31. 6, 35 al.—אֲעֻנִי, i.e. אֲעֻנִי, probably פָּכָה (1 Ki. 1, 48). כֹּזֶאֶת (Jud. 8, 8) would, as Hebrew, be preferable: but there seems not to be room for more than two letters¹.—7. וַאֲרָא בָהּ. ψ. 118, 7.—אָבַד אָבַד עֲלָם, as ψ. 89, 2. 3. 38 (*poetically* for לעולם). Or possibly אָבַד אָבַד עֲלָם; cf. Jer. 51, 39.—וַיִּרְשׁ עַמְרִי, as a plup. sense is required, this by the principles of

¹ Smend and Socin imagined that they could read כִּדְבָר; but the traces are far too indistinct to make it probable, in view of the close general similarity of the two languages, that what is impossible in Hebrew (it should be כִּדְבָר הַזֶּה or כִּדְבָרִים הָאֵלֶּה) was possible in Moabitic.

Heb. syntax should be ועמרי ירש. Or, perhaps, וירש should be read. —8. מַה־רָּבָא, in Heb. מִידְבָּה.—ימה, i.e., if the ה be correct, ימָה (for *yamaihu*, i.e. ימיו): cf. the same rare form in Hebrew (see on 1 Sam. 14, 48; and Wright, *Comp. Gramm.* p. 158). The original ה (Stade, § 113. 4) is seen (though not heard) in the Aram. ܡܝܬܐ. The same phrase occurs Jer. 17, 11.—*Forty years*. On the chronological difficulty involved, see *EB.* iii. 3047. It is relieved, though not entirely removed, by reading, with Nordlander and Winckler, בְּנֵה (like ימָה) *his sons'* (i.e. Ahaziah and Jehoram), instead of בְּנֵה *his son's*.—8-9. וַיִּשְׁכְּבָה: the letters supplied were conjectured cleverly by Nöldeke in 1870, and have been generally accepted.—9. וַיִּאֲבֹן.—האשוח, prop. *depression* (cf. שִׁיחָה), *pit*, perhaps an excavation used for the storage either of provisions, arms, etc., or (cf. line 23) of water. Cf. אֲשִׁיח Ecclus. 50, 3 Heb., of Simon, son of Onias: אֲשִׁיח בְּדוּרוֹ נִבְרָה: [rd. בָּיִם] = ἐν ἡμέραις αὐτοῦ ἡλαττώθη [rd. ἐλατομήθη] ἀποδοχείον ὑδάτων, χαλκὸς [rd., with A, λάκκος] ὡς ἐν θαλάσσης τὸ περίμετρον.—10. קְרִיתָו (Nöld.), in Heb. קְרִיתָיִם.—וַיִּשְׁכְּבָה (Jud. 20, 17, etc.).—לָהּ, Heb. לָו.—11. וַיִּלְחַחֵם from הִלְחַחֵם=Arab. VIII conj.—בְּקָר against the city.—וַיִּאֲחֹזָה.—12. רֵית לַכְּמֹשׁ a *spectacle unto Chemosh*: cf. Nah. 3, 6. Ez. 28, 17.—Either וַיִּאֲשֹׁב (Jos. 14, 7), or (Clermont-Ganneau, Renan) וַיִּאֲשֹׁב, to be explained probably from Ez. 43, 15. 16 of the *hearth* of the altar, which was prized by the captors as a kind of 'spolia opima' (Smend and Socin, p. 4). But this explanation is not certain.—רודה, apparently the name, or title, of a god: cf. *KAT*³ 225, 483; *EB.* i. 1126, 1127.—12-13. וַיִּסְתַּחֲבֶה Jer. 22, 19. 2 Sam. 17, 13.—13. לַפְּנֵי יְהוָה, cf. 1 Sam. 15, 33. 2 Sam. 21, 9.—וַיִּאֲשֹׁב: 2 Ki. 17, 24.—14. *And Chemosh said to me, Go, take, etc.*; similarly l. 32: comp. Jos. 8, 1; Jud. 7, 9; 1 Sam. 23, 4; 2 Ki. 18, 25^b.—14-15. וַיִּאֲחֹלֶף, cf. Job 16, 22. 23, 8: in prose once (in 3 ps.) Ex. 9, 23.—15. בְּלִלָה=Heb. בְּלִילָה. מִבְּקָע, cf. Is. 58, 8: the ordinary Hebrew equivalent would be מִעֲלֹת הַשָּׁחַר.—16. נְבָרִת, נְבָרִת, *men, women*. On the נָרִים, cf. on 2 Sam. 1, 13.—17. רַחֲמֹת, Jud. 5, 30: female slaves are probably meant.—'Ashtor-Chemosh, according to Baethgen, *Beiträge*, 254 ff.¹, a compound deity, of a type

¹ Cf. pp. 39, 47 f., 84-7; so also G. A. Barton, in an article on 'West-Semitic Deities with Compound Names,' *JBLit.* 1901, p. 22 ff.; H. P. Smith in an art. on

of which other examples are cited from Semitic mythology. The male 'Ashtor is a South-Semitic deity, *ib.* 117 ff.; cf. *Encycl. of Religion and Ethics*, ii. 115^b.—הַיְהוֹרְמָתָה: see p. 131.—17–18. אַתְּ כִּי, others supply אַתְּ רֵא, cf. l. 12. Renan says that the last two letters of l. 17 are quite 'dans la nuit,' and that אַתְּ כִּי 'garde toute sa probabilité.' Against אַרְאִי he objects the absence of אַתְּ (contrast l. 12), and the plural (contrast the sing. l. 12).—18. הֵם (if, as seems to be the case, the reading is correct) must be a case of the independent pron. used as an accus., cf. Aram. הַפּוֹ (Ezr. 4, 10 etc.).—19. וַיִּשְׁבֹּרָהּ, i. e. he made it a post of occupation during his war with Mesha'.—בְּהַלְתָּחֲמָהּ, i. e. on the analogy of the inf. of the Arab. VIII. בְּהַלְתָּחֲמָה: cf. the Heb. place-names אֶשְׁתָּמוֹעַ, אֶשְׁתָּאֵל (see on 1 Sam. 30, 28).—וַיִּגְרֶשָׁהּ (provided יוֹחַ be masc.). נִרְשָׁה: Mesha' speaks of כִּמְשׁ in exactly the same terms which the Hebrew used of יהוה, Dt. 33, 27. Jos. 24, 18.—20. מָאֵתָן, in Heb. מֵאֲתָם.—21. לִסְפֹּת (Nöld.) from

'Theophorous Proper Names in the OT.' in the *Harper Memorial Studies* (1908), i. p. 48. Among the names cited are Milk-'Ashtart (מִלְכַּעֲשֶׁתֶרֶת: Cooke, *NSI.* 10. 2–3), Eshmun-'Ashtart (אֶשְׁמֻנַעֲשֶׁתֶרֶת: *NSI.* p. 49), אֶשְׁמֻנְמַלְקָרַת (*ib.*), אֶסְכְּנָאֲדָר (*CIS.* I. i. 118), מִלְכַּבְעֵל and מִלְכַּאֲסָר (*NSI.* pp. 49, 103, 104), מִלְקָרְתִּרְצָף (*NSI.* 150. 5), צִדְמַלְקָרַת and צִדְתָּנָת (*Lidzb. Nordsem. Epigr.* 356, 357); Atargatis (עֲתָרְעֵתָה: see *PRE.*³ or *Encycl. of Religion and Ethics*, s. v.); and the Bab. Adar-Malik, and Anu-Malik: in each case, a fusion of the personalities and characters of the deities named being supposed to have taken place. Baudissin, however, argues strongly that in all these cases the second name is in the genitive, so that we should render 'Ashtor of Chemosh, Eshmun of 'Ashtart, etc., the meaning being that 'Ashtor, for instance, was the associate of Chemosh, and worshipped in his temple (*Adonis und Esmun*, 1911, pp. 259–66, 269, 274–9; cf. *PRE.*³ ii. (1897), 157, vii. 293; and Moore in *EB.* i. 737). Ed. Meyer (*Der Papyrusfund von Elephantine*, 1912, p. 62 f.) takes the same view. These Papyri exhibit other remarkable names of deities of the same type, viz. Pap. 18, col. 7. 5 אֶשְׁמִבִּיתָאֵל; *ib.* l. 6 עֲנַתְבִּיתָאֵל 'Anāth-Bethel or 'Anath of Bethel ['Bethel' being the name of a deity: cf. Pap. 34. 5 בֵּר יְהוֹנָתָן—the name formed exactly like יְהוֹנָתָן; אֵלָנָתָן; *CIS.* II. i. 54 בִּיתְאֵלְדִלְנִי (cf. דִּלְיָה); and *KAT.*³ 437 f.]; Pap. 27. 7 חֲרַמְבִּיתָאֵל [חרם another divine name; cf. Pap. 34. 4 חֲרַמְנָתָן; and even (Pap. 32. 3) עֲנַתְיָהוּ 'Anāth-Yahweh or Yahweh's 'Anāth ('Anāth as belonging to, or associated with, Yahweh). See further Sachau, *Papyri aus . . . Elephantine* (1911), pp. 82–5; Meyer, pp. 57–65; Burney, *Church Quarterly Review*, July 1912, pp. 403–6. It is now clear that in Zech. 7, 2 בִּיתְאֵל שְׂרָאֲצָר should be read as one word, 'And Bethelsarezer sent,' etc.

יָסַר. Pointed irregularly by the Massorites לָסַפַּת לָסַפַּת Nu. 32, 14. Is. 30, 1.—הִיעָרָן *the woods*,—probably the name of a place.—22. מִן הַלְלָה.—23. בֵּית מֶלֶךְ 1 Ki. 16, 18.—בָּלְאִי either *both* (Nöld.), cf. לְמִן.—בָּלְאִי, or possibly *the locks* or *dams*, from the root בָּלַא, כָּלַל *for water*.—24. בֵּר *cistern*.—אֵן=Heb. אֵין (Gen. 47, 13; cf. on 1 Sam. 21, 2).—25. Probably הַמְכַרְתָּה (or הַמְכָּרְתָּה) a *cutting* (or *cuttings*) of some sort: the special application must remain uncertain.—אֵשׁ בְּרִיתָהּ; for the custom of every house having its cistern, cf. 2 Ki. 18, 31, and, in the ancient Leja (see *DB*. i. 146), on the East of Jordan, Burckhardt, *Travels in Syria* (1822), p. 110 f., cited by Thomson, *The Land and the Book*, Vol. on Lebanon, Damascus, and Beyond Jordan, p. 469, and *EB*. i. 88.—25-6. בְּצֶאֱסָר.—26. הַמְסֻלָּה=Heb. הַמְסָלָה.—27. בֵּית בְּמֹת, probably the same place as בְּמֹת Nu. 21, 19; 22, 41. Jos. 13, 17.—הָרִם 1 Ki. 18, 30.—עֵזָן Mic. 3, 12.—28. Before שׁ, there is space for four or five letters. After עֵין, הָיָה (or? הָיָה Is. 16, 4) suggests itself naturally as the first word of l. 28. The conjecture שׁ[וֹר] has the support of l. 20, and is the restoration usually accepted: but Halévy suggests שׁ[בֹּא] for שׁ[וֹר], i.e. ‘I built Bezer, for ruins it had become, *with the help of* (cf. l. 25) fifty *men* of Daibon,’ etc.—מִשְׁמַעַת, see p. 182 *note*.—29. If מִלְכָּתִי 28-9 be correct (the כ is not quite certain), the next word must almost necessarily be עַל: the two letters for which space still remains may be רֶשׁ (as exhibited in the translation). Lines 28-29 will then describe the number of *chiefs*, i.e. either heads of families, or warriors, over whom Mesha’ ruled in Daibon itself (if וֹרֶשׁ is right in l. 28), and in the cities which he recovered.—בְּעָרָן *in the cities* (Clermont-Ganneau, Smend and Socin): with what follows, cf. the expression used of Yahaz ll. 20-21.—30. לָקַד, if the reading be correct,—נָק is ‘possible,’ says Lidzbarski, though the letters seem to him to be מַע,—will allude to the persons engaged in cultivating the breed of sheep, small and stunted in growth, but prized on account of their wool (see on Am. 1, 1 in the *Cambridge Bible*), for which Moab was famous. It is the word which is actually used of Mesha’ himself in 2 Ki. 3, 4.—32. Cf. l. 14. With *go down* Clermont-Ganneau pertinently compares Jer. 48, 5 which speaks of the מוֹרֵד הוֹרְנִים or *descent* to Horonaim.—33. No doubt וַיִּשְׁבֶּהָ as ll. 8-9.—Halévy proposes וַיֵּל יְדֵה מְשֵׁם ‘And

beside it there was set,' supposing the sequel to relate to a guard of twenty men; but the sing. followed by עֵשׂ[רָן שְׁמֹרֶן] is difficult.

The language of Moab is far more closely akin to Hebrew than any other Semitic language at present known (though it may be conjectured that the languages spoken by Ammon and Edom were approximately similar): in fact, it scarcely differs from it otherwise than dialectically¹. In syntax, form of sentence, and general mode of expression, it is entirely in the style of the earlier narratives contained in the historical books of the OT. The vocabulary, with two or three exceptions, not more singular than many a ἄπαξ εἰρημύμενον occurring in the OT., is identical with that of Hebrew. In some respects, the language of the Inscription even shares with Hebrew *distinctive* features, as the *waw* conv. with the impf., הוֹשִׁיעַ *to save*, עָשָׂה *to make*, נָם, יֵרֵשׁ *to take in possession*, לִפְנֵי, הָרַג, the dual צְהָרִים *to ban*, בָּקָרֵב, גִּרְשָׁם, and especially אֲשִׁירָא. It shares אַנְךָ with Hebrew and Phoenician, against Aramaic, Arabic, and Ethiopic (אַנְאַ, אַנְאַ, אַנְאַ).

The most noticeable *differences*, as compared with Hebrew, are אַחַת (not הַאֶחָד as in Hebrew), the ת of the fem. sg., and the ן of the dual (except in צְהָרִים² 15) and plural, the ת and ן of the plural both occurring only sporadically in the OT.³, the conj. הִלְתַּחֵם, קִיר *city*, אַחַד 11, 14 *to take a city* (Heb. לָבֵד); and the following words, which, though they occur in the OT., are not the usual prose terms, חָלַף 6 *to succeed*, בָּקַע 15 of the *break* of dawn, נִבְרָן and נִבְרַת 16 (in a context such as the present, the normal Hebrew expression would be אֲנִשִּׁים and נָשִׁים), רָחֵמַת 17, נִשָּׂא 20, 30.

¹ By a happy instinct the truth was divined by Mr. (afterwards Sir George) Grove, six years before any Moabite document whatever was known, in his interesting article MOAB, in Smith's *Dictionary of the Bible* (p. 399^a): 'And from the origin of the nation and other considerations we may perhaps conjecture that their language was *more a dialect of Hebrew than a different tongue*.'

² If this be really a dual, and not a *nominal* form in ם — : cf. GK. § 88^c (comparing p. 2, below), and on the other side König, ii. p. 437, iii. § 257^b.

³ The ן 25 times, mostly dialectically, or late (GK. § 87^c [add, as the text stands, 2 S. 21, 20]; Stade, § 323^a), and some doubtful textually, 15 times being in Job, but even there irregularly (מִלִּין 13 times, against מִלִּים 10 times). On the ת of the fem., see GK. § 80^f, g.

The chief features of historical interest presented by the Inscription may be summarized as follows: (1) the re-conquest of Moab by Omri; (2) the fact that Mesha's revolt took place in the middle of Ahab's reign, not after his death (as stated, 2 Ki. 1, 1); (3) particulars of the war by which Moab regained its independence; (4) the extent of country occupied and fortified by Mesha'; (5) the manner and terms in which the authority of Chēmōsh, the national deity of Moab, is recognized by Mesha'; (6) the existence of a sanctuary of YAHWEH in Nebo¹; (7) the state of civilization and culture which had been reached by Moab at the end of the tenth century B.C. Sir George Grove, in the article referred to on the last page, writes (p. 396): 'The nation appears' from allusions in the OT.² 'as high-spirited, wealthy, populous, and even, to a certain extent, civilized, enjoying a wide reputation and popularity . . . In its cities we discern a "great multitude" of people living in "glory," and in the enjoyment of "great treasure," crowding the public squares, the house-tops, and the ascents and descents of the numerous high-places and sanctuaries, where the "priests and princes" of Chemosh minister to the anxious devotees . . . In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization.' This conclusion is confirmed by the Inscription. The length, and finished literary form, of the Inscription shew that the Moabites, in the ninth century B.C., were not a nation that had recently emerged from barbarism; and Mesha' reveals himself in it as a monarch capable of organizing and consolidating his dominions by means similar to those adopted by contemporary sovereigns in the kingdoms of Israel and Judah.

¹ The reading יהוה is quite certain; the letters can be read distinctly on the plaster-cast of the stone in the British Museum.

² Chiefly Is. 15—16; Jer. 48.

NOTE ON THE MAPS

THE Maps in this volume have been drawn by Mr. B. V. Darbishire, of Oxford. The Map of the Pass of Michmas is reproduced, by permission, from a Map by Gustaf Dalman, the well-known Hebrew and Aramaic scholar, now Director of the German Evangelical Archaeological Institute in Jerusalem, in the *ZDMG*. (see particulars in the note attached to the Map): and the three Maps of Sections of Palestine are based upon Maps published by the Palestine Exploration Fund, and by Messrs. John Bartholomew & Co., of Edinburgh. In the three last-named Maps the coloured contours, geographical features, and *modern* sites, are reproduced (with permission) from the sources mentioned: the *ancient* sites have been reproduced from them only after a careful examination of the *data* on which the determination of the sites depends, such as rest upon questionable or inconclusive grounds being marked by a query, while those which rest upon clearly insufficient grounds are omitted altogether. The identification of a modern with an ancient site depends mostly, it must be remembered, in cases in which the ancient name itself has not been unambiguously preserved, partly upon historical, but very largely upon philological considerations: and men who are admirable surveyors, and who can write valuable descriptions of the physical features, topography, or antiquities of a country, are not necessarily good philologists. Hence the $\frac{3}{8}$ in. to the mile Map of Palestine containing ancient sites, published by the P. E. F., Bartholomew's Maps, and in fact current English Maps of Palestine in general (with the exception of those in the *Encyclopaedia Biblica*), include many highly questionable and uncertain identifications¹. Maps described as being 'according to the P. E. F. Survey' are not better than others: the description is in fact misleading; for the 'Survey' relates only to the physical geography, and *modern* topography of the country: the *ancient* sites marked on such a map are an *addition* to what is actually determined by the 'Survey': the authority attaching to the 'Survey' does not consequently extend to them at all; and, as a matter of fact, many rest upon a most precarious basis. In the articles and notes referred to above (p. X n.), I have taken a number of names, including, for instance, Succoth and Penuel (*Exp. Times*, xiii. 457 ff.), Luhith (Is. 15, 5; *ib.* xxi. 495 ff.), and Ja'zer (Is. 16, 8, and elsewhere; *ib.* xxi. 562 f.), and shewn in detail how very uncertain the proposed identifications are².

An example or two may be mentioned here. The compilers of the $\frac{3}{8}$ in. to the mile P. E. F. Map, referred to above, mark on the SW. of the Sea of Galilee the

¹ On the principles which should regulate the identification of modern Arabic with ancient Hebrew place-names, the scholarly articles of Kampffmeyer, *ZDPV*. xv (1892), 1-33, 65-116, xvi (1893), 1-71, should be consulted.

² Guthe's beautiful and very complete *Bibelatlas in 20 Haupt- und 28 Nebenkarten* (1911) may be commended to English students as eminently instructive and scholarly. And the forthcoming *Historical Atlas of the Holy Land*, by G. A. Smith, is likely to prove in all respects adequate and trustworthy.

'Plain of Zaanaim:' Bartholomew, in the Map at the beginning of vol. i of Hastings' *Dictionary of the Bible*, does the same, and even goes further; for, both in this and in other maps designed by him, he inserts on the NW. of Hebron—in this case without the support of the P. E. F. Map—the 'Plain of Mamre.' But both these 'plains' are purely imaginary localities; for, as every Hebrew scholar knows, though 'plain' is the rendering of אֵלֶּן and אֵלֶּן in AV., both words really mean a *tree*, most probably a terebinth or an oak, and they are so rendered in the Revised Version (Gen. 12, 6, etc.: Jos. 19, 33; Jud. 4, 11). On the other hand, the P. E. F. authorities, for some inscrutable reason, have never accepted Robinson's identification of Gibeah (= Gibeah of Benjamin and Gibeah of Saul) with Tell el-Fûl, 2½ miles N. of Jerusalem¹: it is accordingly, in the ¾ in. to the mile map, not marked at this spot, but confused with Geba; and Bartholomew, in his maps, including even those edited by G. A. Smith², confuses it with Geba likewise. It is true, the two names have sometimes been accidentally interchanged in the Massoretic text³: but Is. 10, 29 shews incontrovertibly not only that they were two distinct places, but also, taken in conjunction with Jud. 19, 13, that Gibeah must have lain *between* Ramah and Jerusalem, very near the highway leading from Jerusalem to the North, which is just the position of Tell el-Fûl. Unless, however, the relative positions of Gibeah and Geba are properly apprehended, there are parts of the narratives of Jud. 19—20, and 1 Sam. 13—14, which it is impossible to understand.

In the transliteration of modern Arabic place-names, I have endeavoured to insert the hard breathing (= ע) and the diacritical points in accordance with either Buhl's excellent *Geographie des alten Palästina*, or E. H. Palmer's *Arabic and English Name Lists* published by the P. E. F., though I fear I may not in all cases have secured entire accuracy. Still less, I am afraid, have I attained consistency in marking the long vowels. But I trust that these imperfections will not impair the usefulness of the Maps for those for whom they are primarily designed, viz. students of the history. The frequent K'h., I should add, stands for *K'hurbet* (= חֲרֻבָּה), *ruin, ruined site*.

¹ Comp. Grove's art. GIBEAH in Smith's *Dict. of the Bible*, Stenning's art. GIBEAH in *DB.*, and below, p. 69.

² Who himself adopts the Tell el-Fûl site (*Jerusalem*, ii. 92 n.).

³ The reader will do well to mark on the margin of his RV. *Gibeah* against *Geba* in Jud. 20, 33 ('on the west of Gibeah:' in v. 10 the correction is made already in EVV.; in v. 31 put *Gibeon* against *Gibeah*), 1 Sam. 13, 3 (see 10, 5); and *Geba* against *Gibeah* in Jud. 20, 43. 1 Sam. 13, 2 (see v. 16). 14, 2 (see 13, 16). 16; also, with a (?), against *Gibeon*, 2 Sam. 2, 24. In 2 Sam. 5, 25, on the other hand, *Gibeon* (LXX; 1 Ch. 14, 16) is better than *Geba*; and in 2 Sam. 21, 6 read probably (see the note; and cf. v. 9) 'in *Gibeon*, in the mountain (בְּהָר) of Yahweh' for 'in *Gibeah* of Saul, the chosen one (בְּחָר) of Yahweh.'

NOTES

ON

THE BOOKS OF SAMUEL

1, 1—4, 1^a. *Birth and youth of Samuel. Announcement of the fall of Eli's house.*

1, 1. אִישׁ אֶחָד [The same idiomatic use of אֶחָד, especially with אִישׁ, in the sense of *a certain* (man), *quidam*, as II 18, 10. Jud. 9, 53 אִשָּׁה אֶחָת; 13, 2 וַיְהִי אִישׁ אֶחָד מִצִּרְעָה מִמִּשְׁפַּחַת הַרְנִי וְשִׁמּוֹ מְנוּחַ 1 Ki. 13, 11. 20, 13. 2 Ki. 4, 1 al.

הַרְמָתִים צוֹפִים] Grammatically indefensible. צוֹפִים cannot be a ptcp. in apposition with הַרְמָתִים; for this, being fem., would require הַצּוֹפוֹת (cf. עֵינַיִם רְמוֹת. ψ. 18, 28 etc.),—not to say הַצּוֹפוֹת; nor can it, as Keil supposes, be a *genitive* (!) after הַרְמָתִים ‘the two heights of the Zophites.’ LXX has Σειφα ἐξ ὄρους Ἐφραιμ, pointing to צוֹפִי for צוֹפִים², the מ of מֶהָרַם having been in MT. accidentally written twice, ‘a certain man of Ramathaim, a Zuphite of the hill-country of Ephraim’ (so We. Klo. Bu. etc.; GK. § 125^h). The district in which Ramah lay was called אֶרֶץ צוֹף (*ch.* 9, 5): either therefore Zuph was actually the name of an ancestor of Elqanah (*v.* 1^b, 1 Ch. 6, 20 Qrê; *ib.* *v.* 11 Zophai [see p. 4]), and the אֶרֶץ צוֹף was so called from its having been originally settled by the family of Zuph (*cf.* 27, 10 נֶגֶב הָאֶרֶץ; 30, 14 נֶגֶב כָּלֵב: see the notes), or, as is more probable (We. al.), the land is in the genealogy personified as the ancestor (*cf.* ‘Gilead,’ Nu. 26, 29. Jos. 17, 1 al.).

הַרְמָתִים] i.e., at least according to the present orthography, ‘The two heights.’ It is, however, the opinion of many scholars (see esp.

¹ The reference to Ew. § 286^e is inconclusive: the first word in the instances there cited being in the construct state (on 1 Ki. 4, 12 see on II 20, 15).

² ו and י are often interchanged in Hebrew and LXX: cf. 9, 5 Σειφ = צוֹף. LXX must have read צוֹפִי as צוֹפִי: cf. Ἀβέσσα 26, 6 al., Πειβα II 23, 29 (We.).

Philippi, *ZDMG.* 1878, pp. 64-67, Strack, *Genesis*², p. 135 f.; GK. § 88^c) that in this and many other proper names, if not in all, the dual form is not original, but is a later artificial expansion of an original substantival termination in םֿ (GK. §§ 85^b, 100^{g,h}). This is based partly upon the fact that in parallel texts several of these names occur without the י; partly upon the fact that many of the duals yield a meaning improbable in itself as the name of a place, or inconsistent with the character of the places so far as they have been identified; and partly on the fact that the most common of these dual forms יְרוּשָׁלַם, is shewn by the Tell el-Amarna tablets to have ended originally in -im (so נְהִרִים, in אֶרֶם-נְהִרִים, is in the Tell el-Amarna letters *Arima*: cf. שָׁמְרִין, which must have arisen out of שָׁמֶרֶן, Aram. form of the Heb. שָׁמְרוֹן, 'Samaria'). Thus we have הָעֵינִים Gen. 38, 21, but עֵינִים Jos. 15, 34 (cf. דִּתָּן Gen. 37, 17^a, but דִּתָּן *iθ.b*¹, 2 Ki. 6, 13²); קָרְיָתִים 1 Ch. 6, 61³, but קָרְתָן Jos. 21, 32; קָרְיָתִים (Nu. 32, 37. Jos. 13, 19³. Jer. 48, 1. 23³, Ez. 25, 9⁴), בֵּית-דָבָלָתִים (Jer. 48, 22³), חֲרִגִים (Is. 15, 5⁵. Jer. 48, 3³. 5³. 34³), but in Mesha's inscr., l. 10 קריתן, l. 30 חורנן. Other dual forms of nouns cited by Philippi and Strack are אֲזִלִים Is. 15, 8⁶; אֲדוּרִים 2 Ch. 11, 9; אֲפָרִים 2 S. 13, 23; גִּרְתִּים Jos. 15, 36; גִּתִּים 2 S. 4, 3⁸. Neh. 11, 33; חֲפָרִים Jos. 19, 19; מִחְנִים Gen. 32, 3. Jos. 13, 26. 30. 21, 38 (= 1 Ch. 6, 65⁹). 2 S. 2, 8¹⁰. 12¹¹. 29. 17, 24¹¹. 27¹¹. 19, 33¹¹. 1 Ki. 2, 8¹². 4, 14¹²; עֲרִיתִים Jos. 15, 36; עִיר-עֲנָלִים Ez. 47, 10⁶; צָמְרִים Jos. 18, 22. 2 Ch. 13, 4¹³; קִבְצִים Jos. 21, 22; שַׁעְרִים Jos. 15, 36⁶: cf. עֲפָרִין 2 Ch. 13, 19 Qrê (Kt. עֲפָרִין)¹⁴. Still all these do not necessarily fall into the same category, and some may have been really duals. In several, as the notes will have shewn, the dual is also expressed in LXX (cod. B). If there were two hills at Samuel's village, as there are at Gezer, הָרִמָּתִים would be a very natural name for it. And we have the corresponding form ܡܫܠܡ¹⁵ in the Syr. version of 1 Macc. 11, 34. Cf. König, ii. 437; and note the forcible arguments of G. B. Gray, *EB.* iii. 3319.

¹ LXX (A) each time Δωθαιμ.² LXX (B) Δωθαιμ.³ LXX -αιμ.⁴ LXX πόλις παραθαλασσίας (= קרית ימה).⁵ LXX -ieiμ.⁶ LXX

-ieiμ.

⁷ LXX Αδωραι.⁸ LXX Γεθθαι.⁹ LXX Μααναιθ.¹⁰ LXX

-aeμ.

¹¹ LXX -aeiμ.¹² LXX Μααναιειδον.¹³ LXX Σομορων.¹⁴ LXX Εφρων.¹⁵ Codd. AS corruptly Παθαμειν: others Παμαθεμ.

The transition from either הָרָמָתִים or הָרָמָתַם to הָרָמָה in *v.* 19 is, however, abrupt and strange. In MT. the form occurs here alone, Samuel's home being elsewhere always הַרְמָה. LXX has Ἀρραθαίμ not only here, but also wherever הַרְמָה occurs accidentally with ת, in consequence of the ה of motion being attached to it (הַרְמָתָה), 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 22, as well as for בְּרָמָה in 25, 1. 28, 3 : in 19, 19. 22. 23. 20, 1 (as in Jud. 4, 5) for בְּרָמָה it has ἐν Πάμα. In 25, 1. 28, 3 cod. A has Πάμα : in this cod. therefore הַרְמָה is consistently Πάμα, הַרְמָתִים (or הַרְמָתַם) and הַרְמָתָה are consistently Ἀρραθαίμ. Probably, however, this is merely a correction of a kind not unfrequent in cod. A, made with the view of assimilating the Greek text more closely to the Hebrew, and not a part of the original LXX. It is scarcely possible to frame an entirely satisfactory explanation of the variations. It seems clear that in 2, 11 etc. Ἀρραθαίμ is due to the presence of the ת in the form of the Hebrew word there read by the translators : but it would be precarious to conclude that this was actually הַרְמָתִים (or הַרְמָתַם). From the abruptness of the change in *v.* 19 to the sing., We. thinks it probable that the original form of the name was the singular, which in the first instance stood in the Hebrew text everywhere, but that the dual form came into use subsequently, and was introduced as a correction in 1, 1 in MT.; in LXX Πάμα was originally the uniform rendering, but in course of time an artificial distinction was drawn between הַרְמָה and הַרְמָתָה, and when this was done it was introduced into the text of LXX—in cod. B, however, in 19, 19—20, 1 only, in cod. A uniformly (Πάμα = הַרְמָה : Ἀρραθαίμ = הַרְמָתָה). Klo. ingeniously proposes to punctuate מִן־הָרָמָתִים 'from the Ramathites' (so Bu. Sm.; not Now.), cf. הַרְמָתִי 1 Ch. 27, 27 : but this is not the usual manner in which a person's native place is designated in the OT.

הַרְמָה is the name of several places mentioned in the OT.; and the site of this one is not certain. The best known is the 'Ramah' of Is. 10, 29, which is certainly the modern *er-Rām*, 5 miles N. of Jerusalem. Bu. argues in favour of this; but does not overcome the presumption that the unnamed city, the home of Samuel in *ch.* 9, which was clearly (comp. 10, 2 with 9, 4 f.) N. of Benjamin, and consequently not *er-Rām*, was the Ramathaim of 1, 1 and the Ramah of 1, 19, etc. Eusebius (*Onomastica*¹, ed. Lagarde, 225, 11-14) says that Ramathaim was near Diospolis (Lydda), to which Jerome (*ib.* 96, 18) adds 'in the district of Timnah;' and 1 Macc. 11, 34 speaks of 'Ramathem' as a toparchy which had belonged to Samaria, but was transferred in B.C. 145 to Jerusalem: Eusebius

(288, 11 f.) and Jerome (146, 23 f.) also identify Arimathaea (= Ramathaim) with *Ῥεμφίς* or Remfthis, in the territory of Diospolis. These statements would point either (Buhl, *Geogr.*, p. 170; Now.; cf. *H. G.* 254) to *Beit-Rîma*, a village on a hill, 12 miles NW. of Bethel, 13 miles ENE. of Lydda, and 2 miles N. of Timnah, or (Guthe, *Kurzes Bibelwörterb.*, 1903, p. 536; Lagrange) to *Rentis*, a small village 5 miles W. of Beit-Rîma, and 9 miles NE. of Lydda. H. P. Smith and others have thought of *Rām-Allah*, a village standing on a high ridge, 3 miles SW. of Bethel: but either Beit-Rîma or Rentis has better ancient authority in its favour. See further *DB.* iv. 198.

יִרְחָמֶֽעַל LXX Ἰερεμεηλ, i.e. יִרְחָמֶֽעַל¹ Yerahme'el, perhaps rightly (the name Yeroḥam occurs elsewhere). The pedigree of Samuel is given twice besides, with variations similar to those which usually occur in parallel passages in the OT., especially in lists of names:—

1 Sam. 1, 1.	1 Ch. 6, 13-11 (LXX 28-26).	1 Ch. 6, 18-20 (LXX 33-35).
Samuel	13 Samuel	18 Samuel
Elqanah	12 Elqanah	19 Elqanah
Yeroḥam	Yeroḥam	Yeroḥam
Elihu	Eliab	Eliel
Toḥu	11 Naḥath ²	Toah ³
Zuph	Zophai	20 Qrê Zuph ⁴

אֶפְרַתִּי This word appears to represent Elqanah not merely as *resident* in Ephraim (מֵהָרַם אֶפְרַיִם), but as an *Ephraimite*; in 1 Ch. 6 he is represented as a *Levite*, of the descendants of Qohath (Nu. 3, 27 etc.). The discrepancy is hard to reconcile. Jud. 17, 7 the expression 'of the family of Judah,' applied to a Levite, has been supposed to shew that Levites settled in a particular tribe may have been reckoned as belonging to it; but even if that were the case⁵, the addition וְהוּא לִי would

¹ Thenius יִרְמְאֵל, on which We., *De Gentibus et Familiis Judaeis quae* 1 Ch. 2. 4. *numerantur* (Gottingae, 1870), remarks justly (p. 27), '*Dresdense potius quam Hebraeum.*'

² So Vulg. Pesh.; LXX Καθαθ. No doubt the נ is an error for ת, the two letters being somewhat similar in the old character, though which of the three forms is original cannot be definitely determined, probably Toḥu. In any case Keil's explanation of the variation is untenable.

³ LXX (B) Θεεε, (A) Θεουε, Vulg. Thohu, i.e. Toḥu as in 1, 1. Pesh. ܬܘܗܝ.

⁴ So also LXX, Vulg.; Kt. Ziph.

⁵ It is more probable that 'Levite' denotes there a *profession*, rather than membership in a tribe: see Moore, *ad loc.*; McNeile, *Exodus*, pp. lxvi f., 26.

there make the double relationship clear; here the addition אֶפְרַיִם seems to shew that the narrator has no consciousness of Samuel's Levitical descent. The explanation that the term designates Elqanah as an Ephraimite, merely so far as his civil rights and standing were concerned, makes it express nothing more than what is virtually declared in v. ^a, and moreover implies a limitation which is not, at least, sustained by usage. It is a question whether the traditions embodied in Ch. have been handed down uniformly in their original form, and whether in some cases the genealogies have not been artificially completed. The supposition that Samuel was really of Ephraimite descent, and was only in later times reckoned as a Levite, is the simplest explanation of the divergence.

2. [וְלוֹ שְׁתֵּי נָשִׁים] The *order*, and form of sentence, as 17, 12. 25, 2 (cf. 36), II 14, 30. 17, 18. 23, 18. 22. Jud. 3, 16. Zech. 5, 9. Dan. 8, 3 etc.

אָחָת] The numeral, being definite in itself, may dispense with the art.; cf. 13, 17. 18; Nu. 28, 4: Ew. § 290^f; GK. §§ 126^z, 134¹. But in a connexion such as the present הָאָחָת would be more classical (Gen. 2, 11. 4, 19. 10, 25 (all belonging to the Pentateuchal source J); Dt. 21, 15; II 4, 2), and ought probably to be restored. It is read by several MSS.

וְיָהִי] *before* the plural יִלְדִּים, according to GK. § 145^o; Ew. § 316^a. So not unfrequently: e.g. with the same verb Gen. 1, 14. 5, 23. Jud. 20, 46. 1 Ki. 13, 33 וְיָהִי כִהְיֶה בְמוֹת that *there might be* (*Tenses*, § 63) priests of the high places.

3. [וְעָלָה] The pf. with *waw* conv. has a frequentative force, *used to go up*; comp. 4^b-7^a, where observe that it interchanges, not with the bare perfect, the tense of simple narrative, but with the *impf.*, which likewise expresses habituation: see *Tenses*, § 120, GK. § 112^{dd}; and comp. Ex. 17, 11. 18, 26. Jud. 2, 18f. etc.

מִיָּמִים יָמִימָה] The same phrase, likewise with reference to the observance of a pilgrimage or sacred season, 2, 19^a. Ex. 13, 10. Jud. 11, 40. 21, 19^d. יָמִים, lit. *days*, tends by usage to denote the definite period of a year: cf. v. 21. 2, 19^b; and on 27, 7.

שְׁלָה] now *Seilūn*, in a secluded nook, 9½ m. N. of Bethel, and 11 m. S. of Shechem. See the writer's art. in *DB.* s.v.

[ישם וג'] LXX καὶ ἐκεῖ Ηλει καὶ οἱ δύο υἱοὶ αὐτοῦ, which has been supposed to point to וישם עֲלֵי יִשְׁנִי בְנֵי עֲלֵי. Some *independent* notice of Eli seems to be presupposed by v. 9: either, therefore (Th. Klo.), עֲלֵי has dropped out in MT., or (We.) the mention of Eli originally *preceded* v. 3, perhaps in the course of some more comprehensive narrative of the period, of which the life of Samuel which we still possess formed but an episode: in the latter case, the reading of LXX will be a correction, introduced for the purpose of supplying the deficiency which thus arose in the narrative.

4. [ויהי היום] The same idiomatic expression recurs 14, 1. 2 Ki. 4, 8. 11. 18. Job 1, 6. 13. 2, 1†. Is it, now, to be construed 'And *there was a day* (Job 1, 6 AV), and . . .', or 'And it fell *on a day* (2 Ki. 4, 8 AV.), and . . .'? (GK. § 126^s: We.) Modern authority is in favour of the second of these alternatives: but the fact that היום when used as an adverbial accusative signifies regularly *to-day* may authorize the inference that in this phrase it was conceived as a *nominative*, i.e. as the subject of ויהי (cf. 20, 24 ויהי החרש). In either case the definite article, where we should use the indefinite, is in accordance with the Hebrew manner of thought: in the mind of the Hebrew narrator, the *day* is connected in anticipation with the events about to be described as happening upon it, and is thus regarded as defined. Comp. הכפר Nu. 5, 23, החבל Jos. 2, 15, *the scroll, the cord*, defined in anticipation as those taken for a particular purpose, where our idiom can only employ *a*: see on 6, 8. 10, 25. 19, 13; and cf. GK. *l.c.*

[ונתן] 4^b-7^a is parenthetical, describing what Elkanah's *habit* was (see on v. 3): the narrative of the particular occasion 4^a is resumed in ותבכה ב7. Render therefore (for the emendations adopted, see the notes below): '(v. 3) And that man *used to go up*, etc. . . (v. 4) And there fell a day, and Elkanah sacrificed: now he *used to give* to Peninnah, etc. . . : (v. 7) and so *used she to do* year by year; as often as they went up to the house of Yahweh, so *used she to vex* her; and she wept [on the present occasion] and did not eat. (v. 8) And Elkanah her husband said to her, etc.'

[כנות] *portions*, viz. of the flesh partaken of at the sacrificial meal: cf. 9, 23.

Notice here the position of the object at the *end*, where it rounds

off the sentence and brings it to its close. The English order, in such a case, would produce a very weak sentence in Hebrew. For two striking instances of the same order, see Jer. 13, 13. Am. 6, 14: cf. Ex. 8, 17^a; and see further on II 14, 12.

5. אַפִּים] Many attempts have been made to find a meaning for this word, at once defensible philologically, and suited to the context. It has been rendered (1) 'heavily.' So, for instance, the Vulgate (*tristis*), several mediaeval authorities (e.g. the 'Great' Bible of 1539: 'a portion with an heavy cheer'), and amongst moderns, Bö. Th. But for this sense of אַפִּים there is no support in the known usage of the language: אַפִּים occurs with the meaning 'in anger' in Dan. 11, 20; but that would be unsuitable here, and the expressions נָפְלוּ פָנֶיךָ (Gen. 4, 6) and עָוֹר פָּנֶיהָ לֹא הָיוּ לָהּ עוֹר (below, v. 18) are not sufficient to justify the sense of a *dejected* countenance being assigned to אַפִּים. It has been rendered (2) in connexion with מְנָה אַחַת, *one portion of two faces* (= two persons), i.e. a double portion. So Keil and even Gesenius. It is true that the Syriac ܐܦܝܬܐ corresponds generally in usage with the Hebrew פָּנִים; but, to say nothing of the fact that a Syriasm is unexpected in Samuel, and that even in late Hebrew אַפִּים does not occur with the *Aramaic* sense of 'person,' there is nothing in the use of the Syriac word to suggest that the *dual* would, in Hebrew, denote *two* persons: ܐܦܝܬܐ (like פָּנִים) is used of *one* person, the singular not occurring. If אַפִּים means *two* persons, it must be implied that the singular אֶף might denote *one* person, which the meaning of the word (*nostril*) obviously does not permit. Secondly, the construction, even if on lexical grounds this rendering were defensible, would be unexampled. מְנָה אַחַת: Ew. § 287^b (cited by Keil) combines together cases of apposition and of the accusative of limitation; but the disparity of idea (*one portion* and *two persons*) shews that אַפִּים cannot be in apposition with מְנָה אַחַת: it *might* be an accusative defining the amount or measure of the מְנָה אַחַת (*Tenses*, App. § 194): but how unnaturally expressed! 'one (emph.) portion,' immediately defined as a portion suitable for *two* persons, i.e. as a *double* portion, as in fact not *one* portion at all, but *two*! Upon grammatical grounds, hardly less decisively than upon lexical grounds, this rendering must thus be pronounced inadmissible. (3) The rendering of AV. *a worthy*

portion is inherited from the Geneva Version of 1560, and is based ultimately upon the Targum, which has חֶרֶץ בְּחִיר, i.e. 'one *choice* portion.' חֶרֶץ בְּחִיר *choice* corresponds in the Targum to the Hebrew אֶפֶס; but it is clear that it is no translation of it, nor can it be derived from it by any intelligible process. Kimchi, in his *Commentary* and the *Book of Roots*, makes two attempts to account for it—both unsuccessful. Evidently it is a mere conjecture, designed to replace the untranslatable word by something that will more or less harmonize with the context.

The Hebrew text does not admit of a defensible rendering. In the LXX אֶפֶס is represented by πλῆν, i.e. אֶפֶס. This reading at once relieves the difficulty of the verse, and affords a consistent and grammatical sense. אֶפֶס restricts or qualifies the preceding clause, precisely as in Nu. 13, 28. 'But unto Hānnah he used to give one portion:' this, following the *portions* of v. 4, might seem to imply that Elqanah felt less affection for her than for Peninnah. To obviate such a misconception, the writer adds: 'Howbeit he loved Hānnah; but Yahweh had shut up her womb,' the last clause assigning the reason why Hānnah received but one portion. This reading is followed by We., Stade (*Gesch. des V. Isr.* i. 199), Now., Kp., Kenn., Dhorme, and is rightly represented on the margin of RV.: the words *because she had no child*, however, though found in LXX, formed probably no part of the text used by the translators, but were added by them as an explanatory comment.

6. [וְכַעַסְתָּהּ . . . נִם כָּעַם] 'and . . . used to vex her even with a vexation,' i.e. vexed her bitterly. כָּעַם is not (as it is often rendered) to provoke to *anger*, but to *vex*, as כָּעַם is *vexation*: it always denotes the feeling aroused by some unmerited treatment; cf. Job 5, 2. 6, 2; Dt. 32, 19 the vexation caused to Yahweh by the undutiful behaviour of His 'sons and daughters,' 27 'vexation from the enemy,' i.e. the vexation which He would experience from their triumph at Israel's ruin.

[כָּעַם] The abstr. subst., in place of the more common inf. abs., as Is. 21, 7 וְהִקְשִׁיב קִשְׁבַּן אִישׁ; comp. also 22, 17 will hurl thee as a man [*or, O man*] *with a hurling*, i.e. will hurl thee violently, 18 will wind thee up *with a winding*; 24, 16. 22 will be gathered, as captives, *with a gathering* [but read here אִשְׁפָּה הָאִשִּׁיר]; Ez. 25, 12. 15; 27, 35; Mic.

4, 9; Hab. 3, 9; Job 16, 14; 27, 12. נם occurs in the same position before the inf. abs. Gen. 31, 15. 46, 4. Nu. 16, 13+. Perhaps, indeed (Ehrlich, *Randglossen zur Hebr. Bibel*, iii. (1910), p. 163), we should read here the inf., בַּעֲם.

צרתה 'her rival- or fellow-wife:' LXX (Luc.) ἡ ἀντίζηλος αὐτῆς, Vulg. *aemula eius*, Pesh. ܥܪܬܐ. The meaning is certain. A comparison of Hebrew with the cognate languages, Arabic and Syriac, shews that in old times, when polygamy was prevalent, a common term was in use among the Semitic peoples to denote the idea of a *rival- or fellow-wife*, derived from a root *צר* to *injure* or *vex*, viz. Arabic *قَرَرْتُ* *qarratun* = Syriac ܥܪܬܐ 'arthā = Hebrew צָרָה. The variation in the initial letter shews that the term was not *borrowed* by one Semitic language from another, within historical times, but that it was already in use at the time when the common ancestors of the Hebrews, Aramaeans, and Arabs dwelt together in a common home: after the three branches separated, the initial consonant in process of time underwent a variation till it appeared finally as צ in Hebrew, as ܥ in Aramaic, and as ض in Arabic¹. For an example of the Syriac word, see Ephrem Syrus, I. 65 D, where Hagar is spoken of as the ܥܪܬܐ of Sarah: it is also used here in Pesh. to represent צָרָה. For the Arabic, see Lane's *Arab. Lex.*, p. 1776, and *The 1001 Nights* (Habicht), iii. 276, 8 (cf. Lane's translation, London, 1865, ii. 135), referred to by Lagarde ('Budoor and Ḥayât-en-Nufoos are both wives of Qamar-*ez-Zemân*, and the one is *ضرة* = צָרָה to the other: compare 1 Samuel 1, 6 of the family of Elqanah'); Lane, *Modern Egyptians*, i. 232; S. A. Cook, *The Laws of Moses and The Code of Hammurabi*, p. 116 (who cites examples of the working of the system in Syria, and quotes the alliterative proverb, *ed-durra murra*, 'A fellow-wife is bitter'): also Saadyah's version of Lev. 18, 18 (in Le Jay's or

¹ The variation is in accordance with rule: where Heb. צ corresponds to Arab. ض, its representative in Aramaic is ܥ, ܥ.g. צָאן = ضَاآن = ܥܥܐ; צָרָה = ܥܪܬܐ (it also, in the Aramaic of Jer. 10, 11 (אַרְקָא), of Nineveh and Babylon, Zinjirli, Cappadocia, and Egypt, becomes ק (as עק = אָע: see *LOT*⁸, 1909, pp. 255, 504, 515; Cooke, *NSI*, p. 185). See Lagarde, *Semitica*, I. (1878), pp. 22-27, or the list in the Appendix to the writer's *Hebrew Tenses* (ed. 3), § 178.

Walton's Polyglott, or in Derenbourg's edition of his Works, vol. i, Paris, 1893)¹. לָצַר in Lev. 18, 18 is a 'denominative' (GK. § 38 c) from צָרָה, as used here, having the sense of *to take a rival- or fellow-wife* (LXX γυναικα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντιζήλον)², just like the Arab. III فَارَر. In post-Biblical Hebrew צָרָה occurs in the same sense in the Mishnah, *Yebamoth*, ch. i³.

[הִרְעִינָהּ] On the anomalous הִ (with *dagesh dirimens*) see GK. § 22^a (20b); Ew. § 28^b (b); Stade, § 138^a. The root רָעַם elsewhere in Heb., except Ez. 27, 35 (where read probably with LXX, Pesh. הִרְמִיעַ פְּנִיָּהֶם), means always *to thunder* (e.g. ch. 7, 10); but in Targ. it means in the Ithpaal *to murmur, complain* (oft. for לוֹן, as Ex. 16, 2 אֶתְרַעְמוּ for וַיִּלּוּ); and in Syr. (besides meaning *to thunder*) the root, esp. in Ethpeal and Ethpaal, and in its derivatives, is very frequent (see numerous examples in PS. s.v.) in the sense of *be indignant, complain*, and also *lament* (e.g. לֹא חָלַלְתִּי = μὴ χαλεπαίνετε; אֲנִי חָלַלְתִּי = ἡγανάκτησαν; and חָלַלְתִּי = μομφή, Col. 3, 13). The Hif. may be rendered here *to irritate her*.

The Arab. رَغِمَ (which is usually a denom. from رَغَامٌ *earth or dust*, and is used of the nose *cleaving to the dust*, fig. of abasement) has also the sense of *to anger* (conj. i and iv; cf. iii and v: Lane, *Arab. Lex.*, 1113 f.). It is possible that, in this sense, it is allied with the Aram. רָעַם mentioned above, and with the Heb. הִרְעִים here.

7. [יעשה] Difficult. Keil: 'So used he (Elqanah) to do (viz. gave

¹ 'And a woman with her sister thou shalt not take לִתְכֹּן צָרָתָהּ that she may be her fellow-wife.'

² Keil's rendering of לָצַר, derived from Knobel, is not probable.

³ See further on this word Lagarde, in his essay *Whether Marriage with a Deceased Wife's Sister is, or is not, prohibited in the Mosaic Writings*, published originally in the *Göttingen Nachrichten*, 1882, No. 13, and reprinted in the volume entitled *Mittheilungen* i. (1884), pp. 125-134. Substantially the word was already correctly explained by Alb. Schultens in his *Consensus Haririi quartus quintus et sextus* (Lugd. Bat. 1740), p. 77: 'Sub צָרָה regnat speciatim usus obtrectandi et aemulandi, contendendi ex Zelotypia, quae vocatur צָרָה et צָרָה. Hinc צָרָה est mulier quae cum alia communem habet maritum. Sic 1 Sam. i, 6:' and he quotes the phrase נִכְחַתְּ עָלַי צָרָה ducta fuit super acumulatione, i.e. alteri uxori fuit adiuncta, and refers also to לָצַר in Lev. 18, 18. (Similarly in the *Animadversiones Philologicae et Criticae ad varia loca V. T.* (1709), on this passage: reprinted in the *Opera Minora*, 1769, p. 166.)

her a double portion), . . . ; so used she to vex her,' i.e. the more he shewed his affection for Hannah, the more Peninnah vexed her: but, even apart from the untenable expl. 'double portion,' there is no analogy for this sense of the repeated כֵּן: 'the more . . . the more' is כֵּן . . . בְּאִשֶּׁר (Ex. 1, 12). Th. We. point יַעֲשֶׂה 'so was it done year by year . . . , so (namely) did she vex her:' but this use of the passive נַעֲשֶׂה is hardly a Hebrew idiom. Probably we should read with Pesh. (חֲבֹבְךָ יַעֲשֶׂה), Vulg. (implicitly), וּבִן יַעֲשֶׂה, 'and so *used she* (Peninnah) *to do* year by year . . . , so (namely) used she to vex her:' in this case the second כֵּן is simply resumptive of the first.

שָׁנָה בְּשָׁנָה] year *for* year, i.e. one year like another = yearly. So elsewhere, as 1 Ki. 10, 25. See *Lex.* p. 90^a.

מִיָּדָה] lit. *out of the sufficiency of*, idiom. for *as often as*: see *Lex.* 191^b.

עָלָה] Read probably with Vulg. עָלָתָם.

בְּבֵית יְהוָה] After the verb of motion, we expect the accus. בֵּית יְהוָה, which is probably to be read with 34 MSS., Kimchi, and three Rabb. authorities *ap.* Aptowitzer, I (see List of Abbreviations), p. 37.

וּתְבַכֶּה] Instead of continuing, by וּתְבַכֶּה, to describe what took place *every* year, the narrator, by using the hist. tense וּתְבַכֶּה, glides here into the description of what happened in the *particular* year referred to in v. 4^a.

וְלֹא אָבָלָה] More significant than the normal וְלֹא אָבָלָה would have been, and emphasizing the continual condition in which Hannah was: see *Tenses*, §§ 30, 42 β, 85 *Obs.*; GK. § 107^e. So תְּבַכֶּה v. 10^b.

לָמָּה] So pointed only in this verse (thrice): GK. § 102¹; *Lex.* 554^a. Comp. the cases in which מָה is pointed anomalously מָה (Stade, § 173 c³); and for the tone *Mil'el* the anomalous לָמָּה Job 7, 20.

יָרַע לִבִּי] So Dt. 15, 10: cf. the לִבִּי רָע (*sad heart*) of Pr. 25, 20, and the opposite טוֹב said of the heart *ch.* 25, 36 (where see note): also פְּנִים רָעִים (Gen. 40, 7), said in Neh. 2, 2 to be due to לִבִּי רָע. LXX τυπτει σε for יָרַע, i.e. יָרַע, but unsuitably (see 24, 6. II 24, 10).

אֲכָלָה] The inf. cstr. with the fem. termination, as regularly with אָהַבָה, and with this word in Jer. 12, 9, the Priests' Code, and Ezekiel; also sporadically with other words¹ (cf. כִּשְׁמַעְתּוּ Is. 30, 19;

¹ See *Journal of Philology*, XI. (1882), 235 f.; GK. § 45^d.

לרבה Dt. 11, 22): and with the suffix omitted, as also takes place exceptionally (e.g. *ch.* 18, 19. Gen. 24, 30. 1 Ki. 20, 12). אֶבְלָם (so LXX) is, however, what would be naturally expected—the suffix referring to the party generally, in spite of Hannah's not joining with them. בִּשְׁלָה is, however, in fact superfluous, as the entire incident takes place at Shiloh: perhaps (We.) הַבִּישְׁלָה *the boiled flesh* (cf. 2, 15), or (Kittel) בִּלְשָׁפָה (see on *v.* 18), should be read. Klo., in view of *v.* 18 LXX, for אַחֲרֵי אֲכָלָה בִּשְׁלָה, emends very cleverly בִּלְשָׁפָה, 'and left her food (uneaten) in the (dining-)chamber' (see 9, 22),—followed by (see below), 'and stood before Yahweh.' This emendation is accepted by Bu., but not by Sm. Now.: see further on *v.* 18.

שָׁתָה] Very anomalous (cf. GK. § 113^e *n.*), being the only example of an inf. abs. after a preposition¹: contrast 1 Ki. 13, 23 אַחֲרֵי אָכְלוּ. להם ואחרי שָׁתוּתוֹ. LXX do not express שתה; and it may well be an addition to אחרי אכלה, made on the analogy of other passages in which שתה follows אכל (e.g. Gen. 24, 54). LXX have, however, after בִּשְׁלָה καὶ κατέσθην ἐνώπιον Κυρίου, i.e. וַתִּשְׁתָּה לִפְנֵי יְיָ (cf. *v.* 26. 10, 19), which is indeed required for the sequel, and is accepted by Th. We. Klo. etc.

יָשָׁב] The ptcp. describes what Eli *was doing* at the time when Hannah appeared where he was.

עַל = על מוֹזוֹת] *Lex.* 756^a.

10. [מֵרַח נֶפֶשׁ] Cf. 2 Ki. 4, 27 ונפש מרה לה: Job 3, 20. 27, 2 al. The expression implies a state of mental embitterment, i.e. disappointment, dissatisfaction, discontent (Jud. 18, 25. *ch.* 22, 5).

עַל] for the more usual אַל, which is read here by several MSS. There is a tendency, however, in these two books to use עַל and אַל interchangeably: comp. *v.* 13. 2, 11. II 19, 43: also 1 Ki. 9, 5^b. 20, 43. Is. 22, 15; and see on 13, 13. Cf. *Lex.* 41^a.

11. [אִם רָאָה תִּרְאָה] The expression of a condition is often emphasized by the addition of the inf. abs.: see on 20, 6; and exactly as here,

¹ The inf. abs. occurs, however, though even then rarely, as the object of another verb (Ew. § 240^a; GK. § 113^d).—Ewald, in his explanation of this passage (§ 339^b), appears to have read אֲכָלָה (as some MSS. and Edd. do read [see the note in Michaelis], though against the Massorah). On Ex. 32, 6, which might be thought, perhaps, to afford a parallel to the text, see the note on 22, 13.

Nu. 21, 2. For עָלִי in a similar connexion, cf. Gen. 29, 32; and for זָכַר (also *v.* 19^b), Gen. 30, 22.

[וּזְכַּרְתִּי] The pf. with *waw* conv. carrying on the impf. תִּרְאֶה, according to *Tenses*, § 115 s.v. אָם. So Ex. 19, 5^a. 23, 22^a etc.

[וְנִתְחַי] Here the pf. with *waw* conv. marks the *apodosis*: *ib.* § 136 *a*. So 20, 6; Ex. 19, 5^b. 23, 22^b etc.

[וְנִתְחַי לִי כָּל יְמֵי חַיִּי] LXX has καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἔως ἡμέρας θανάτου αὐτοῦ καὶ οἶνον καὶ μέθυσμα οὐ πίεται. This is probably an amplification of the Hebrew text, by means of elements borrowed from Nu. 3, 9. 18, 6. 6, 3 (all P), designed with the view of representing Samuel's dedication as more complete.

[וְהָיָה] As a frequentative sense is here out of place, this must be the perf. with simple *waw*, in place of the normal וְהָיָה, such as is met with occasionally, as 10, 9. 13, 22. 17, 48. 25, 20 (see note). II 6, 16 (see note); and with other verbs 3, 13 (but see note). 4, 19. 17, 38. II 7, 11^b. 13, 18 (וְנָעַל, as Jud. 3, 23). 16, 5. 23, 20 (and more frequently in later Hebrew): see *Tenses*, § 133. We. Bu. and others would correct וְהָיָה always to וְהָיָה. This may seem violent: but it is observable that in almost every case *future* tenses precede, so that a scribe might, even more than once, have written וְהָיָה by error, supposing inadvertently that the future verbs were to continue. Cf. the discussions in *Tenses*, l.c.; GK. § 112^{pp-ט}; Kōn. iii. § 370^{c-r}.

[הִרְבֵּתָה לְהַתְפַּלֵּל] lit. *did much in respect of* praying, i.e. *prayed long* or *much*: cf. Is. 55, 7 יִרְפָּה לְסִלּוֹחַ כִּי = for he will *abundantly* pardon, II 14, 11. Ex. 36, 5. ψ. 78, 38. So הִקְשִׁית לְשִׂאוֹל thou hast *done hardly* in respect of asking = thou hast asked a hard thing 2 Ki. 2, 10; יִתְנַבֵּן = come in stealthily II 19, 4; נִחְבְּאתָ לְבָרָה = fled secretly Gen. 31, 27; לֹא תָשׁוּב לְלֶכֶת = shall not *come back* 1 Ki. 13, 17; הִיטַבְתָּ לְרֹאוֹת Jer. 1, 12; קִדַּמְתִּי לְבָרָה I *was beforehand* in fleeing = I fled betimes Jon. 4, 2: GK. § 114ⁿ with the footnote.

12-13. . . . וְחָנָה הִיא מְדַבֵּרֶת . . . עֹלֵי שִׁמְר. Two circumstantial clauses (*Tenses*, § 160), וְהָיָה being resumed by וַיִּחְשְׁבָה in 13^b. שִׁמְר. has here the sense of *observed*, i.e. *marked*—not a common use of שָׁמַר, at least in prose: comp. ψ. 17, 4. Job 39, 1. Zech. 11, 11.

[הִיא] For the pron. (which is unusual, as thus joined with the indef. ptcp.) cf. Dt. 31, 3. Jos. 22, 22: *Tenses*, § 199 *note*.

לְבַח] *not*, of course, as Is. 40, 2 al. in the sense of *consoling*, but, the pron. being *reflexive*, as לְדַבֵּר אֶל לְבִי in Gen. 24, 45 = to speak *to oneself* (where LXX likewise render by ἐν, so that there is no ground for changing here לְבַח into ב). Comp. וַיֹּאמֶר אֶל לְבִי (followed of course—the verb being אָמַר—by the words supposed to be said) 27, 1. Gen. 8, 21 (We.). It is another instance of אֶל=עַל.

לֹא יִשְׁמַע] *not* לֹא יִשְׁמָע, in agreement with the continuance expressed by the preceding ptcp. נִעֲוֹת.

הִשָּׁב לִי] as Gen. 38, 15. Job 33, 10 al.

14. תִּשְׁתַּכְרִין] the י of the 2 fem. sing., retained regularly in Aramaic and Arabic, is found in Hebrew only seven times, viz. here, Jer. 31, 22. Is. 45, 10. Ruth 2, 8. 21. 3, 4. 18 (Stade, § 553; GK. § 47^o).

מִעֲלֶיךָ] *from upon thee*—the wine (in its effects) being conceived as clinging to her, and weighing her down. Comp. for the idiom (applied literally) 17, 39. Gen. 38, 19 al., and (metaphorically) Am. 5, 23: also Jud. 16, 19 וַיִּכַּר כְּחוֹ מִעֲלֵיו (in allusion to the hair as the seat of Samson's strength).

15. קִשְׁתָּ רוּחַ] The expression occurs only here: upon the analogy of קָשִׁי לֵב Ez. 3, 7 (cf. Dt. 2, 30) it would denote *hard-spirited*, i.e. obstinate, unyielding. LXX ἡ σκληρὰ ἡμέρα, i.e. קִשְׁתָּ יוֹם, which is supported by Job 30, 25, where קָשִׁי יוֹם is used in the sense which is here desiderated, viz. *unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cf. δυσσημερία). So Th. We. Hitzig (on Job *l.c.*), etc.

אֵנִכִּי] *mil'el* (*Tenses*, § 91), the pausal form of אֵנִכִּי, here with a *minor* disjunctive accent (*zāqēf*), such as often induces a pausal form (*Tenses*, § 103).

נַפְשִׁי] i.e. the emotions and desire, of which in Hebrew psychology the 'soul' is the seat: cf. ψ. 42, 5; also 102, 1. 142, 3, which illustrate at the same time שִׁיחִי v. 16. See the synopsis of passages in the writer's *Parallel Psalter*, p. 459 f.

16. לִפְנֵי בְּחַבְלִיעַל] לִפְנֵי נָתַן לִי means *to make into*, 'נָתַן לִי' *to treat as* (Gen. 42, 30. ψ. 44, 12): לִפְנֵי נָתַן means elsewhere *to set before* (1 Ki. 9, 6) or *to give up before* (Dt. 2, 31. 33)—neither sense, however, being suitable here. If the text be correct, לִפְנֵי must have the force of *like*, which it also appears to possess in Job 3, 24 (parallel with כ). 4, 19 (Ew. Del. Hitz.); but in these passages also the sense is questionable.

LXX express simply לַבַּח־בַּלְעֵל; but לַנְתָן never occurs in the sense of to represent as. The best suggestion seems to be to read בַּבַּח־בַּלְעֵל . . . אֶל־תַּתְּנֵהוּ . . . as (Gen. 42, 30), throwing out לַפְנֵי, as having come in by error from the line above (Sm. Bu.). On בַּלְעֵל, see *Lex.* s.v.

רַבְרַתִּי] LXX ἐκτέτακα, Targ. אורבית, —both paraphrasing.

17. שְׁלֵתָהּ] for שְׁאַלְתָּהּ (unusual), GK. § 23^f. Here begins a series of plays (1, 17. 20. 27. 28. 2, 20) by which the stem שָׁאַל is brought into connexion with the name Samuel. Cf. Gen. 17, 17. 18, 12. 13. 15. 21, 6 (I-aac); 25, 26. 27, 36 (Jacob).

מַעֲמֹו is idiomatic with שָׁאַל: v. 27. Dt. 10, 12. Is. 7, 11 al. (*Lex.* 768^b bottom). Cf. מַאֲחָה 1 Ki. 2, 16 מַאֲחָה שְׁאַל אֶבְנֵי שְׁאַל אֶחָת אֶחָת שְׁאַל אֶבְנֵי שְׁאַל מַאֲחָה.

18. לְדֹרְכָהּ] LXX adds καὶ εἰσῆλθεν εἰς τὸ κατὰλυμα αὐτῆς, i.e. no doubt, as We. rightly perceived, וַתָּבֹא הִלְשָׁתָהּ (see 9, 22) 'and entered into the (dining-)chamber'—LXX having incorrectly treated the ה as the suffix of the 3 pers. sing. fem. The לְשֹׁכָה was a chamber near the הֵיכַל יְהוָה, as in 9, 22 near the בִּמָּה, in which the sacrificial meals were held. In later times the word denotes the chambers in the Temple Court in which the priests lived: Jer. 35, 2. 4. Ez. 40, 17 etc.

וַתֹּאכַל] LXX for this has an entire sentence, presupposing the Heb. וַתָּבֹא הִלְשָׁתָהּ וַתֹּאכַל עִם אִישָׁהּ וַתֵּשֶׁת. If these words are original,—and they certainly read as if they were,—Hannah leaves the sacred meal (v. 9) before it is over, and goes to the temple to pray: she then returns to the dining-chamber, and finishes her meal with her husband. Klo.'s emend. of v. 9 agrees with this representation. Would the narrator, however, have said, 'and went her way,' if he had pictured her merely as returning to the adjoining לְשֹׁכָה (Sm.)? If the additional words in LXX here are not original, then וַתֹּאכַל will mean 'and ate' in general; and with this will agree MT. of v. 9, according to which Hannah leaves the לְשֹׁכָה after the sacred meal is finished. Klo.'s emend. of v. 9 is brilliant, and attractive: but it is difficult to be as confident that it is right, as Bu. is. Nowack and Smith do not accept either it, or the LXX reading here.

וַתֹּאכַל] *milra'*, on account of the disjunctive accent, *zāqēf*: out of pause, we have וַתֹּאכַל (*mil'el*); so e.g. Lev. 10, 2. See GK. § 68^{d,e}.

פָּנִים] פָּנִים of a vexed or discontented countenance, as Job 9, 27 אִם אֲמַרִי אֲשַׁכַּח שִׁחִי אַעֲזֹבָה פָּנִי וְאֲבִלְיָנָה. LXX understood the word

in its ordinary sense, reading (or paraphrasing) ופניה לא נִפְּלוּ עֹד (cf. Gen. 4, 6). Kto. לא הָיָה לָהּ (Jer. 3, 12) for לא היו לה.

20. It is doubtful if the text is in its original form. We should expect (cf. Gen. 30, 22 f.) the 'remembering' to be followed immediately by the conception, and the date which, in the text as it stands, fixes the time of the conception, to fix rather the time of the birth. Hence Reifmann (*Or Boqer*, Berlin, 1879, p. 28) supposes a transposition to have taken place, and would restore the words וַתֵּהָרֵם חַנָּה to the beginning of the verse: 'And Hānannah conceived; and it came to pass, at the close of the year, that she bare a son.' So in effect LXX (καὶ συνέλαβεν, καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν), but without the retention of חַנָּה, which is desiderated by Hebrew style (וַתֵּהָרֵם alone being too light by the side of the long clause following).

[לְתַקּוּפַת הַיָּמִים] Read, with 6 MSS., לְתַקּוּפַת (the pl. is strange; and the ו would form no part of the original text: *Introd.* § 2. 2), *at the (completed) circuit of the days*, i. e. not (as Th. We.) at the end of the period of gestation, but like תַּקּוּפַת הַשָּׁנָה Ex. 34, 22 (= פְּצֹאת הַשָּׁנָה in the parallel, Ex. 23, 16), of the Feast of Ingathering at the close of the year, which was no doubt the occasion of the pilgrimage alluded to in v. 21. Cf. the cogn. נָקַף in Is. 29, 1 חַגִּים יִנְקְפוּ 'let the feasts go round,' i. e. complete their circuit. יָמִים as *vs.* 3. 21. ל of time as II 11, 1. 1 Ki. 20, 22. 26. 2 Ch. 24, 23 לְתַקּוּפַת הַשָּׁנָה. תַּקּוּפָה occurs besides only *ψ.* 19, 7.

[שְׂמוּאֵל] The current etymologies of this name cannot be accepted. This is evident at once in the case of the old derivation, which still lingers in the margin of AV., 'that is, *Asked of God*,' as if שְׂמוּאֵל were contracted from שְׂאוּל מֵאֵל: for such a contraction would be altogether alien to the genius of the Hebrew language. What the writer means to express must be (as often in the OT.) an *assonance*, not an etymology, i. e. the name שְׂמוּאֵל recalled to his mind the word שְׂאוּל *asked*, though in no sense derived from it. So מִשָּׁה or מִשָּׁה, for instance, recalled or suggested the verbs קָנָה *to get*, and מָשָׁה *to draw out*, though the names do not themselves signify either 'gotten' or 'drawn out.' What, however, is the actual meaning of the name שְׂמוּאֵל? When the explanation 'Asked of God' was seen to be untenable, an attempt was

made to bring the name into some sort of connexion with the text by the suggestion that it was = שְׁמוּעָאֵל, and signified 'heard of God' (so e.g. Keil). Had this, however, been the writer's intention, we should have expected the word *hear* to occur somewhere in the narrative, which is not the case. But there are even more serious objections to this derivation. (1) Had this been the true account of the name, the *א* rather than the *י* would have been naturally the letter elided: an original שְׁמוּעָאֵל would have given rise to שְׁמוּעָאֵל (on the analogy of וְשִׁמְעָאֵל) rather than to וְשִׁמְעָאֵל¹. (2) Compound proper names in Hebrew are constructed, for the most part, after particular types or models: thus one large class consists of one of the sacred names followed by a verb in the perfect tense (the last vowel only being lengthened, after the analogy of substantives), as אֶלְנָתָן, יוֹנָתָן, אֶלְיָדָע, אֶלְיָדָע, i.e. *El (or Yah) has given, El (or Yah) has known*. Another class is similarly compounded, but the verb stands first, as חֲנֻנִיָּהּ, חֲנֻנִיָּהּ, *Yah (or El) has been gracious*, עֲזָרָהּ, עֲזָרָהּ, *Yah (or El) has helped*. In a third (less numerous) class the verb still stands first, but is in the imperfect tense, as יְרַחֲמֵנוּ *El hath mercy* (or, with an optative force, *May El have mercy!*), יִשְׁמָעֵנוּ *Yah hearkeneth* (or, *May Yah hearken!*). There are, of course, other types, which need not however be here considered. But numerous as are the proper names compounded of one of the sacred names and a verb, *there are none, or next to none, compounded with a passive participle*. Obvious as such a form as *blessed or helped or redeemed of Yah* might appear to be, it was uniformly discarded by the Hebrews. In proper names, the passive participle is used only by itself. We have בְּרִיָּהּ and בְּרִיָּהּ, for instance, but בְּרִיָּהּ or בְּרִיָּהּ, not בְּרִיָּהּ; יוֹזֶבֶד or יוֹזֶבֶד, not יוֹזֶבֶד; we have not only אֶלְנָתָן and יוֹנָתָן (or יוֹנָתָן), but also נְחֻמִּיָּהּ and נְחֻמִּיָּהּ, not however נְחֻמִּיָּהּ; we have שְׁמָעִיָּהּ and וְשִׁמְעָאֵל (also וְשִׁמְעָאֵל), but not שְׁמוּעָאֵל. There is *no* name in the OT. formed analogously to a presumable שְׁמוּעָאֵל *heard of God*²; and the fact that this type of

¹ In וְשִׁמְעָאֵל 1 Ch. 7, 6 al. even the *א* is not elided.

² The only possible exception would be מְחֻיָּאֵל Gen. 4, 18, if this mean 'smitten of God,' which, however, is far from certain: following the Qrê, we may vocalize מְחֻיָּאֵל, which would agree with the LXX Μαθήλ, i.e. 'God is a life-giver' (Budde, *Biblische Urgeschichte*, p. 128). But, in any case, an archaic

compound name was studiously avoided by the Hebrews is practically conclusive against the proposed derivation.

The derivation suggested by Gesenius, שְׁמוֹאל = 'Name of God,' is as obvious as it is natural. It is suitable and appropriate in itself; and the form of compound which it implies is in exact agreement with פְּנֵי אֵל, 'Face of God,' רֵעֵי אֵל, 'Friend of God,' מְאַל אֵל, 'Majesty of God.' The *ā* is the old termination of the nominative case (see GK. § 90^k), retained as a binding-vowel, both in the instances cited, and also occasionally besides: e.g. in מְתוֹשֵׁלַח, 'Man of the weapon,' and מְתוֹשָׁאֵל, 'Man who belongs to God.'

The preceding argument, on its negative side, that שְׁמוֹאל does *not* mean 'Heard of God,' has been generally allowed to be conclusive: but it has been felt by some that 'Name of God' does not yield a good sense for the name of a person; and other explanations of it have been proposed.

1. שְׁמוֹאֵל, it has been pointed out, resembles in form certain South Arabian proper names of the type *Sumhu apika*, 'His name is mighty,' *Sumhu-yada'a*, 'His name has determined,' *Sumhu-kariba*, 'His name has blessed,' *Sumhu-watara*, 'His name is pre-eminent' [Heb. יָתֵר], etc.: the names of two of the kings of the first Babylonian dynasty, c. 2100 B.C. (of South Arabian origin), *Shumu-abi*, *Shumu-la-ilu*, have been also explained similarly, viz. (*Shumu* being regarded as a contraction of *Shumu-hu*) 'His name is my father,' 'Is not his name God?' Hommel, who first called attention to these resemblances (*Anc. Heb. Trad.*, 1897, 85 f., 99 f.), interpreted these names in a monotheistic sense, and understood 'His name' to be a periphrasis for 'God;,' but Giesebrecht, who discussed the subject, and compared many names of similar formation, such as *Ili-kariba*, *Abi-kariba*, (*Die Altliche Schätzung des Gottesnamens*, 1901, pp. 103-113, 140-144), regards it, with much greater probability, as a periphrasis for the name of a god whom the giver of the name for some reason shrinks from mentioning. The same view of the Bab. names is taken by Winckler and Zimmern (see *KAT.*³, pp. 225, 483 f., with the references). And all these scholars regard שְׁמוֹאֵל as formed similarly, and as meaning 'His name is God,' i.e. (Giesebrecht, pp. 108 f., 112 f.) the

name such as this has no appreciable bearing upon the usage of the language in historic times. With *active* participles, there occur the compounds מְשַׁלְּמִיָּה (ג) 1 Ch. 9, 21. 26, 1. 2. 9; and the *Aramaic* מְשִׁיבָאֵל 'God is a deliverer' Neh. 3, 4 al., and מְהִיבָאֵל 'God is a benefactor' Neh. 6, 10 (in Gen. 36, 39 the name borne by the wife of an Edomite king).

¹ Though more probably שֶׁלַח conceals the name of some Babylonian deity: see conjectures in Skinner's *Genesis*, p. 133; and the writer's *Genesis*, p. 81.

² The ש marks this word as a *Babylonian* formation: cf. מִישָׁאֵל מַח in the special sense *husband* is common in Ethiopic: in Hebrew, as a living language, it fell out of use, except in the *plural*.

name of the god in question (here יהוה) is itself a Divine manifestation, and possesses a Divine force and power (cf. Ex. 23, 21 כי שמי בקרבו), capable of helping and protecting the child who bears it (cf. the use of שם in ψ. 20, 2. 54, 3. Prov. 18, 10: see further on this subject *DB*, v. 640 f.).

2. In Heb., as in other Semitic languages, it seems that long names were in familiar use sometimes abbreviated, and that in this way, 'hypocoristic,' 'caritative,' or pet names arose. Thus names of the form חֲשִׁיב (from חֲשִׁיבָה), יָדוּעַ (from יָדְעָה), שָׁלוֹם (from שָׁלַמְתָּה), שְׂמוּעַ (from שְׂמַעְתָּה), to judge from modern Arabic names of the same form, and with the same force, are caritatives: there are also other types (Lidzbarski, 'Semitische Kosenamen,' in his *Ephemeris*, ii. 1-23: see p. 21). Prätorius, now (*ZDMG*. 1903, 773 ff.), considers that these names were originally passive participles (as יָדוּעַ 'known,' short for '[He whom] Yah knows'), though afterwards phonetically modified, when it was felt that they were not really participles, but proper names. And Prätorius would extend this principle to the explanation of שְׂמוּאל, and of some other names of the same type: he would regard שְׂמוּאל viz. as an abridged caritative of יִשְׁמַעְיָאל, formed from the ptc. שְׂמוּעַ, with loss of the final letter, but with preservation of the Divine name; and he would explain similarly חֲמִיּוּאל (1 Ch. 4, 26) as for חֲמִיּוּלָאֵל, from יַחְמִילָאֵל; יִפְתָּחֵאֵל (Joel 1, 1) = אֵל יִפְתָּחֵאֵל from יִפְתָּחֵאֵל; פְּנִיָאֵל = אֵל פְּנִיָאֵל from יִפְנֶה־אֵל [cf. יִפְנֶה]; אֲזַיָּאֵל = אֵל אֲזַיָּאֵל from יִזְאֵלָאֵל (p. 777 ff.). This explanation is, however, purely conjectural: we do not know that any of these names were really formed by the process assumed.

3. Jastrow (*JBLit*. 1900, p. 103 f.), observing that in Ass. *shumu*, properly name, is often virtually equivalent to *offspring*, esp. in proper names, as *Nabu-shum-ukin*, 'Nabu has established an offspring,' *Bel-shum-usur*, 'O Bel, protect the offspring' (cf. שם in Heb. in such expressions as *cut off* or *wipe out the name*, Is. 14, 22. Dt. 7, 24, *establish the name*, 2 S. 14, 7—though of course in these expressions שם does not mean 'offspring'), supposes the meaning of שְׂמוּאל to be *son of God*, and that it is the correlative of אֲבִיָאֵל 'My father is God.' But would שם express this sense, except in a connexion which shewed that the 'name' was thought of as attached to, and perpetuated by, the offspring?

It may be doubted whether the objections to the explanation, 'Name of God,' are cogent. A name, unless there are good reasons for supposing it to have passed through considerable phonetic change, surely means what to all appearance it seems to mean. The obvious meaning of שְׂמוּאל is 'Name of God.' This may very naturally have been understood to mean 'Bearing the name of God:' cf. Nöldeke, *EB. NAMES*, § 39, who compares Ἀπολλώνυμος, Ἑκατόνυμος = Named after Apollo, Named after Hecate.

בי] For the omission of *saying* cf. Gen. 4, 25. 32, 31. 41, 51. 52; Ex. 18, 4.

וַיִּשְׁאָלָהוּ GK. §§ 44^d, 64^f. So v. 28 וַיִּשְׁאָלָהוּ.

21. רָחִישׁ] Used similarly Gen. 19, 9. Ex. 11, 3. Nu. 12, 3. Jud. 17, 5. 1 Ki. 11, 28. Est. 9, 4.

[זבח הימים 'the *yearly* sacrifice;'] see on 1, 3. So 2, 19: also 20, 6 of an annual family festival.

22. [עד וג'] Cf. Jos. 6, 10. Jud. 16, 2: also II 10, 5 (*Tenses*, § 115 s.v. עד).

[את פני] = *in the presence of*, as 2, 11. 17. 18; ψ. 16, 10. 21, 7. 140, 14; Lev. 4, 6. 17 (*in front of* the veil). Perhaps, however, the original reading was נראה for ראה, in which case את would be the ordinary sign of the accusative: see the writer's note on Ex. 23, 15, or Dt. 16, 16, Cheyne on Is. 1, 12, Kirkpatrick on ψ. 42, 2 [Heb. 3].

23. [את דברו] LXX, Pesh. express the second person אַתְּ דִּבַּרְתָּ—in all probability, rightly. There has been no mention in the preceding verses of any word or promise on the part of God: and even in so far as it may be supposed to be involved in the *wish* expressed by Eli in v. 17, that has been fulfilled already in the birth of the child. 'Establish thy word,' i.e. give it effect, permit it to be carried out. הקים דבר is used especially of a person *carrying out* a command or injunction laid upon him, as 15, 13. Jer. 35, 16; or of Yahweh *giving effect* to His own, or His prophet's, word, as 1 Ki. 12, 15. Is. 44, 26. Jer. 33, 14. LXX, rendering τὸ ἐξελεῖν ἐκ τοῦ στόματός σου, use the more formal expression: see Nu. 30, 13 שפתיא בל מוצא שפתיא 32, 24 והיוצא מפיכם תעשו. Dt. 23, 24; also Dt. 8, 3. Jer. 17, 16.

24. [בפרים שלשה] LXX ἐν μὲν τριετίῳ, Pesh. חֲסִיִּים לֹסֶבֶט = בפר מִשְׁלֵט (see Gen. 15, 9): no doubt correctly, for (1) the *order* פרים שלשה is very unusual¹: (2) only one פר is spoken of in v. 25. The change is really only one in the grouping of letters: for in the older orthography פרים would be written regularly פרמ (without י, and without the distinctive final form of the מ: cf. on the Siloam Inscription הַחֲצִבִּים = החצבים: there are also many indications that the *plena scriptio* was not in use in the MSS. used by the LXX translators. See further in the Introduction). For אחת with *one* term only of the

¹ It is, however, doubtful whether this argument should be here pressed: in a list of *different* things, the substantives may stand first for emphasis (GK. § 134^c): cf. Gen. 32, 15 f. (JE), Nu. 7, 17. 23 etc. (P). (In the footnote to GK. § 134^c, l. 5, there is an oversight: 'nearly always *after*' should be 'more often *after*:' Hemer, *op. cit.*, pp. 58–59, gives more than three pages of instances in P with the numeral *before* the subst., and hardly half a page of cases with it *after*!)

enumeration cf. 16, 20. LXX add after בפר מיטלש *καὶ ἄπροις* = ולחם—probably (We.) from Ex. 29, 23 f.

קמה] may be either in appos. to איפה אחת, or an accus. of limitation: see *Tenses*, § 194; and cf. GK. § 131^d v. So Gen. 18, 6 נָשָׂא קָמָה קָמָה. Ex. 16, 32 מָלֵא הָעֶמְרִי מִן מֶן, etc.

שלו] The correction בשלו is unnecessary: the *accus.* is under the influence of ותבאיהו: cf. v. 19. 10, 26. 15, 34. II 20, 3. Jos. 9, 6. 10, 15. 43. 18, 9^b. Jud. 9, 5. 21, 12^b.

: והנער נָעַר] AV. RV. 'and the child was young.' But this rendering implies that נער as predicate expresses more than it does as subject, which cannot be the case. The words can only be rendered 'and the lad was a lad.' It is just possible that this might be understood—in accordance with the Semitic usage explained on 23, 13—as meaning 'the lad was what he was—there is no occasion to say more about him:' but the case is barely parallel to the other examples of the usage; and this fact about Samuel would be so obvious from the narrative in general that it would scarcely deserve to be made the subject of a special remark. It is more probable that the text is in error. LXX express עָמָם והנער: but this is tautologous, following 24^a MT. It is best to read with Klo. Bu. (LXX εἰσῆλθεν) ותבא בית יהוה [ב]שלו והנער עָמָם.

25. וישחטו] The subject is not Hannah and Elqanah, but השַׁחֲטִים (We.): see on 16, 4.

ויביאו] viz. המביאים (see the last note), the attendants of the temple, perhaps the same as השַׁחֲטִים. Or we might read either with LXX ותבא 'came with,' or ותבא 'brought.'

26. בי] LXX here and Jud. 6, 13. 15. 13, 8. 1 Ki. 3, 17. 26 render unintelligibly by 'Εν ἐμοί, elsewhere (Pent. Jos.) correctly by Δέομαι, Δεόμεθα. On this precative בִּי (Gen. 43, 20 al.), see *Lex.* 106^b.

חִי נפֿשֿך] See on 17, 55.

עומכה] merely an orthographical variation for עָמְךָ (here only): so פִּמְךָ Ex. 15, 11 bis +; אֲתָכָה Nu. 22, 33; אֲתָכָה Ex. 29, 35 +; בָּכָה Ex. 7, 29. II 22, 30. ψ. 141, 8 +; לָכָה Gen. 27, 37. II 18, 22. Is. 3, 6 +.

אֵל] with reference to, regarding (not for); as Is. 37, 21. 33.

28^a. וגם אנכי] 'et ego vicissim, Job 7, 11' (Th. from Le Clerc), cf. ch. 28, 22: II 12, 13. The so-called 'גם correlativum.' (*Lex.* 169^b 4.)

ה'ה . . . ליהוה] The *first* of the two *zāqēfs* always marks the greater break (GK. § 15^m), as indeed the sense frequently shews; comp. 2, 14.

הואללחיהו ליהוה] השאלתו is to *let* a person *ask* (viz. successfully), i.e. to grant him his request: lit., therefore, 'let (one) ask him for Y.' = let him be asked for (lent him to) Y. So Ex. 12, 36 (the correlative of *ask* in 3, 22. 11, 2, as of the same word here in *vv.* 17. 27; for שאל *ask* in the sense of *borrow*, see also Ex. 22, 13. 2 Ki. 4, 3¹). In the cognate languages, however, the word by usage acquires definitely the sense of *lend*: see Luke 11, 5 Pesh., where ܠܡܠܟܐ stands for the Greek *χρησόν μοι* ².

כל-הימים ונ'] 'all the days for which he shall be (Vulg. *fuert*; the fut. perf., as Gen. 48, 6: *Tenses*, § 17; GK. § 106^o), he is granted to (lit. asked for) Yahweh.' It is probable that for היה we should read, with LXX, Pesh. Targ. (though these, as AV., may indeed merely paraphrase), ה' (cf. Gen. 5, 5); but in any case הוא is to be construed with what follows, not (as by LXX) with what precedes.

הואללחיהו] asked (*borrowed*) for (= *lent to*) Yahweh: cf. 2 Ki. 6, 5 הואללחיהו (= *borrowed*) ³.

28^b. The last words of *v.* 28 must be dealt with in connexion with 2, 11^a. LXX do not express 1, 28^b; on the other hand they have in 2, 11^a (καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐνώπιον Κυρίου, καὶ ἀπῆλθεν εἰς Ἀρμαθαίμ) an addition to MT., which looks like a various recension of the words not expressed by them in 1, 28^b. The two texts may be compared, by placing one above the other, as is done by We.:

MT. וישתחו שם ליהוה וילך אלקנה הרמחה על-ביתו

LXX ותנחיהו שם לפני יהוה ותלך הרמחה

In the light of the context, LXX deserves the preference. For in

¹ As Bu. aptly remarks, שאל and השאל are to *borrow* and *lend*, as a transaction between friends, לוה and הלוה are to *borrow* and *lend* in a *commercial* sense.

² Cf. Sir. 46, 13 Heb. (the clause is not in the Greek text) המשואל (rd. the IIof. ptep. המושאל אמו: מוכנן אמו: Syr. ܡܫܐܠܐ ܡܢܐܐ ܡܢܐܐ).

³ Jastrow (*JBLit.* xix, 1900, p. 100) supposes השאל to be a denominative from שאל *asker* (viz. of the Divine will,—a function of the *priest*), and would render accordingly, 'have made him an *asker* (*priest*) to Yahweh:' but though שאל ביהוה is often said (e.g. *ch.* 22, 10), שאל never occurs as a designation of the priest, nor is it throughout this narrative used of Samuel.

MT. Hannah alone is mentioned as coming up with Samuel to Shiloh (*zv.* 24–28^a: so *v.* 22 ‘I,’ *v.* 23 ‘thou’); when the account of the visit is ended, an unnamed ‘he’ appears as the subject of וַיִּשְׁתַּחוּ, who finally (2, 11^a) is resolved into Elqanah. Had Elqanah, according to the conception of the writer, been present at this visit to Shiloh, he would assuredly have been named explicitly at an earlier stage of the narrative. There is the less ground for supposing that LXX altered arbitrarily the genders at the end, as in *their* text Elqanah is already introduced in *v.* 24; so that the masc. in *v.* 28, had the translators had וַיִּשְׁתַּחוּ before them, would have occasioned no difficulty, and given no occasion for a change. On these grounds there is a strong probability that LXX have here preserved the original text. Pesh. Vulg. render וַיִּשְׁתַּחוּ by a plural verb (as though the reading were וַיִּשְׁתַּחוּ: comp. Gen. 27, 29. 43, 28^b, where the punctuators direct וַיִּשְׁתַּחוּ to be read as a plur.); Klo. suggests that שֶׁם may be a mutilated fragment of שְׂמוּאֵל: but neither of the remedies relieves the real difficulty of MT., that only Hannah is mentioned (not allusively merely, but circumstantially) as coming up to Shiloh with Samuel, and only Elqanah is mentioned (2, 11) as returning from Shiloh to Ramah. If it be true that 1, 28^b MT. is but a variant of 2, 11^a LXX, it will follow that Hannah’s Song is inserted in MT. and LXX in a different place.

2, 1–10. *Hannah’s Song*¹.

1. רָמָה קָרָנִי] The figure is that of an animal carrying its head high, and proudly conscious of its strength: cf. *ψ.* 92, 11. 112, 9; and (in the Hif’il) *v.* 10. *ψ.* 75, 5. 6. 89, 18 al. On the contrary, Jer. 48, 25, נִגְדַעְתָּ קָרְנֵי מִוָּאֵב.

2] בִּיהוּה 27 MSS., and some Rabb. quotations, *ap.* Aptowitzer, I (see List of Abbreviations), p. 37, בְּאַלְהֵי: so LXX, Vulg., and moderns generally. The variation in the parallel clause is an improvement: cf. *ψ.* 3, 8^a. 18, 7^a. Is. 40, 27^b. 49, 5^b.

רחב פי על אויבי כי] For these words LXX seem to have read רחב פי על אויבי כי, which may be preferable (We. Now. Hpt.): the thought שמחתי בישועתך is rather parallel to clause *c* (cf. *a*), than the ground of it. Bu. Sm. prefer MT. For the figure רחב פי, cf. *ψ.* 35, 21. Is.

¹ See on this Song, in addition to the Commentaries, P. Haupt’s learned and interesting study, ‘The Prototype of the Magnificat,’ in *ZDMG.* 1904, pp. 617–632.

57, 4—a gesture of derision and contempt. For the retrocession of the tone (רַחֵב, *mil'el*), cf. 4 אָזַר, 8 מִצָּקִי; and see GK. § 29^e, f.

בִּישׁוּעָתָךְ] *ישועה* means here *deliverance, help*: see on 14, 45.

2. כִּי אֵין בְּלָתֵךְ] The clause gives an insufficient reason for קְרוּשׁ אֵין בִּיהִיָּה, besides destroying the parallelism, and (by the second person) being out of connexion with 2^a and 2^c; in LXX also it is in a different place, viz. *after* 2^c. Upon these grounds it is probably to be regarded as a gloss (Lö. Now. Dhorme), or, in the form אֵין קְרוּשׁ בְּלָתֵךְ (LXX), as a variant of 2^a (Bu. Hpt.).

צוֹר] Cf. Dt. 32, 4. 15. 18. 37; Is. 30, 29; *ch.* 23, 3; and (where the thought also is similar) *ψ.* 18, 32; Is. 44, 8.

3. אֶל תִּרְבוּ תִרְבְּרוּ] The two verbs ἀστνδῆσθωσ, the first verb expressing a general relation, for which in English an *adverb* would commonly be used, and the second, expressing the principal idea of the sentence, being subordinated to the first for the purpose of defining and limiting the range of its application: so Jer. 13, 18 הִטְבִּילוּ שִׁבּו *shew lowliness, sit down = sit down lowly*, and frequently in Hosea: 1, 6 לֹא אוֹסִיף עוֹד אֶרְחֹם; 5, 11 הָלַךְ הוּאֵל *hath taken upon himself, hath walked = hath walked willingly*; 6, 4 = 13, 3 מִשְׁכִּיבִים הָלַךְ; 9, 9 שָׁחַתוּ הָעַמִּיקוּ שָׁחַתוּ; Is. 7, 11 MT. etc. (GK. § 120^s; Ew. § 285^b). An idiom more common in Syriac (Nöld. *Syr. Gr.* § 337) than in Hebrew. In Hebrew the construction noticed on 1, 12 is generally preferred.

נִבְהָה נִבְהָה] The reduplication, as Dt. 2, 27 בִּרְדֵּךְ בִּרְדֵּךְ ‘*in the way, in the way* (and not elsewhere) will I go;’ 16, 20 צֶדֶק צֶדֶק תִּרְדָּף ‘*justice, justice* (and this alone) shalt thou follow;’ Qoh. 7, 24 (GK. § 133^k). ‘Do not let your words breathe ever (תִּרְבּוּ), and emphatically (נִבְהָה נִבְהָה), a spirit of haughtiness.’ But the line is unduly long, as compared with 3^b; and the word may have been accidentally repeated.

אֶל] Clause *b*, though not attached to *a* by ו, is governed by אֶל at the beginning: so *ψ.* 35, 19. 75, 6, and with לֹא *ψ.* 9, 19. Is. 23, 4^b. 38, 18^a, לֹא לִמָּה Job 3, 11, פֶּן *ψ.* 13, 5; comp. GK. § 152^z.¹ The person of the verb here *changes* in the second clause, and the repetition of אֶל (Hpt.) would certainly be an improvement.

¹ Comp. similarly after לִמָּה *ψ.* 10, 1. 44, 25. 74, 1. 88, 15. Is. 63, 17^a. Hb. 1, 13^b. Job 10, 18; *עַל מָה* *ψ.* 10, 13; *עַד מָה* 79, 5 (nearly = 89, 47); *עַד מָתִי* 74, 10; *עַד אֲנִי* 62, 4; *מִי* 89, 7 (cf. 49). 106, 2. Is. 42, 23.

[עחק] ψ. 75, 6: also 31, 19. 94, 4+. See *Lex.* 801^a.

[רעות] So Job 36, 4: cf. אמונות Pr. 28, 20; בינות Is. 27, 11; תבונות Is. 40, 14 al.; חכמות ψ. 49, 4 al.; חמות ψ. 76, 11. Pr. 22, 24. Poetic, amplificative plurals (GK. § 124^e).

[ולא נתכנו עללות] Read with the Qrê לָא and לוֹ, being pronounced alike, were sometimes in error written one for the other: and in certain cases (though not always) the correction was made by the Massorah (see *Lex.* 520^b). 'And by Him actions are *tested* or *estimated*' (viz. by the application of a measure, תִּכֶּן, Ex. 5, 18. Ez. 45, 11); for לָ, as introducing the efficient cause with a passive verb, see *Lex.* 514^d, GK. § 121^f. LXX καὶ θεὸς ἐτοιμάζων would correspond no doubt (cf. 4 Ki. 12, 11) to וַיֵּאֵל תִּכֶּן: but in all probability the rendering is simply a free one; if ואל תכן had once stood here, it is difficult to understand why it should have been changed to ולו נתכנו. The epithet תִּכֶּן לְבוֹת *estimator of hearts* is applied to Yahweh in Pr. 21, 2. 24, 12+, and תִּכֶּן רִחוּת *ib.* 16, 2+; here it is said that man's *actions* are estimated by Him. The argument is: Do not speak arrogantly: *for* Yahweh has full knowledge of what you do, and your actions are thus all appraised by Him.

4. [חֲתִים] in the pl. 'by attraction to גבורים, because this is the principal idea, and what the poet desires to express is not so much that the bows, as that the warriors themselves, are broken. Cf. Is. 21, 17. Zech. 8, 10; and Ew. § 317^d, GK. § 146^a. Ehrlich, however, suggests cleverly בָּשׂוּ גִבּוֹרִים חֲתִים; the two verbs parallel, as Is. 20, 5. 37, 27 al.

[אזרו חיל] ψ. 18, 33 האל המאזרני חיל.

5. [עד וג'] lit. 'even to the barren—she beareth seven' = even the barren beareth seven. עד recurs in the same sense Job 25, 5 'לו, *even to the moon, it doth not shine.*' For עָרַל עַד (חָרַל absol. as Dt. 15, 11), Reifm. Klo. Bu. Now. Kitt. would read עָרַל עַד *cease to toil*, probably rightly. The *v.* is evidently related to Jer. 15, 9 אִמְלֵלָה יוֹלֶדֶת הַשְּׁבֵעָה: though which is original cannot from a mere comparison of the two passages be determined.

6^a. Dt. 32, 39 אני אֵמִית ואֵחִיָּה 6^b. ψ. 30, 4.

[ויעל] continuing the ptcip., as ψ. 34, 8. 65, 9 etc.: *Tenses*, §§ 80, 117; GK. §§ 111^u, 116^x (*end*).

7. [מוריש] To be poor is מְרִישׁ; so we should expect מְרִישׁ (Qal)

means, however, to *impoverish* in Jud. 14, 5; and נִרְשָׁה to *be impoverished* in Gen. 45, 11 al. (*Lex.* 439^b); so 'contamination of signification through confusion with רִשָׁה may be suspected' (Moore, *Judges*, p. 337).

מִשְׁפִּיל אֶף מְרוֹכִים for this poet. use of אֶף, introducing emphatically a new thought, cf. Dt. 33, 20 וְטָרַף זָרוּעַ אֶף קָרָקֵד פֶּשַׁע. 65, 14 וְיִשְׁרֹר; and often in II Isaiah, as 42, 13 יִצְרִיחַ אֶף יִצְרִיחַ. 43, 7 יִצְרִיתִי אֶף. Cf. *Lex.* 64^b.

8^a. Hence (with variations) ψ. 113, 7 f. The אִשְׁפָּה (cf. Lam. 4, 5) is the mound of dung and other rubbish, now called a *mezbele*, or 'place of dung,' which accumulates outside an eastern town or village, and on which beggars sit, asking alms of passers-by, and, by night, often sleep. See Wetzstein in Delitzsch's *Hiob* (on 2, 8), quoted in Davidson's *Job* (in the *Camb. Bible*, p. 14).—In clause *a* the main division is at אֲבִיָּן (cf. on 1, 28): the two clauses which follow are parallel, the force of יִנְחִלֵם . . . וְ being dependent on, and determined by, לְהוֹשִׁיב,—'to make them to sit with nobles, and he will (= and to) cause them to inherit,' etc. So Is. 10, 2^b. 13, 9^b. 14, 25. 45, 1. ψ. 105, 22. Pr. 5, 2 al.: cf. *Tenses*, § 118; GK. § 114^r.

8^b. I.e. because the earth is owned by Yahweh, and He can dispose of it, as He will. LXX, however, omits 8^b, and in lieu of 9^a reads $\delta\delta\delta\delta\upsilon\varsigma\ \epsilon\upsilon\chi\eta\tau\acute{o}\varsigma\ \tau\hat{\omega}\ \epsilon\upsilon\chi\omicron\mu\acute{\epsilon}\nu\omega\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\lambda\omicron\gamma\eta\sigma\epsilon\nu\ \epsilon\tau\eta\ \delta\iota\kappa\alpha\iota\acute{o}\upsilon\varsigma = \text{נָתַן לְיִזְרָר נְדָרָו}$. Apparently this variation represents an attempt to accommodate the Song more closely to Hānnah's position. But, as We. remarks, it is not in harmony with the general tenor of the Song (which represents God as granting *more* than the desires or expectations of His worshippers).

8^c. מִנְצִקִי Only here: if correct, from צִיָּק (Job 28, 2. 29, 6) = יָצַק, to *pour out, melt, cast*, and so something *cast firm and hard* (cf. יָצַק, from יָצַק, Job 41, 15. 16, and מוֹצֵק Job 38, 38), i.e. a *metal pillar*.

9. מַעֲנֵלִי חֲסִידִיו יֵאִיר Ehrlich, cleverly, (Neh. 9, 12) brings the *figure* of 9^a into logical antithesis with that of 9^b: but the *idea* of 9^a is antithetic to that of 9^b (apart from the figure by which it is expressed) in MT., and with that the poet may have been satisfied. On חֲסִידִים *godly* (properly, *kind*) see the writer's *Parallel Psalter*, p. 443 f.

יְדָמִי לְשֹׁאֵל Cf. Jer. 49, 26. 50, 30: also (in Qal) ψ. 31, 18

10. יהוה יחתו מריבו LXX Κύριος ἀσθενῇ ποιήσει τὸν ἀντίδικον αὐτοῦ, i.e. (cf. 4^a) יְהוָה יַחֲתִי מְרִיבֹו (cf. Is. 9, 3) for מְרִיבֹו, which Th. We. Klo. would restore here. But the change is at least not a necessary one; the *casus pendens* (*Tenses*, § 197. 2; GK. § 143^a) is forcible and very idiomatic: see ψ. 10, 5. 11, 4. 46, 5. 89, 3. 90, 10. Is. 34, 3.—The existing text of LXX after this clause exhibits a long insertion borrowed from Jer. 9, 23 f.¹

עָלֹו בשמים ירעם Cf. ψ. 18, 14. The suffix in עָלֹו (if MT. מְרִיבֹו is retained) is to be referred to individual members of the class מְרִיבֹו, whom the poet, for the moment, mentally particularizes. There are many such cases in Heb. poetry, e.g. Jer. 9, 7. 10, 4. 16, 6^b. 31, 15 *end* (מִיֶּאֱזָנָה הַנְּחִים עַל בְּנֵיהָ בִּי יֶאֱזָנִי). Job 18, 5. 21, 19-21. 30. ψ. 7, 3. 17, 11 f. 35, 7 f. 41, 6 f. 84, 8: see further on II 24, 13; GK. § 145^m. Bu. Now. Hpt. would read עָלִיוֹן בשמים ירעם *the Most High* in heaven [but משמים 'from heaven' would be better; on the interchange of ב and מ see Introd. § 4. 1 c b γ] will *break them* (ψ. 2, 9).

יִי' עו לעמו יתן ψ. 29, 11 יתן עו ל'.

יִירָם i.e., as pointed, *that he may exalt*. But the sense is forced: and probably יִירָם should be read. Cf. *Tenses*, § 174.

מלבו So ψ. 18, 51; מלבי ψ. 2, 6.—It is plain that this verse, at any rate, cannot have been spoken by Hannah, even granting that the allusion is to the *ideal* king. The ideal itself, in a case like the present, presupposes the actual (notice especially the expression *His anointed*); and the thoughts of the prophets of Israel can only have risen to the conception of an ideal king after they had witnessed the establishment of the monarchy in their midst. Far more probably, however, the reference is to the actual king. And indeed in style and tone the Song throughout bears the marks of a later age than that of Hannah. Nor do the thoughts appear as the natural expression of one in Hannah's position: observe, for instance, the prominence given to 'the bows of the mighty are broken:' and contrast in this respect the *Magnificat* (Luke I, 46-55), where though elements are *borrowed* from this Song, they are subordinated to the plan of the whole, and the first thought, after the opening expression of thankfulness, is 'For

¹ Comp. the insertion in ψ. 14, 3 LXX from *Romans* 3, 13-18.

He hath regarded *the lowliness of His handmaiden.*' The presence of the Song here does not prove more than that it was *attributed* to Hannah at the time when the Books of Samuel were compiled: indeed, as its position in LXX and MT. is not the same, its insertion may even belong to a later period still. A sober criticism, while not asserting categorically that the Song *cannot* be by Hannah, will recognize that its specific character and contents point to an occasion of a different kind as that upon which it was composed. The central thought of the Song is the abasement of the lofty and the elevation of the lowly, which the poet illustrates in a series of studied and well-balanced contrasts, vv. 4-8. On the ground of some humiliation which, as it seems, has recently befallen his foes, he breaks out v. 1 in a tone of triumphant exultation, and bids those whose sole thought was how to magnify their own importance recollect that God's all-seeing eye was ever upon them, v. 3. He points vv. 4-8 to the instances which experience affords of the proud being abased, and the humble exalted. The poem ends vv. 9-10 with an expression of confidence for the future. Human strength is no guarantee of success. Such as set themselves in opposition to Yahweh and seek to thwart His purposes only come to ruin: those devoted to Him are secure. Yahweh *judges* the earth, and in so doing designs the triumph of His own anointed king. From the last words it was inferred by Ewald¹, that the poet is a king, who alludes to himself in the third person. But the tone is national rather than individual; and Smend² may be right in supposing it to have been spoken originally in the name of the people, and intended to depict Israel's triumph over the heathen and the ungodly.

11^a. Read with LXX וַיִּתְּלֶךָ הָרָמָתָה; and connect with 1, 28^a, as shewn on p. 22.

על] Several MSS. read אל. See, however, on 1, 10.

11^b. היה משרת] *was* ministering (at the time in question, and with which the narrative is about to deal): cf. Gen. 37, 2. Ex. 3, 1. 2 Ki. 6, 8: *Tenses*, § 135. 5. Cf. LXX ἦν λειτουργῶν; Luke 1, 10 ἦν προσευχόμενον. 4, 20. 11, 14. 13, 10. Acts 1, 14. 10, 24. 12, 20 etc.

¹ *Die Dichter des Alten Bundes*, I. 1 (1866), p. 157 ff.

² *ZATW.* 1888, p. 144.

So, after a כ of comparison, Jud. 14, 6. 2 S. 3, 24. Is. 10, 14. Zech. 12, 10. 13, 9.

[והמזלג שלש השנים] lit. *the prong, the three teeth*¹—a case of apposition (*Tenses*, § 188; GK. § 131^c). שָׁלַשׁ (not שְׁלֹשָׁה), שָׁן being fem.: cf. שָׁלַשׁ הָעֵצִים Nu. 35, 14; שָׁלַשׁ הַשָּׁנִים Lev. 25, 21. To be sure, in 14, 5 שָׁן in the *metaph.* sense of a *pointed rock* is masc.; whether it was also in that of the *tooth* of a prong, is more than we can say². If it was, we must read either והמזלג שלשה השנים, or (We.) ומזלג שלשה שנים³.

14f. Observe how in these verses the tenses are throughout frequentatives (continuing 13 וְבָא).

בו] can only be rendered *therewith*: the Versions express the sense *for himself*, which is more suitable, but requires לו for בו.

לְנִפְחָ לִיהוָה שֵׁם בִּשְׁלָה Tautologous. LXX for שֵׁם express לִיהוָה.

15. [יִקְטְרוּן] The ך is the original termination of 3 pl. impf. preserved in classical Arabic (in the *indicative* mood), Aramaic (usually), Ethiopic, Phoenician³.

In the OT. it occurs sporadically (305 times altogether), though the principle regulating its occurrence is difficult to determine. It is not a mark of antiquity, for, though it occurs seldom in the latest books, those in which it occurs with greatest comparative frequency are not (upon any view) the most ancient (56 times in Dt., 37 in Isaiah, 15 in 1–2 Kings, 23 in Job, 12 in Genesis, 7 in Numbers, 15 in a single Psalm, 104). Further, while it sometimes abounds in particular sections (e.g. Gen. 18, 28–32: Joel 2, 4–9), it is absent from others belonging to the same narrative, or of a similar character (e.g. 9 times in the Laws, Ex. 20–23, never in the Laws, Lev. 17–26). From its frequency in Dt., Job, the Book of Isaiah, and some of the Psalms, it may be inferred that it was felt to be a fuller, more emphatic form

¹ Cf. the ὀβελὸς τρικῶλιος, mentioned in a sacrificial inscription of Cos (*Journ. of Hellenic Studies*, ix. 335 = Paton and Hicks, *Inscriptions of Cos*, 1891, p. 82); and the τριῶβολον, which according to Eustathius on *Il.* i. 463 (*ib.* p. 327) was preferred by the Greeks as a sacrificial implement to the πεμπῶβολον. (καρπύω in the same inscr., see p. 336, illustrates the use of κάρπωσις, ὀλοκάρπωσις in LXX.)

² If Albrecht's explanation (*ZAW.* 1896, p. 76, see p. 60) of שָׁן in 14, 5 being masc. is correct, it would not follow for שָׁן here.

³ Cooke, *NSI.* 5, 22. 33, 6.

than that in ordinary use, and hence was sometimes preferred in an elevated or rhetorical style. In 1 Sam. it occurs 8 times—2, 15, 16, 22 (*bis*), 23, 9, 13 (*bis*). 11, 9 : in 2 Sam. once only, not in the narrative, but in the Psalm 22, 39.

קטר, though rendered conventionally *burn*, does not mean to burn so as to destroy (which is שָׂרַף), but to *cause to become sweet smoke* (קִטְרַת : cf. the Greek *κνίσθη*) : comp. the Arab. *qatara* (of meat), to *exhale odour in roasting*. The word is always used of burning either a sacrificial offering (Lev. 1, 9 etc.) or incense (Ex. 30, 7) ; and would be better rendered, for distinctness, as in Driver and White's *Leviticus* (in Haupt's *Sacred Books of the OT.*), *consume in sweet smoke*. In P (always) and Chr. (mostly) the verb is used in the Hif'il ; but in the older language the Pi'el is usual (e.g. Amos 4, 5) ; and probably both here and in v. 16 we should vocalize יִקְטְרוּן (notice in v. 16 קִטְרֵן is of a *very* anomalous type ; GK. § 113^w, second sentence).

נבא LXX rightly ῥηγοῦ. The pf. with *waw* conv. appears similarly after בטרם, though of reiteration in *present* time, in Ex. 1, 19^b before the midwife comes to them וילדו *they are wont to bear*.

16. ויאמר This should strictly be ויאמר, in accordance with the other tenses before and after : but Hebrew is sometimes negligent in such cases to maintain the frequentative tense throughout ; see Jud. 12, 5 f. ; Jer. 6, 17 ; and *Tenses*, § 114. However, ויאמר might be a scribal error for ואמר (so GK. § 112^{ll} ; Smith's ויאמר is against the usage of Heb. prose).

החלב קטר יקטירן ביום החלב [Let them *burn* (emph.) the fat first, and (then) take,' etc. The inf. abs. strengthens the verb in a manner which may often be represented in our idiom by the use of italics. In ביום, the consciousness of יום is lost, and it is used as a mere adverb of time, especially to express the present time, as contrasted with the future, i.e. (in our idiom) *first of all, first*. So Gen. 25, 31 לי מכרה ביום את בכורתך thy birthright, 33. 1 Ki. 22, 5 inquire, I pray, *first* at the word of Yahweh. See Ges. *Thes.* s.v., *Lex.* 409^b h, and We. p. 37 *note*.

נפשו תאווה נפשך Similarly II 3, 21 בכל אשר תאווה נפשך, Dt. 12, 20, 14, 26. 1 Ki. 11, 37 al. Both אָוָה (in Pi'el), and the subst. אָוָה (23, 20), are rarely used except in conjunction with נפש.

וואמר לו כי עתה תהן [And he would say to him, "Thou shalt give it me now." With this reading, בִּי, standing before the direct narration, is like ῥη *recitativum* (e.g. Luke 4, 21), and اَلْأَنْ, ۹ (constantly),

and cannot be represented in English except by inverted commas: so 10, 19 MT. Gen. 29, 33. Jos. 2, 24. 1 Ki. 1, 13. 2 Ki. 8, 13 al. The Qrê and 17 MSS., however, for לו read לא (so LXX) 'And he would say, No; for (= but) thou shalt give it now' (cf. 12, 12: II 16, 18 al.). The latter is more pointed, and deserves the preference. Targ. here agrees with MT.; Pesh. Vulg. express *both* readings¹.

ללקח] The *bare* perf. in the apod. is uncommon and emphatic: *Tenses*, § 136 γ: Nu. 32, 23. 'And if not, I take it by force!'

17. כִּי נִאֲצוּ וְג' 'for the men (viz. Eli's sons) contemned,' etc.: see Nu. 16, 30^b וְיִי כִי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת יְיָ. כִּי נִאֲצוּ הָאֲנָשִׁים (with the *art.*) denotes men who have been in some manner specified (e.g. 6, 10. Ex. 5, 9), not men in general.

18. נָעַר] accus., *as* a youth, etc.: see GK. § 118^a, and on v. 33.

אֶפֶד בָּר] for the constr. in the accus. after חָגַר, see GK. § 121^d; and cf. 17, 5. On the 'ephod' see *DB.* (Driver), *EB.* (Moore), and the writer's *Exodus* (1911), p. 312 f.

19. וְהֵעֵלָתָה . . . תַּעֲשֶׂה, . . . 'used to make . . . and bring up:' Gen. 2, 6 וְאֵד יַעֲלֶה וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, זָבַח הַיּוֹמִים, as 1, 21: cf. on 1, 3.

20. וְהָלְכוּ . . . וְאָמַר . . . וּבֵרַךְ] 'and Eli *would* bless . . ., and say . . ., and they *would* go to his place.'

יַעֲשֶׂם] LXX ἀποτίσαι, i.e. יַשְׁלִים *make good*: cf. Ex. 21, 36 (likewise followed by חָחַת). With MT. cf. Gen. 4, 25 (שָׁת). 45, 7.

שָׁאַל] Difficult syntactically. As the text stands, the subj. can be only the implicit הַשְׁאָל (see on 16, 4) 'which he that asked asked' = which was asked: but the passage is not one in which this impersonal construction would be naturally in place. Either, with We., we must point as a ptc. pass. שָׁאַל *asked for* = *lent to* (see 1, 28: the masc. *ad sensum*, the שָׁאַלָה being Samuel), or we must suppose that שָׁאַל is an error for שָׁאַלָה ('in lieu of the petition which *she* asked for² Yahweh'). The former gives the better sense, though אִשָּׁר with a bare ptc. is not very common (Dt. 1, 4. 1 Ki. 5, 13). If the latter be right,

¹ Similar variations occur in other passages: thus Jos. 5, 14 MT. Vulg. Targ. לא; LXX, Pesh. לו: 1 Ki. 11, 22 MT. Vulg. Targ. לא; LXX לו; Pesh. both. Cf. on v. 3.

² Inadvertently quoted by Jastrow (*JBLit.* 1900, p. 87) 'asked of.' Of course I do not suppose this to be the meaning of שָׁאַל ל.

we must suppose the double reference of שאל to be played upon: the 'petition' which was asked of Yahweh in 1, 17. 27 was also asked for Him. The Versions merely guess: LXX, Pesh. Vulg. 'which thou didst lend,' unsuitably: Targ. very freely 'which was asked from before Yahweh.' Bu. Sm. Now. Kit. Dh. read הַשְׁאֵלָה, rendering, 'in return for the loan (so EVV.), which she hath lent unto Yahweh;' cf. 1, 28. 'Loan' for הַשְׁאֵלָה may be right: cf. *NHWB.* iv. 491^b; PS. col. 4008.

והלכו למקומו] 'they would go to his place' is not in accordance with Hebrew style. LXX והלך האיש למקומו: 12 MSS. and Pesh. והלכו למקומם. Either of these readings may be original: but probably We. is right in concluding והלך למקומו to be the original reading: in MT. the verb was read as a plur. and so became והלכו, LXX treated it as a singular, and supplied 'the man.'

21. [כי פקר] obviously cannot be right: the fact that Yahweh visited Hannah cannot form the ground of what is related in v. 20. Read, with LXX, Pesh. (and AV. implicitly): וַיִּפְקֹד. כ and ו are confused elsewhere: e.g. Is. 39, 1 וישמע^b, for which LXX, Pesh. and the parallel in 2 Ki. 20, 12 have rightly שמע; and Jer. 37, 16 where כי בא is evidently an error for ויבא (LXX καὶ ἦλθεν).

עם] i.e. at His sanctuary: cf. Dt. 22, 2, and *Lex.* 768^a 3.

22. [וישמע] as 1, 3: 'and he heard from time to time' (Dr. Weir).

ואת הנשים וג'] See Ex. 38, 8. The entire clause (from אשר וג'] is not found in LXX, and is probably not part of the original text (the context speaks of a היכל with doors, not of an אהל: 1, 9. 3, 3. 15). הצבאות, both here and in Ex., is paraphrased in Targ. Pesh. who prayed (or who came to pray): Vulg. renders here quae observabant, in Ex. quae excubabant. But צבא is used often peculiarly in the ritual legislation of the Pent. (the 'Priests' Code') of the service of the Levites about the Tent of Meeting; and Ex. 38, 8 and here expresses the performance of menial duties by the women. In the fragments of a Targum published by Lagarde (*Prophetæ Chaldaice*, 1872, p. xiv) from the margin of the Cod. Reuchl., there appears an endeavour to palliate the sin of Eli's sons (as described in the existing Hebrew text): ספ[ר] אח[ר]: וית דמיטתן ית קרבני נשיא דמדכירן דאתן לנצלה (delayed the women's offerings). Comp. Bacher, 'On the Targum to the Prophets,' in the *ZDMG.* 1874, p. 23.

מועד] the Tent of Meeting. The sense in which מועד was understood is explained in Ex. 25, 22. 29, 42.

23. [אשר וג'] 'for that, in that (15, 15. 20, 42) I hear the accounts of you (as) evil, from' etc. רעים, not הרעים, like רעתם Gen. 37, 2; רעה Nu. 14, 37; יאכלו לחמם טמא Ezek. 4, 13 (a *tertiary* predicate). But LXX do not express the words; the sense is clear without them; and they may have been originally (Lö. Bu. Now.) a marginal gloss (without את) on כדברים האלה. In this case, of course, אשר will mean simply *which*. Otherwise אֶת־דְּבַרְכֶּם רָעָה (Gen. 37, 2) might well have stood here (Ehrlich), and would yield an excellent sense.

מאת כל העם אלה] 'from all the people, (even) these.' An unparalleled juxtaposition. Why not מאת כל העם הזה, as uniformly elsewhere? LXX have παντὸς τοῦ λαοῦ Κυρίου, whence We., remarking that in a later time אלהים was apt to be substituted for יהוה (e.g. 2 Ch. 10, 15; 18, 5; 22, 12; 23, 9 compared with 1 Ki. 12, 15. 22, 6; 2 Ki. 11, 3. 10), would restore מאת כל עם יהוה (cf. v. 24 *end*). This, however, leaves the article in העם unexplained: and it is simpler to suppose that אלה (once, no doubt, written אל, as still eight times in the Pent., and 1 Ch. 20, 8, and in Phoenician¹) has arisen by ditto-graphy from the following אל: so Bu. Now. Sm. Ehrl.

מֵאֵת lit. *from with*=παρὰ with a gen.: so with קנה *to buy*, לקח, שאל (8, 10), etc.; see *Lex.* 86^b.

24. [אשר וג'] 'which I hear Yahweh's people to be spreading.' So already Rashi, comparing Ex. 36, 6 במחנה קול ויעבירו. Elsewhere, it is true, where this idiom occurs, it is accompanied by an indication of the locality *in* or *through* which the proclamation is 'made to pass' (as Ex. *l. c.*; 2 Ch. 30, 5 בכל ישראל; 36, 22 (=Ezr. 1, 1); Ezr. 10, 7; Neh. 8, 15; Lev. 25, 9 בכל ארצכם): but the alternative rendering (AV. RV.) '(Ye) *make* the people of Israel *to transgress*' is doubly questionable: (1) אתם is desiderated after מעבירים (see on 6, 3); (2) עבר, when it signifies *to transgress*, is always followed by an accus. of the law or precept 'overpast,' e.g. 15, 24. Nu.

¹ Cooke, *ASL.* 5, 22 אלנם הקדשם אל these holy gods; 27, 3 הסמלם האל these images; 45, 2 במקדשים אל; and *CIS.* i. 14, 5 מנחת אל these offerings.

14, 41; תורת Is. 24, 5 (comp. the Commentators on ψ . 17, 3^b), and in the Hif. does not occur in this sense at all. The case is one, however, in which the integrity of the text is reasonably open to suspicion.

25. 'If a man sinneth against a man, God will mediate (for him) :

But if a man sin against Yahweh (emph.), who can intercede¹ for him?'

I.e. For an offence of man against man, God may interpose and arbitrate (viz. through His representative, the judge) : for an offence against Yahweh, there is no third party able to do this. For אלהים as signifying, not the judge as such, but the judge *as the mouthpiece of a Divine sentence*, see Ex. 21, 6. 22, 7 f. : and comp. *ib.* 18, 16, where the *judicial* decisions given by Moses are described as the 'statutes and laws of God.' Ideas parallel to this occur among other ancient nations; comp. Sir Henry Maine's *Ancient Law*, ch. i, and the expression applied to judges in Homer : $\delta\acute{\upsilon}\tau\epsilon\ \theta\acute{\epsilon}\mu\sigma\tau\alpha\varsigma\ \Pi\rho\acute{o}\varsigma\ \Delta\iota\acute{o}\varsigma\ \epsilon\iota\rho\acute{\upsilon}\alpha\tau\alpha\iota$ (Il. 1. 239). The play between פָּלַל *to mediate* (see ψ . 106, 30 ויעמר ויפלל פִּינַח, where PBV. 'and *prayed*' is quite false), and התפלל *to interpose as mediator*, specially by means of entreaty (Gen. 20, 17), cannot be preserved in English. The idea of mediation or arbitration appears in other derivatives (rare) of פָּלַל as פָּלִילִים Ex. 21, 22. Dt. 32, 31; פִּלְלָה Is. 16, 3. In וּפְלָלוּ the suffix must have the force of a dative, *for him* (GK. § 117^x; Ew. § 315^b); but probably, with We., וּפְלָלוּ should be pointed (so LÖ. Bu. Now.): the *plur.* would be in accordance with the construction of אלהים, as thus applied, in Ex. 22, 8^b. In אִם לִיהוֹה יחטא notice the emph. position of לִיהוֹה. It is the rule with words like אִם, לֹא, לִמְעַן, פֶּן etc. for the verb to follow immediately; when another word follows immediately, it is because some emphasis attaches to it : see e.g. 6, 9. Lev. 1, 3. 10. Nu. 20, 18.

The general sense is well expounded by We. (after Ew. *Hist.* ii. 581 [Eng. Tr. 412]) : For the settlement of ordinary cases arising between man and man, there is a מְפַלֵּל (arbiter), viz. Elohim (speaking through His representative, the judge) : if, however, Yahweh is the plaintiff,

¹ Or, perhaps (Bu. Now. Sm.), *act the mediator* : but התפלל elsewhere means only to mediate by *entreaty* or *prayer*.

He cannot also (as Elohim) be the **קַפִּיל**. As the priest in point of fact is the judge, this means—the play between ‘Yahweh’ and ‘Elohim’ being disregarded: ‘the sin of the priest against God cannot be adjusted before the tribunal of the priest, but incurs the direct vengeance of Heaven.’

ולא ישמעו See on 1, 7.

כי חפין וג' Cf. Jud. 13, 23. Grotius (quoted by Th.) illustrates the thought from Aeschylus (*ap.* Plato, *Rep.* ii. 380 A):

θεὸς μὲν αἰτίαν φύει βροτοῖς

ὅταν κακῶσαι δῶμα παμπύδην θέλῃ.

26. **הלך וגדל וטוב** = *continued growing greater and better*: cf. II 3, 1 **הולכים ודלים** . . . **הולך וחזק** (which shews that **גדל וטוב** are adjectives). 15, 12. Pr. 4, 18. Jon. 1, 11. 13. Est. 9, 4; after **ויהי**, Ex. 19, 19. 2 Ch. 17, 12: GK. § 113^u *end.* It is possible, however, that **טוב** may be used here of bodily physique, and mean *goodly* (i. e. *fine and comely*), as 9, 2. Gen. 6, 2. Ex. 2, 2. 1 Ki. 20, 3 (so Dhorme; cf. Ehrlich).

עם in the estimation of, as II 6, 22. Cf. Luke 2, 52.

27. **הנגלה נגליתי** i. e. ‘Did I indeed reveal myself to the house of thy father, or not, that ye, his descendants, have thus scorned me?’ An impassioned question, expressive of surprise, as though the fact asked about were doubtful (cf. Hitzig on Job 41, 1), not to be weakened by treating **נ** as though it were = **הלא**. The inf. abs. adds force to the question: GK. § 113^q. There is no occasion to treat the **ה** in **הנגלה** as dittographed from the **ה** in **יהוה**.

בהיותם וג' MT. ‘when they belonged in Egypt to the house of Pharaoh.’ But this is unnatural; and it can hardly be doubted that **עֲבָדִים** has dropped out after **במצרים**, corresponding to LXX **δούλων** (cf. Targ. **למשחעברין**). Comp. Lev. 26, 13. Dt. 6, 21.

28. **ובחר** GK. § 113^z: Ew. § 351^e.

לי לכהן As Ehrlich observes, the order is correct: see Gen. 12, 19 **לי לאשה**; 16, 3. 28, 9, and often **לי לאשה**; 29, 29 **לה לשפחה**; Jud. 17, 5 **ויהי לו לכהן**; Ex. 6, 7 (cf. Dt. 29, 12. *ch.* 12, 22. II 7, 23. 24, and frequently); ψ. 94, 22 (for cases of the opposite order, induced doubtless by the rhythm, see ψ. 33, 12 [**לו לנחלה** would here be heavy]. 132, 13. Is. 49, 5. Job 13, 24. 30, 21: *Lex.* 512^b). The fact, however, that a family, and not an individual, is referred to suggests

that we should (with LXX *ἱερατεύειν*) vocalize לְבִהֵן (Bu.). Ehrlich objects to this that we always have לְבִהֵן לִי (Ex. 28, 41. 29, 1 al.): but might not לִי be prefixed for emphasis? Otherwise the tribe (אֹהֶל=it, not *him*), as a whole, must be regarded as 'priest' to Yahweh; cf. the sing. numbers in Dt. 31, 16^b-18. Is. 5, 26-30. 17, 13^b-14^a, etc.

לְעֹלֹת] is naturally Qal (LXX, Pesh. Vulg. Ke. Klo. Bu. Now.), though it *might* be Hif. (Targ. Th.) for לְהַעֲלֹת (comp. v. 33. II 19, 19 לְרֹאֲתָכֶם; Ex. 13, 21 לְנַחֲתָם; Nu. 5, 22 לְנִפְּלָא; Dt. 1, 33 לְעֵשֶׂר; 26, 12 לְעֵשֶׂר); however, as the contraction is not common (about twenty instances altogether in MT.¹), and there is nothing here to suggest or require the Hif., the latter is less probable. *To go up* upon the altar, i.e. upon a ledge beside it, as Ex. 20, 26; 1 Ki. 12, 33; 2 Ki. 16, 12 *end*; 23, 9: conversely, יָרַד is used of *coming down* from it, Lev. 9, 22: cf. 1 Ki. 1, 53.

לְשֵׂאת אֶפֶד] 'to *bear*,—not, to *wear*,—the ephod before me.' So always. Cf. DB. i. 726^b; Moore in EB. ii. 1307; the writer's *Exodus*, 313; and Kennedy's note here. For אִשִּׁי יְהוָה, cf. Dt. 18, 1.

29. מַעֲוֵן] Untranslatable: if מַעֲוֵן is right, read בְּמַעֲוֵנִי; מַעֲוֵנִי (RV., implicitly) is not sufficient². מַעֲוֵן is a word found mostly in poetry,

¹ To those given in the text add II 18, 3 Kt. לְעוֹר; 2 Ki. 9, 15 Kt. לְנִיר; Is. 3, 8 לְמִרוֹת; 23, 11 לְשִׁמְד; 29, 15 לְסִתֵּר; 33, 1 (corrupt) בְּנִלּוֹתָךְ; Jer. 27, 20 בְּנִלּוֹתָ; 37, 12 לְחִלָּק; 39, 7 לְבִיא; Am. 8, 4 לְשִׁבִּית; ψ. 26, 7 לְשִׁמְעָה; 73, 20 (?) לְחִטִּיא. Pr. 31, 3 לְמַחֲוֹת; Dan. 11, 35 לְלִבָּן. Qoh. 5, 5 לְחִטִּיא. Neh. 10, 39 בְּעֵשֶׂר. 2 Ch. 31, 10 לְבִיא. (In some of these instances the text may be doubtful, or the punctuation as Hif. unnecessary.) Comp. in the Nif. לְעָנָה Ex. 10, 3. בְּקִשְׁלוֹ Pr. 24, 17. בְּעֵטָף Lam. 2, 11. לְאֹזֶר Job 33, 30; and (as pointed) לְרֹאֲוֹת Ex. 34, 24. Dt. 31, 11. Is. 1, 12: also בְּהֶרֶג Ez. 26, 15.

² פֶּתִית, or הִפִּית (absol.), never means 'in the house: ' by custom the use of the accus. to express rest in a place is restricted to cases in which a noun in the genitive follows, as בֵּית אַבִּיךָ, בֵּית הַמֶּלֶךְ, בֵּית יְיָ. So פֶּתַח אֹהֶל מוֹעֵד (v. 22), פֶּתַח אֹהֶל (Ex. 33, 10) at the entrance of his tent: but at the entrance (absolutely) would be בִּפְתָח, not הִפְתָּח simply. So בֵּית-לַחֶם, בֵּית-אֵל may denote 'in Bethel,' 'in Bethlehem: ' but 'in Gibeon,' 'in Dan' must be expressed by בְּנִבְעוֹן, בָּרָן (see 2 Ki. 10, 29^b). Where a word like יְרוּשָׁלַם, שְׁלוֹ seems to denote at Shiloh, at Jerusalem, it will be found that a verb of motion always precedes, of which the subst. expresses the goal: so e.g. II 20, 3; Dt. 3, 1; Jud. 21, 12. Hence קִדַּשׁ ψ. 134, 2 is 'to the sanctuary.' (Exceptions to what has been here said may be found in MT., but they are very rare: e.g. Is. 16, 2. 2 Ch. 33, 20.)

and the more elevated prose (ψ. 26, 8 מַעוֹן בֵּיתֶךָ, of the Temple; Dt. 20, 15 al. מַעוֹן קִרְשֶׁךָ, of heaven): so it would not be unsuitable. The objections that its *absolute* use is late (מַעוֹנוֹ 2 Ch. 36, 15†), and that it is here superfluous, are not cogent. LXX (omitting אֲשֶׁר צִוִּיתִי) have ἵνα τί ἐπέβλεψας . . . ἀναιδέϊ ὀφθαλμοῖς; i.e. הִבְטַחְתָּ (or תִּבְטִיט) and (Klo.) מַעוֹנִי, 'Why hast thou looked (or, dost thou look) upon . . . with an evil eye?' lit. eyeing it (18, 9). So Bu. Sm. (not Now.). But מַעוֹן is a very doubtful restoration.

Read probably either the *Nif.* לְהִבְרֹאֶם (Bu.), or לְהִבְרִיֵּאֵם (Ehrlich).

[לַעֲמִי] This again cannot be right. 'We might easily alter יִשְׂרָאֵל לַעֲמִי, but the ל appears also in לִפְנֵי of LXX' (We.). Perhaps לִפְנֵי, or—לְעֵינֵי, though *ἐμπροσθεν* does not elsewhere represent this,—is the true reading; it is accepted by Hitzig (on Amos 2, 13), Bu. Now.; the meaning will be, *in full view of me*,—aggravating the slight.

30. [אָמַר אִמְרָתִי] = 'I said' (emph.). The intention, which had afterwards to be abandoned, is emphasized by the inf. abs.

[יִתְהַלֵּכוּ לִפְנֵי] To *walk before* any one is to live and move openly before him (12, 2. 2 Ki. 20, 3); esp. in such a way as (a) to *deserve*, and consequently (b) to *enjoy*, his approval and favour. The expression is used chiefly of walking before God; and then sometimes one of these ideas is the more prominent, sometimes the other. Thus in Gen. 17, 1, and prob. in 24, 40. 48, 15 the thought of (a) predominates (LXX *ἐν ἀρεστῇ ἐναντίον* or *ἐνώπιον*); here, v. 35, and ψ. 56, 14. 116, 9 [*shall*, not *will*] the thought of (b) predominates. (The expression is not so strong as הִתְהַלַּךְ אֶתְּ אֱלֹהִים Gen. 5, 22. 24, 6, 9.)

31. [הִנֵּה יָמִים בָּאִים וְנִי] A formula occurring besides only 2 Ki. 20, 17 (=Is. 39, 6), and in the prophecies of Amos and Jeremiah.

[וְנִדְעָתִי אֶת זִרְעִךָ] Cf. for the figure Jud. 21, 6 נִדְעָה הַיּוֹם שְׁבַט אַחֵר and Jer. 48, 25 נִדְעָה קֶרֶן מִיִּשְׂרָאֵל and Jer. 48, 25 נִדְעָה קֶרֶן מִיִּשְׂרָאֵל. LXX vocalized וְנִדְעָךְ; but this by no means agrees so well as MT. וְנִדְעָךְ with the figure implied in וְנִדְעָתִי. וְנִדְעָתִי metaph. of *strength*, as Job 22, 8 וְנִדְעָתִי וְנִדְעָתִי; ψ. 10, 15 שֶׁבֶר זִרְעִי רִשְׁעִי; 83, 9.

32. [צַר מַעוֹן] Again, if מַעוֹן is right (cf. on 29), we must read either מַעוֹנִי (RV.) or בְּמַעוֹנִי (RV. m.). Eli, however, whose death is recorded

in 4, 21, did not survive any time when the temple at Shiloh was unfortunate, and Israel in general prosperous. The clause must consequently be corrupt. Bö. suggested צֶרֶךְ מְעוֹז 'and thou shalt look for a rock of defence.' but הביט with an accus. is not to look *for* something non-existent, or not visible, but to look *at*, or behold, something actually in view. No satisfactory emendation has been proposed.

בְּכָל אֲשֶׁר] lit. 'in the whole of (that,) as to which . . .' = 'in all wherein . . .' בְּכָל אֲשֶׁר is commonly followed by a verb of motion, as 14, 47, in which case it = *wherever*.

יִיטִיב אִתּוֹ with a *personal* object is usually construed with ל or עִם (Gen. 12, 16; 32, 10. 13 al.): the construction with an accus. is chiefly Deuteronomic (Dt. 8, 16. 28, 63. 30, 5; so Jer. 18, 10. 32, 40. 41; also Zech. 8, 15. ψ. 51, 20). A *subject* to יִיטִיב is desiderated. We must either suppose that יהוה has fallen out after it (Bu. Now. Kit.: observe that EVV. supply 'God' in italics), or read אִיטִיב (Sm. Bu. *alt.*, Dhorme).

33. 'Yet *one* I will not cut off belonging to thee from mine altar,' etc. לך is the dat. of reference, as often in similar phrases: II 3, 29. 1 Ki. 2, 4. 9, 5. 14, 10 al. (*Lex.* 512^b 5).

מָעַם] Cf. Ex. 21, 14.

מַצֵּלוֹת עֵינַיִם וּמְדִיבַת נֶפֶשׁ] Cf. Lev. 26, 16 (certain diseases) לְכַלּוֹת וְנָ; Dt. 28, 65 עֵינַיִם וְדַבְּחוֹן נֶפֶשׁ.

לְהִאֲדִיב] for לְהִאֲדִיב (on v. 28), from [אֲדָב] = אָדָב. אָדָב, however, is not substantiated elsewhere, in either Hebrew or the cognate languages: it is probable therefore that א is merely an error for ה, and that וּלְהִאֲדִיב (corresponding to מְדִיבַת in Lev. *l.c.*) should be restored. Cf. Jer. 25, 3 הַשִּׁכִּים for אֲשֶׁכִּים.

עֵינִיךְ . . . נֶפֶשְׁךָ] The אִישׁ, no doubt, is Abiathar, who escaped the massacre of the priests *ch.* 22, was David's faithful attendant during his lifetime, but was removed from the priesthood by Solomon, and banished by him from Jerusalem, on account of the part taken by him in the attempt of Adonijah to secure the throne (see 1 Ki. 2, 27). If MT. be right, the reference must be to the father, supposed to be conscious of the fortunes of his descendant, and suffering with him. Such a sense, however, seems to be one which is scarcely likely to

have been in the writer's mind (contrast Job 14, 21). LXX read נפשו . . . עיניו, the pronouns referring to Abiathar himself, the end of whose life was passed in disappointment and vexation. This is preferable (so We. Th. Klo. etc.).

[מרבית] *the increase* (viz. generally, so far as none are specially exempted). Or, perhaps, as 1 Ch. 12, 29, *the greater part*.

[ימותו אנשים] 'will die *as men*' (= in the flower of their age, AV.), אנשים being an (implicit) accus., defining their condition at the time of dying. So Is. 65, 20 מאה שנה ימות בן will die *as* a man 100 years old; Lev. 20, 20 (*Tenses*, § 161. 3; GK. § 1189). But, though the grammatical construction is unexceptionable, אנשים does not signify *adults*, in contradistinction to men of any other age; and LXX has ἐν πομφύλῃ ἀνδρῶν; in all probability therefore a word has fallen out in MT., and פְּחָקֵב אנשים should be restored.

35. [באשר וג'] for the expression, cf. 14, 7. II 7, 3. 2 Ki. 10, 30. The clause is attached to what precedes somewhat abruptly, but a similar abruptness may be observed sometimes in the Books of Samuel: e.g. 9, 6^a; 19, 5 ראית ותשמח.

35^b. [בית נאמן] Cf. 25, 28 (the hope expressed by Abigail).

[משיח] The passage, like 2, 10, presupposes the establishment of the monarchy (משיח יי: 16, 6; 24, 7. 11 etc.). The original prophecy must have been re-cast by the narrator, and in its new form coloured by the associations with which he was himself familiar. The meaning is that the faithful priest will enjoy the royal favour continually.

36. [והיה וג'] lit. 'and it shall be, as regards all that are left (= whoever is left) in thy father's house, he shall come' etc. The construction exactly resembles Dt. 20, 11; II 15, 35: and without כל, Nu. 17, 20 (cf. 16, 7); 1 Ki. 19, 17 (*Tenses*, § 121, *Obs.* 1). The force of כל is similar to that in v. 13. Instead of יבוא the sentence might with equal propriety have been resumed by the pf. and *warw* conv. יבא: see Nu. 21, 8; Jud. 11, 31: the construction with the impf. is, however, somewhat more flowing, and less formal.

[ונספחו על בית יעקב וג'] Job 30, 7 *Pu'al* (= to cling together)[†]. (In Hab. 2, 15 read גִּמְסָה.)

The interpretation of the entire passage, from v. 31, is difficult. In

MT. two troubles are threatened to Eli, (1) a sudden disaster 31^a 1. 33^b, from which few will escape of his entire family (בית אבִיךָ v. 31): (2) a *permanent* weakening of his family (32^b 'no old man in thy house *continually*'). No doubt in 31^a. 33^b the allusion is to the massacre of the priests at Nob (22, 17-20): and Abiathar himself is the one alluded to in 33^a, who escaped the massacre, and so was not 'cut off' from the altar, continuing to hold the office of priest under David, and only superseded by Zadoq (the faithful priest of v. 35) upon the accession of Solomon. The sign in v. 34 is of course the death of Hophni and Phinehas, recorded in *ch.* 4.

But with reference to the passage as a whole, it is difficult to resist We.'s argument. As the text stands, v. 32^a expresses a *consequence* of 31: it deals, however, with something which Eli is to witness himself: hence 31 must refer to something within Eli's own lifetime—which can only be the disaster of *ch.* 4, in which his two sons perished. This implies that the survivor in 33 is Ahitub (14, 3); and that 35 relates to Samuel (so Th.). But the 'sign' in 34 is also the disaster of *ch.* 4: consequently, upon this interpretation, the death of Eli's sons is a 'sign,' not of some occurrence in the remoter future, but of itself! V. 31 must thus refer to something *subsequent* to *ch.* 4, and so, subsequent also to Eli's death (the massacre at Nob, as explained above): it follows that the text of 32^a cannot be correct,—as indeed was already surmised above, upon independent grounds. LXX omits both 31^b and 32^a; and We. supposes that 31^b and 32^b are but two forms of one and the same gloss, due originally to an (incorrect) application of 31^a to the disaster of *ch.* 4. Still, though it is true that 33^a, expressing a *limitation* of 31^a, would form a natural sequel to it, it would follow it somewhat quickly and abruptly; and the omission in LXX is open to the suspicion of being due to the recurrence of the same words זָקֵן בְּבֵיתךָ in both 31^b and 32^b. What is really wanted in lieu of the corrupt words at the beginning of 32 is something which would lead on naturally to the notice of the *permanent* weakening of Eli's family—

¹ This sense of the figure seems to be demanded by the *limitation* which follows in 33^a ('Yet one I will not *cut off* to thee from mine altar'). V. 33^a cannot be a limitation to 32^b: for the sparing of a single individual, on a particular occasion, forms no exception to the *permanent* weakening of a *family*.

which is the point in which 32^b advances beyond 31^b. Did we possess 32^a in its original form, it would yield, we may suppose, a suitable sequence: 31 would refer to the massacre at Nob, 32 to the after-history of Eli's family (comp. 36 **כל הנוחר בביתך**), and 33 would revert to the subject of 31 in order to follow the fortunes of the survivor, Abiathar (22, 20).

3, 1. **יקר**] *precious* = rare, as Is. 13, 12 **אנשׁ מפז**.

ונפריץ] *spread abroad* = frequent: 2 Ch. 31, 5 **ונפריץ הדבר**.

2. **ועלי שכב וג'** From here to the end of *v.* 3 follow a series of circumstantial clauses, describing the conditions which obtained at the time when what is related in *v.* 4 took place.

פְּהוֹת fem. pl. from **פָּהַה**, an adj. of the form expressive of bodily defects **אֵלֶם פִּפְחָה עֵינָיו חָרַשׁ** (GK. § 84^b. 21). Syntactically the adj. is to be conceived here as an accusative, defining the aspect under which Eli's eyes 'began:' lit., therefore, 'began *as dim ones*' = began to be dim. Cf. Is. 33, 1 **כִּהְתִּימַךְ שׁוֹדֵד** when thou finishest *as a devastator* = when thou finishest to devastate. See GK. § 120^b; *Tenses*, § 161. 2, and p. xvi; and cf. Segal, *Mishnaic Hebrew* (1909), p. 49. But the inf. **פְּהוֹת** would be more in accordance with the Biblical usage of **הִחֵל** (Sm. Bu. Now.): see Dt. 2, 25. 31. Jos. 3, 7 (Sm.).

לֹא יָכַל expressing his *continued* inability more distinctly than **לֹא יוֹכַל** would have done: so Gen. 48, 10; Jos. 15, 63 Kt.

3^b. Evidently Samuel was sleeping in close proximity to the ark—perhaps, in a chamber contiguous to the **הֵיכַל** in which it was, if not, as the Hebrew taken strictly would imply, actually in the **הֵיכַל** itself.

4. **שְׁמוּאֵל שְׁמוּאֵל** LXX **שְׁמוּאֵל שְׁמוּאֵל**, no doubt rightly: cf. *v.* 10, where we read '*as beforetime, Samuel, Samuel.*' In *v.* 6 LXX repeats the name similarly, not expressing **וַיִּקָּם** (which may have come in here as a gloss suggested by *v.* 8). The repetition can hardly have been introduced by LXX on the strength of *v.* 10; for there the name (both times) is not expressed by them at all. The only other similar duplications in OT. are Gen. 22, 11. 46, 2. Ex. 3, 4.

5. **לִי**] For the dagesh, see GK. § 20^f.

שָׁבוּ שָׁבָה 'return, lie down' = lie down again: cf. Is. 21, 12 **שָׁבוּ אֶתְיָי**; and see on 2, 3.

7. **יָדַע**] **טָרַם** followed by a perfect is very rare: *Tenses*, § 27 *β* note.

Here, the parallel יִנְלָה makes it probable that the narrator himself would have vocalized יִרַע: cf. GK. § 107^c.

8. קָרָא] was calling: Gen. 42, 23; EVV. wrongly *had called*.

10. וַיִּתְּצַב] Cf. the description of a nocturnal revelation in Job 4, 16.

כַּפְעָם בַּפֶּעַם] So 20, 25. Jud. 16, 20. 20, 30. 31. Nu. 24, 1†; כִּיּוֹם בִּיּוֹם *ch.* 18, 10†; כִּשְׁנָה בִּשְׁנָה 2 Ki. 17, 4†. פַּעַם בַּפֶּעַם does not occur alone; but (on the analogy of שְׁנָה בִּשְׁנָה 1, 7) would mean *one time like another* = generally: hence, with כ prefixed, *as generally*, or, as we may substitute in a case like the present, 'as at (other) times.'

11. הֵנָּה אֲנִי עוֹשֶׂה] 'Lo, I am doing = Lo, I am about to do: ' the 'futurum instans,' as often in Divine announcements, *v.* 13, Gen. 6, 17. Ex. 9, 3. Dt. 1, 20 (see *Tenses*, § 135. 3; GK. § 116^v). Cf. 10, 8.

11^b. The same figure 2 Ki. 21, 12. Jer. 19, 3†. In both passages, the form, from צָלַל, is written תִּצְלֶלְנָה (GK. § 67^e). With the form here, cf. הִסְפִּינָה; and in explanation of the *hireq*, see GK. § 67^p. For the syntax of בִּלְשֹׁמְעוֹ, see *Tenses*, § 121, *Obs.* 1, note; GK. § 116^w.

12. אֵל עָלַי] LXX ἐπί, Pesh. Targ. על, Vulg. *adversum*. אֵל with the force of עָל: cf. on 1, 12.

אֵל בֵּיתוֹ] with reference to his house: 1, 27. 4, 19.

הָחֵל וְכֵלַל] 'beginning and ending,' i.e. effecting my purpose completely. The expression occurs only here. Construction as II 8, 2: Ew. § 280^a; GK. § 113^b.

13. וְהִגְדִּיתִי] Read, with Klo. Bu. etc., וְהִגְדִּיתִי (with ו consec.): cf. *v.* 15^b.

שִׁפְטִי אֲנִי] *Tenses*, § 135. 4. So Jer. 1, 12. 38, 14 al. In Aramaic, the pronouns of 1 and 2 pers. coalesce with the ptc. to form a new tense with the force of a present: but in Hebrew the two parts are still distinct, and the ptc. receives some emphasis from its position.

בְּעוֹן אֲשֶׁר יָדַע] בְּעוֹן is in the constr. state, because the following relative clause is conceived as *defining* and *limiting* its meaning, exactly as a noun in the genitive would do: GK. § 130^c *footnote*; Ew. § 332^c. But probably בְּעוֹן should be omitted (the text then reading, 'Because (אֲשֶׁר, *Lex.* 83^b c) he knew that his sons did curse God, etc.'): LXX presupposes בְּעוֹן בָּנוּ; and בְּעוֹן has probably found its way in here from a MS. with that reading (We. Lö. al.). Ehrlich regards it as an old error for בָּנוּ *because*.

כִּי מַקְלִים לָהֶם בָּנוּ] The text hardly admits of being construed: for

לל does not mean *to bring a curse upon* any one, and is followed not by a *dative*, but by an *accusative*. There can be little doubt that LXX $\delta\tau\iota\ \kappa\alpha\kappa\omicron\lambda\omicron\gamma\omicron\upsilon\acute{\nu}\tau\epsilon\varsigma\ \Theta\epsilon\omicron\nu$ have preserved the true reading, viz. בִּי מִקְלָלִים (cf. Ex. 22, 27 תִּקְלַל אֱלֹהִים בְּנִי לָהֶם). If the text be correct, להם can only be construed as a reflexive dative (Ew. § 315^a; Lex. 515^b h) 'cursed *for themselves* = at their pleasure:' cf. ψ . 44, 11 *end*; 80, 7 יִלְעֲנוּ לָמוֹ; Job 6, 19 קוֹו לָמוֹ. But this does not yield a satisfactory sense.

כְּהָה Only here. Apparently (Nöld. *Mand. Gramm.*, p. 72 *u.*) a by-form of Syr. ܟܠܠ to rebuke (sq. ܟܠܝ 1 Ki. 1, 6 ܟܠܝܢ). In Mand. the form is כהה. Cf. Arab. كَلَّى *verbis dolore affecit* (Freyt.).

14. [לִבְנִי] LXX οὐδ' οὕτως (attaching the words to *v.* 13), strangely treating לִבְנִי, as though contracted from לֵאבִי. So elsewhere, as Gen. 4, 15 (also Pesh. Vulg. here); 30, 15 (לִבְנִי in these passages has an idiomatic force: cf. on 28, 2). 1 Ki. 22, 19. 2 Ki. 1, 4. 6. 21, 12. 22, 20 *al.* With 14^b cf. Is. 21, 14.

אם] On אם after an oath, = *surely not*, see GK. § 149^{b,c}; Lex. 50^a.

יִתְכַּפֵּר] LXX, rightly, ἐξιλασθήσεται. The actual meanings, and usages, of כִּפָּר can be determined from the OT. itself: see the writer's art. PROPITIATION in *DB.* iv. (1902). Whether, however, as used to be supposed, and is assumed (though not confidently) in this art., the primary meaning of the root was (from Arab. *kafara*) to *cover* is now doubtful. כִּפָּר corresponds to the Assyrr. *kuppuru*, which, whether its primary meaning was to *wipe away* (Zimmern, *KAT.*³ 601 f.; cf. Syr. ܕܦܦܐ), or to *remove* (Langdon, *Exp. Times*, xxii. (1910-11), pp. 320 ff., 380 f.)¹, in actual use denotes *ritual purgation* (e.g. from disease); and the word seems to have come into Heb. from Assyrian with this sense attaching to it, which was there developed so as to express the related ideas of *to expiate* (or *declare expiated*) sin, *to clear* the offender, and *to appease* the offended person. See the writer's art. EXPIATION in Hastings' *Encycl. of Religion and Ethics*.

15. 'In MT. וַיִּשְׁכַּם בְּכַפֵּר (LXX) has been passed over after עֲרֵה־בִּכְרִי (We.).

16. אֵל שְׁמוּאֵל] 44 MSS. better, אֵל אֶת־שְׁמוּאֵל.

17. כִּה יַעֲשֶׂה וְג' A form of imprecation peculiar to Ruth, Samuel,

¹ For a third view (that the root meant originally to *brighten*, and so to *purify*), see Burney, *ib.* 325 ff.; Ball, *ib.* 478 f.

and Kings: 14, 44. 20, 13. 25, 22. II 3, 9. 35. 19, 14. Ruth 1, 17. 1 Ki. 2, 23. 2 Ki. 6, 31, and with a *pl.* verb (in the mouth of Jezebel and Benhadad) 1 Ki. 19, 2: 20, 10†.

19. [ולא הפיל וג'] For the idiom cf. 2 Ki. 10, 10 מִדְּבַר יְיָ; ארצה; and, in Qal, and without ארצה, in the Deuteronomic passages Jos. 21, 43 (45). 23, 14. 1 Ki. 8, 56: also Est. 6, 10. מִן has a partitive force, with a neg.= 'aught of,' as Dt. 16, 4 (*Lex.* 580^b 3 a c).

20. [נאמץ וג'] (was) *one accredited* or *approved* to be a prophet unto Yahweh. (The ptc., not the pf.)

[לנביא] as לנגיד 9, 16; 13, 14; למלך 15, 1; II 2, 4 al.

21. [להראתה] So Jud. 13, 21†, for the normal הִרְאִיתָ: Stade, § 622^b; GK. § 75^c.

On the clause at the end of 21 (see Kittel), restored by Klo. from LXX, Ehrl. remarks rightly (see all the instances on 6, 12) that wherever the construction וילך הלך ואכול occurs, the second inf. is always used absolutely, and is never followed by an object.

4, 1^a. This should stand as the concluding clause of 3, 21.

4, 1^b—7, 1. *Defeat of Israel by the Philistines. Capture and restoration of the Ark.*

4, 1^b. LXX introduce this section by the words Καὶ ἐγενήθη ἐν ταῖς ἡμεραῖς ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ἰσραὴλ = ויהי בימים ההם ויקבצו פלשתים למלחמה על ישראל. Something of this sort is required, if only for the sake of explaining the following לקראת, though the clause (taken with what follows in which the same word occurs) would be the better for the omission of למלחמה.

[האבן העזר] The *העזר* is in *apposition* with האבן 'the stone Help' (*Tenses*, § 190). In 5, 1. 7, 12, however, the form used is אבן העזר, which is also best read here. But Eben-ezer here, and 5, 1, in the plain, somewhere near Lydda (see the next note), can hardly be the Eben-ezer of 7, 12, near Mizpah, 18 m. SE. of Lydda, in the hills; or, if it is, there will have been different traditions as to its situation.

[באפיק] The name *Apheq* has not been preserved: but the Apheq meant must have been the one in the Sharon (Jos. 12, 18), at some spot, probably near Lydda or Antipatris, which would form a suitable

starting-point for an expedition either in the direction of Shiloh and Central Palestine, or (*ch.* 29, 1) into the plain of Esdraelon and Gilboa (notice the road leading north from Lydda and Antipatris, through the plain of Dothan, to Jezreel; and also those leading up east into the hill-country of Ephraim). Apheq is mentioned also in 1 Ki. 20, 23. See further W. R. Smith and G. A. Smith in *EB.* s.v. APHEK.

2. [ותטש] Perhaps, 'and spread itself abroad:' cf. the *Nif.* in II 5, 18. 22. LXX *ἐκλινεν*, i.e. seemingly וַתִּטּ 'and the battle inclined' (viz. in a direction adverse to Israel). Smith conjectures plausibly וַתִּקָּשׁ and the battle was hard; cf. II 2, 17 ותהי המלחמה קשה so Bu.

[ויכו] LXX, Pesh. Vulg. וַיִּכּוּ.

3-5. LXX read in *v.* 3 את־ארון אלהינו, in *v.* 4 את ארון יהוה (without צבאות), in *v.* 4^b הארון (for ברית האלהים), and in *v.* 5 ארון יהוה, thus omitting ברית each time, in accordance with the general custom of MT. in Samuel (*vs.* 6. 11. 17-22; 3, 3; *ch.* 5-6; II 6 throughout; II 15, 24^{aβ}. 25. 29 [on *v.* 24^{aα} see note]). Probably it was introduced here into MT. at a time when the expression was in more general use than it had always been.

4. [ושם] LXX, Vulg. omit שם—no doubt, rightly. The point is not that Eli's sons were at Shiloh, but that they came with the ark into the camp (*v.* 11). The word may have been introduced accidentally through a reminiscence of 1, 3 (We.).

5. [ותהם העיר] 1 Ki. 1, 45 ותהם הקריה: Ruth 1, 19 ותהם העיר. On the form ותהם, see GK. § 72^b. הים (usually המם), however, is to confuse, discomfit, Dt. 7, 23: what we expect is a form from הָקִיז to be in commotion, stir, of a city, 1 Ki. 1, 41. Is. 22, 2: so Ehrlich may be right in vocalizing וַתִּהָם.

7. [בא אלהים] The Philistines would hardly speak of Yahweh as 'God' absolutely: read probably בָּא אֱלֹהֵיהֶם אֱלֹהִים (We.).

וַיֹּאמְרוּ Not to be omitted (LXX). Though the speakers are the same as in ^a, the remark is of a different character: and in such cases the repetition of וַיֹּאמְרוּ is a genuine Hebrew idiom (We.): e.g. 26, 9-10. II 17, 7-8.

[בואת] LXX *τοιούτην*—a Hebraism: cf. *ψ.* 27, 14 *μίαν*; 102, 19. 119, 50. 56 *αὐτή; καὶ μονογενῆ μου*=יְחִידִי *ψ.* 22, 21 al.; also Jud. 7, 14; *ψ.* 32, 6; 118, 23 (Matth. 21, 42), notwithstanding the fact that

in these cases there is a subst. in the Greek to which the fem. might conceivably be referred.

8. הארירים האלה] construed as a pl. in the mouth of a heathen (cf. 1 Ki. 19, 2), as also, sometimes, in converse with one, Gen. 20, 13 (Ew. § 318^a end). However, this limitation is not universal: see Gen. 35, 7; Jos. 24, 19 כי אלהים קרושים הוא (the plur. of majesty), II 7, 23 (but see note); ψ. 58, 12 (unless אלהים here = divine beings); and in the phrase אלהים חיים Dt. 5, 23 al. (Is. 37, 4. אלהים חי: in poetry also חי אל is used Hos. 2, 1 al.). Cf. GK. §§ 124^e, 132^h, 145ⁱ.

אלה הם Gen. 25, 16 al.: *Tenses*, § 201. 3; *Lex.* 241^b 4.

בכל מכה] 'With every manner of smiting,' Kp., excellently. מכה is not a 'plague,' though it may be a *πληγή*, but rather denotes slaughter, v. 10, 6, 19. 19, 8.

ובמרבר] Probably יבִּבְרֵר (We.) should be read.

9. והייתם לאנשים] carrying on . . . התחזקו והיו: GK. § 112^r. והייתם is logically superfluous; but it *resumes* לאנשים after the following clause, in accordance with the principle noticed on 17, 13 and 25, 26.

10. איש לאהלו] The Versions express לאהלו: but in this phrase, except Jud. 20, 8 (which is not altogether parallel), the plural is regularly found.

ויפל] the sing. as Jud. 12, 6^b: cf. on 1, 2.

רגלי] construed with אלה as a collective: so אֶלֶף בָּר, אֶלֶף אִישׁ, etc.

12. איש-בנימן] It is the rule in Heb. (GK. § 127^a),—though there are exceptions (§ 127^e),—that a determinate gen. determines the preceding *nomen regens*: hence We. remarks here that 'איש ב' means only 'the man of B.,'—either a particular *known* man (Nu. 25, 8. Jud. 7, 14. 10, 1), or, more commonly, 'the men of B.' (so איש ישראל, איש יהודה, etc., constantly): comp. Moore on Jud. 7, 14, p. 207. Accordingly, as 'איש ב' is here not determinate, We. Klo. Bu. Now. would read, with LXX (*ἀνὴρ Ἰεμειναῖος*), either איש בְּנִימִי (cf. 9, 21), or איש יְמִינִי (II 20, 1). Ehrlich, cleverly, בְּנוֹסוֹ for בנימן; cf. v. 16.

13. יר דרך מצפה] (יר Qrê) The meaningless יר is corrected by the Massorites to יד: but though we have . . . לִיר 19, 3. ψ. 140, 6 לִיר מוענל; . . . על יד II 15, 2 השער יר דרך השער Job 1, 14; . . . אֶל יד II 14, 30. 18, 4 אל יד השער; . . . יד by itself is not used to express position (though such a use of it would not, it is true, be contrary to analogy:

see on 2, 29 *footnote*). The article also (the passage being prose) is desiderated with דרך: so (1) the smallest change would be לִיד הדרך (צִפָּה דֶרֶךְ = Pesh.). (2) LXX παρὰ τὴν πύλιν σκοπεύων τὴν ὁδὸν = לִיד הדרך (cf. Pr. 8, 3 שְׁעֵרִים and Nah. 2, 2 צִפָּה דֶרֶךְ): so We. (cf. *v.* 18). (3) Targ. has אורח תרעא מוכבא exactly as II 15, 2 (and also 18, 4). This rendering agrees with LXX in pre-supposing 'gate,' and would point to לִיד הדרך השער מצפה as the original text. The supposition that השער has fallen out would most readily explain the absence of the art. with דרך in MT. But probably the second of the suggested corrections is the best (so Bu. Now.).

15. [קמה עניו] being conceived as a collective is construed with its predicate in the *fem. sing.*: so Dt. 21, 7 ירינו לא שפכה (Qrê needlessly (שפכו). *ψ.* 18, 35. 37, 31 לא תמער אישוריו 73, 2 Kt. etc.: see Ew. § 317^a; GK. § 145^k. The Arabic 'broken,' or collective, plural is construed constantly in the same way: Wright, *Ar. Gr.*, ii. §§ 144, 146. קם recurs in the same sense 1 Ki. 14, 4 (of Ahijah).

16. [אנכי הבא] Not 'I am come,' but 'I am *he that is come*' (ὁ ἤκων LXX): surmising that Eli would expect some one with news, the messenger replies that he is the man. Cf. Dt. 3, 21. 8, 18. Is. 14, 27 (*Tenses*, § 135. 7; GK. § 126^k). Notice the order ואני וג'.

המערבה (first time)] It is an improvement to read, with LXX, Klo. Bu. Kit. Dh., הַמַּיְחָה *the camp*.

17. [המבשר] The original sense of the word has been forgotten, and it is used for a bearer of tidings generally, even though, as here, the tidings be bad ones.

18. [מעל הכסא] We say simply, 'fell *from* the seat:'. Heb. in such cases says 'from *upon*:' so מעל המזבח, מעל השלחן, etc. (see *Lex.* 758).

19. [בער יד] LXX ἐχόμενος (cf. *footnote* on *v.* 13). We. considers יד and בער to be different corruptions of an original בִּיר: and, although בִּיר in this sense is very rare (Job 15, 23. Zech. 4, 12⁺; cf. *ψ.* 141, 6), the usual idioms being לִיד, אֶל-לִיד, or עַל-לִיד (see on *v.* 13), it seems that we must acquiesce in it (so Sm. Bu. Now. Kit.).

¹ It is true that elsewhere LXX render compounds of יד by ἀνὰ χεῖρα, or ἐχόμενα: but absolute uniformity is hardly to be expected of them in such a matter as this, even in one and the same book.

² In Jer. 41, 9 בור גדול הוא is clearly to be read, with LXX, for בִּיר גדליהו הוא.

19. יִפָּה, יִפָּה fem. from [הִפָּה], of the same form as יִפָּה, יִפָּה.

[לָלַת] An isolated example of a contracted form of the inf. לָלַת : the original [לָלַת] becoming exceptionally לָת instead of לָלַת, just as [אָחַרְתָּ] the fem. of אָחַר becomes אָחַת and not [אָחַרְתָּ]. The form, however, in the inf. of verbs פֿ is without parallel; so that in all probability it is a mere transcriptional error for לָלַת, the usual form (so GK. § 69^m).

[אֵל] with reference to, about, as v. 21. Gen. 20, 2. ψ. 2, 7.

[וּמָת] the finite verb by GK. § 114^r. וּמָת is, however, the tense that would be expected (cf. on 1, 12). But וּמָת וְאֵל-מוֹת and about the death of (Sm., with 6 MSS.) would be better Hebrew.

[נִהְפְּכוּ עָלֶיהָ צָרִיחַ] Dan. 10, 16; צָרִיחַ also Is. 13, 8. 21, 3†. Turned = came unexpectedly.

20. [וּבְרִבְנָה מוֹתָה וְתִרְבְּנָה] The predicate, after a time-determination, being introduced by וְ, as happens occasionally : 17, 57. Gen. 19, 15. 27, 34. 37, 18 al.: *Tenses*, § 127 β; GK. § 111^b.

[עָלֶיהָ] by (lit. *over*) her: cf. Gen. 18, 2; and see on II 15, 4.

[שָׁחָה לָהּ] Ex. 7, 23. II 13, 20 al., in the same sense of *vous* προσέχειν, *animum attendere*.

21. [אֵי כְבוֹד] אֵי is frequent as a negative in the Mishnah, and other post-Bibl. Hebrew, and occurs once with the same force in the OT., Job 22, 30 (though the text here is very suspicious)¹. It may have been current anciently in colloquial Hebrew. It is, however, very doubtful whether 'Inglorious' is the real etym. of Ichabod: more probably it is a popular etymology, like those given for קִין, מִשָּׁה, and many other names in the OT. The real meaning of אֵי כְבוֹד is uncertain; אֵי-תִמָּר and the Sidonian אֵי-תִמָּר are in appearance of the same formation; but their etym. is equally obscure. אֵי-עֶזֶר in Nu. 26, 30, if the text be sound, will be a contraction of אֵי-עֶזֶר: but more probably it is a textual error for אֵי-עֶזֶר (LXX has 'Αχίεζρ).

[כִּי נָלַח מִמֶּנּוּ] Cf. Hos. 10, 5 (of the כְּבוֹד of the calf of Beth-el). נָלַח is much more than 'departed' AV. (which would represent כָּר, as Nu. 14, 9 מִעֲלֵיהֶם כָּר. Am. 6, 7 מִרוּחַ כָּר): it is an ominous word in Hebrew, and expresses 'is gone

¹ It is found also in Phoenician (Cooke, *NSI*. 4, 4. 5, 5; *CIS*. 165, 18. 21. 167, 11): and it is the regular and ordinary negative in Ethiopic.

into exile.' It is probable that this victory of the Philistines was followed by that 'desolation' of Shiloh, of which, though the historical books are silent, the recollection was still far from forgotten in Jeremiah's day (7, 12. 14. 26, 6), and to which a late Psalmist alludes (ψ. 78, 60).

5, 1. [אשדוד] Ashdod, now *Esdud*, one of the five principal Philistine cities (6, 1), 33 miles due west of Jerusalem, and about half-way between Joppa and Gaza, 3 miles from the sea-coast.

2. [הציג] to station or stand an object (or person): Gen. 43, 9. 47, 2. II 6, 17 (likewise of the ark). A more definite word than שים.

3. [האשדודים] Read האשדודים.

[ממחרת] 'Though in v. 4 the purpose for which the Ashdodites arose early is clear from what has preceded, and need not therefore be specified expressly, the case in the present verse is different: and no doubt בית דגון ויבאו must be inserted before והנה with LXX. . . . It will be best also to accept the following וַיֵּרְאוּ of LXX at the same time, in order to follow throughout one and the same recension' (We.).

[לפניו] to fall on one's own face, is always in Heb. either על פניו (17, 49 and often), or else לאפיו (Gen. 48, 12 al.), or על אפיו (II 14, 4 al.); hence We.'s remark: 'For לפניו here and v. 4, usage requires either על פניו (LXX¹) or לאפיו.' It is for the purpose of giving a rendering of the existing MT. in accordance with the general usage of the language that RV. *marg.* has the alternative 'before it,' the following לפני ארון יהוה being regarded as an explanation of לפניו. But though such explanatory additions occur (Lev. 6, 8. Nu. 32, 33. 1 Ch. 4, 42. 2 Ch. 26, 14) they are exceptional, and are often under the suspicion of having been introduced as a gloss (Jos. 1, 2 [לבני ישראל not in LXX]. Jud. 21, 7 לנותרים. Jer. 41, 3 את גדליהו not in LXX]). It is better here to restore על פניו.

[ויקחו] LXX καὶ ἤγειραν, i.e. וַיִּקְחוּ 'and raised up:' so Sm. Bu. Dh. A more expressive word than 'took.'

4. [רק דגון נשאר עליו] 'only Dagon was left upon him' (upon Dagon), which can scarcely be right. LXX πλὴν ἧ ῥάχης Δαγῶν ἐπελείφθη—

¹ It is not, however, certain that LXX read על פניו rather than לאפיו: the latter is rendered by them equally ἐπὶ πρῶσωπον αὐτοῦ in 20, 41 and II 18, 28.

according to We., reading probably nothing different from MT., but being led to *ῥάχis* by the similarity to the Hebrew רק (We. compares *δρέπανον* for דרבן 13, 21, *παρτείνουσα* for בתרן (ברתן) II 2, 29, *ἐσχαρίτης* for אשפר (אשכר) II 6, 19; add *δορὰ* for אדרת Gen. 25, 25; *πηγαὶ* for אפיקים ψ. 42, 2 al., *τόκος* for תָּךְ (oppression) 55, 12 al., *τροφὴ* for טרף 111, 5, *τοπάζιον* for פֶּז (gold) 119, 127). We. for רגון would read רָגו (supposing the *ḡ* to have arisen by dittography from נשאר) 'only his *fishy part* was left upon him.' This, however, is not very satisfactory; and, as *ῥάχis* means 'back,' and *πλήν* upon We.'s explanation remains unaccounted for, it is better to insert יָנִי *back* before רגון, or (Lagarde) to read יָנִי *his back* for רגון. So Bu. Now.

5. [ידרכו. 5.] the impf., as II 5, 8. Gen. 10, 9. 22, 14 etc., expressing the custom.

הוּא LXX add ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν = כִּי אִם-: דָּלַג יִדְלָגוּ. This *may* be a gloss derived from Zeph. 1, 9; but it may also be a genuine part of the text.

6. [יר יי.] Cf., with בבר, v. 11. Jud. 1, 35; and with היה v. 9. 7, 13. 12, 15. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15; also Jos. 4, 24. Ruth 1, 13.

אֵל] would be more usual.

וַיִּשְׂמֹם LXX καὶ ἐπὶγάγεν αὐτοῖς, reading וַיִּשְׂמֹם (incorrectly) as וַיִּשְׂמֹם: cf. Ex. 15, 26. Ez. 39, 21 (We.). LXX continue: καὶ ἐξέξισεν αὐτοῖς εἰς τὰς ναῦς, with a variant (in Lucian's recension) καὶ ἐξέβρασαν εἰς τὰς ναῦς αὐτῶν, on which see We., and Aptowitzer, *ZAW.* 1909, 242 f. וַיִּשְׂמֹם means *and laid them waste or desolate*,—usually of places (ψ. 79, 7) or things (Hos. 2, 14, of vines); of persons Ez. 20, 26. Job 16, 7. It is a word hardly found elsewhere, except in poetry, and the more elevated prose style (e.g. Lev. 26, 22. 31. 32; Ez. 30, 12. 14). 'Destroyed' (EVV.) is too general. But probably Ehrlich is right in reading וַיִּהָרֵם (cf. vv. 9. 11), which, as Field shews, is also presupposed by Aquila's ἐφάγεδαίνισεν (cf. 7, 10 Aq. ψ. 18, 15 Aq. Dt. 7, 23 Aq.).

בַּעֲפָלִים] To be vocalized בַּעֲפָלִים: the *vowels* of the text refer, of course, to the marginal בַּטְהָרִים. The traditional view of עֶפֶל was that it denoted either the anus (cf. 5, 12 LXX ἐπλήγησαν εἰς τὰς ἔδρας; 6, 5 Vulg. *quinque anos aureos*), or an affection of the anus; and hence, being a coarse word, the Massorites directed טַהָרִים to be read for עֶפֶלִים wherever it occurs (vv. 9. 12. 6, 4. 5. Dt. 28, 27). In fact, how-

ever, it is pretty certain that it denotes *plague-boils* (RV. *marg.*), which occur only in the groin, arm-pits, and sides of the neck. See DB. iii. 325^a; EB. s.v. EMERODS; *Exp. Times*, xii. (1900-1), 378 ff., xv. (1903-4), 476 ff.

[את-אשדור ואת-גבוליה] epexeg. of אתם, but attached in a manner unworthy of the best Hebrew style, and probably a marginal gloss. LXX has instead καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες, which may represent an original וַיֵּעָלִי עֲכָבְרִים בְּתוֹךְ אֶרֶץ (cf. Ex. 7, 29). On this, and other additions of LXX in this chapter, see more fully at the end of ch. 6.

7. ואמרו] See on 1, 12. No doubt ויאמרו should be restored.

8. גת יסב] For the *order*, which gives brightness to the style, cf. Ex. 1, 22. Jos. 2, 16 להרהר לכו, Jud. 20, 4. 1 Ki. 2, 26 ענתה לך, Is. 23, 12. 52, 4. Jer. 2, 10; also (where the position is emphatic) 1 Ki. 12, 1. Jer. 20, 6. 32, 5. At the end of the v. גת (LXX εἰς Γεθθα) seems to be desiderated. On the site of Gath, see p. 57.

9. אחרי אשר] אחרי occurs frequently: אחרי with a pf. without אשר (GK. § 164^d) only here and Lev. 25, 48. אחרי standing alone is elsewhere construed with an inf. constr.

מהומה] *confusion, panic*, v. 11. 14, 20. Dt. 7, 23 ('discomfiture').

וישתרו] AV. follows the Jewish interpreters (Rashi מכת בית הנסתר; Kimchi מכת הסחורים במקום סתר מבפנים; cf. LXX καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἔδρας αὐτῶν, Symm. εἰς τὰ κρυπτὰ αὐτῶν) in treating this as equivalent to וַיִּתְּרוּ¹. There is no difficulty in supposing ש to be written for ס: but the meaning assigned to the *Nif.* is not a possible one. In Arabic شتر means *to have inverted* (or *cracked*) *eyelids or lower lips*: if the text, therefore, be correct, it is probable that שתר is derived from a root signifying properly *to cleave*, and applied in Hebrew and Arabic to different affections of the skin. Render 'and plague-boils brake out to them' (*Anglice* 'upon them')².

¹ The same explanation is implied elsewhere: the passage is quoted in a Massoretic list of eighteen words written once with ש in lieu of the normal ס: *Mass. Magna* on Hos. 2, 8; see also *Ochlah we-Ochlah*, No. 191; and *ib.* p. 42. Amongst the passages cited is Hos. 8, 4 השירו = הסירו (RV. *marg.*).

² Pesh. has here a doublet: see PS. *Thes.* cols. 2757, 4309. Nestle (*ZAIV.* 1909, p. 232), following the second of these, (Aq. περιελύθησαν αἱ ἔδραι), would read וישתרו, a Hithp. from שרה to *loose*: but as עפלים does not mean ἔδραι, this yields no sense. In illustration of the clause

עפלים] i.e. עפלים: Qrê טהרים; see on v. 6.

10. עקרון] 12 miles NE. of Ashdod, and 12 miles NW. of Bethshemesh (see on 6, 13).

אלי] *to me*, spoken in the name of the people as a whole. So often: as Ex. 17, 3^b. Nu. 20, 18. 19^b. 21, 22. Jos. 9, 7 ('perhaps *thou* dwellest in *my* midst,' said by Israel to the ambassadors from Gibeon). 17, 14. Jud. 11, 17. 19 *end*; 12, 3^a. 20, 23^b. Hab. 3, 14 ('to scatter *me*'). Comp. on 30, 22; and *LOT*. 366 f. (edd. 6-8, 390).

להמיתני ואת עמי] In the best Hebrew style this would be expressed להמית אחי ואת עמי (as v. 11; Ex. 17, 3; II 14, 16). The same combination occurs, however, eleven or twelve times in the course of the OT.: Dt. 11, 6 (contrast Nu. 16, 32). 15, 16. Jos. 10, 30^b. 32. 33. 37. 39. 2 Ki. 20, 6 (=Is. 38, 6). Jer. 32, 29. Ez. 29, 4 (Keil). Zech. 5, 4. Est. 2, 9; cf. 2 Ch. 28, 23^b. Comp. Hitzig on Is. 29, 7.

12^b. Ex. 2, 23 ואתה אל האלהים שועתם—the only other passage in which שועת occurs in prose.

6, 1. חרשים] LXX adds καὶ ἐξέλεσεν ἡ γῆ αὐτῶν μύας = וארצם שרצים (cf. Ex. 7, 28). See at the end of the chapter.

2. לקסמים] On קסם as well as on the other principal words used by the Hebrews to denote divination and magic, the study of W. Robertson Smith in the *Journal of Philology*, xiii. p. 273 ff., xiv. p. 113 ff. should be consulted. See also the writer's notes on Dt. 18, 10. 11.

במה] *wherewith* ? as Mic. 6, 6 (Keil).

3. אם משלחים] LXX, Pesh. אם משלחים אותם. Analogy certainly demands the insertion of the subject; see especially the similarly framed sentences, Jud. 9, 15. 11, 9. Jer. 42, 13 (*Tenses*, § 137): with the ptcp. the subject is omitted only when it is indefinite, or when it has been mentioned just previously (*ib.* § 135. 6; cf. GK. § 116^{s, t}).

תשיבו] *return, render as a due* (ἀποδοῦναι): Nu. 5, 7; ψ. 72, 10 מנחה ישיבו: 2 Ki. 3, 4 (of Mesha's annual tribute to Israel), etc.

אשם] AV. *trespass-offering*, RV. *guilt-offering* (regularly, except Is. 53, 10, where AV. is not altered, but the correct rendering is given in the margin). On the nature of the אשם see Oehler, *Theol. of O.T.*, § 137, who shews that the cases in which the 'guilt-offering' is

following in LXX and Vulg., see the curious Midrash (*Midr. Sam.* x. 4) cited by Aptowitzer, *ZAW.* 1909, p. 242.

prescribed in the Priests' Code always imply some *infringement* of another's rights,—either a positive injury done, or some right or due withheld. Doubtless אָשָׁם is used here in a more popular and general sense; still, the offering of the Philistines is designed as a compensation for the wrong which they conceive has been done to the ark whilst in their territory.

4. [מִכְפָּר וּנ'] 'by, according to, the number of,' an accus. of limitation or definition. Cf. *v.* 18. Ex. 16, 16. Job 1, 5; also II 21, 20; and Ew. §§ 204^b, 300^c; GK. § 118^b.

[עָפְלִי] i.e. עָפְלִי. The Massorites mean עָפְלִי to be *read* טָחֲרִי; cf. on 5, 6. לְכָלֶם either לְבָלְכֶם (8 Heb. MSS.) or לָכֶם (LXX, Pesh.) must evidently be read.

5. [עָפְלִיכֶם] i.e. עָפְלִיכֶם: Qrê טָחֲרִיכֶם. *V.* 5^a (We.), or at least the words הַמִּשְׁחִיתִים אֶת הָאָרֶץ (Dhorme), seems to be a redactional gloss: see p. 61.

[וַנִּתְּחֶם . . . כְּבוֹד] Jos. 7, 19: and, differently, Jer. 13, 16.

[יָקַל . . . מַעֲלִיכֶם] הִקָּל is construed similarly 1 Ki. 12, 10. Jon. 1, 5.

6. חֲבֵרוּ *make the heart heavy*, i.e. *slow to move* or *affect, unimpressible*. It is the word used by J (*Qal* and *Hif.*) in the narrative of the plagues, Ex. 7, 14. 8, 11. 28. 9, 7. 34. 10, 1. Comp. the writer's *Exodus* in the *Cambr. Bible*, p. 53.

[הִתְעַלָּל] So Ex. 10, 2. Not 'wrought wonderfully,' but 'made a toy of' (cf. RV. *margin*.); see on 31, 4.

[בְּאִשֶּׁר . . . וַיִּשְׁלַחֻם] So 12, 8: see on 4, 20.

7. [אַחַת] The numeral has here a weaker sense than in 1, 1, and is scarcely more than *a*; cf. Ex. 16, 33; *ch.* 7, 9. 12. 1 Ki. 19, 4. 22, 9. 2 Ki. 7, 8. 8, 6. 12, 10.

[עָלֵיהֶם] the *masc. suff.*, according to GK. § 135^o; cf. *v.* 10.

8. [בְּאָרְנוּ] It is possible, of course, that an אָרֶנּוּ may have formed a regular appendage to an עֲנֹלָה, in which case the art. will be prefixed to it as denoting an object expected, under the circumstances named, to exist (so probably 2, 13 *the* prong: 18, 10^b *the* spear, almost = *his* spear: 25, 23 *הַחֲמֹר*; II 13, 9 *אֶת־הַמִּשְׁרָת*, etc.); but there are many passages to which this explanation will not apply, and the rendering 'a chest' is perfectly in accordance with Hebrew idiom. See more fully on 1, 4 and 19, 13.

9. *דרך גבולו* the way *to*, etc., as regularly (Gen. 3, 24). On the position of *דרך גבולו*, immediately after *אם*, see p. 35.

: *מקרה הוא היה לנו*: 'it is an accident (which) hath befallen us' (GK. § 155^{d, f})¹.

10. *לא ידו* Notice the unusual order, intended to emphasize *ידו*: cf. Gen. 45, 8. Nu. 16, 29 *לא י' שלחני* 'Not Y. hath sent me' (but some one else). *ψ*. 115, 17. Cf. GK. § 152^e; *Lex*. 518^b (c).

11. *ויאסרום* On the *ם*-, see GK. § 60^b.

כלו from *פלה* with the sense of *פלה* (GK. § 75^{aq}): cf. 25, 33.

12. 'And they set the ark of Yahweh upon the cart, *and also* the coffer.' The type of sentence is one not uncommon in Hebrew (e.g. Gen. 12, 17. 34, 29. 43, 15. Nu. 13, 23^b).

Some few of the instances that occur might be explained as due to the composite character of the narrative (so Nu. 13, 26^b); but this does not appear to be the case in most: and it must be recognized as a feature of Hebrew style, when two subjects (or objects) have to be combined in one clause, for the clause containing one of the subjects (or objects) to be completed, the other being attached subsequently. See *a*. Gen. 2, 9^b. 41, 27^a. Ex. 35, 22. Lev. 22, 4. Nu. 16, 2^a. 18^b. 27^b. Jud. 6, 5^a *ואהליהם יעלו ומקניהם יעלו*. 2 Ki. 6, 15: *b*. Gen. 1, 16^b. 12, 17 *וינע י"י את פרעה ננעים גדלים ואת ביתו*. 34, 29. 43, 15. 18. Ex. 29, 3. Jud. 21, 10^b. 1 Ki. 5, 9. Jer. 27, 7^a. 32, 29: *c*. (analogous examples with prepositions) Gen. 28, 14^b. Ex. 34, 27^b *ישראל ואת ברית ואת ישראל*. Dt. 7, 14^b. 28, 46. 54^a *והעננ מאד*. 56^a. Jer. 25, 12 MT. 40, 9^a. The word attached cannot, in all such cases, be treated (Ew. § 339^a) as subordinate.

13. *וישרנה* (*a*) The 3 pl. fem. with the prefix *י*, as Gen. 30, 38. Dan. 8, 22⁺. In Hebrew, except in these three passages, the form of the 3 pl. fem. is always *תכתבנה*: in Arabic, on the other hand, as also in Aramaic and Ethiopic, it is regularly *yaktubna*, and the form *taktubna* is noted only as a rare dialectical variety (Stade, § 534²; GK. § 47^k). The most original form would seem certainly to be *yaktubna* (2 pl. *תכתבו*, *תכתבנה*; 3 pl. *יכתבו*, *יכתבנה*): *taktubna* appears to have been produced through the influence of the 3rd fem. sing. *תכתב*. The latter form, however, came to predominate in Hebrew, while in Arabic it only prevailed dialectically.

¹ In illustration of the recourse to the guidance of an animal in cases of doubt, see Wellh. *Reste Arab. Heidentumes* (1887), p. 147, ed. 2 (1897), p. 201.

² See Fleischer, *Kleinere Schriften*, i. 1 (1885), p. 99.

(*š*) וַיִּשְׁרְנָה (with dagesh and short hireq) stands for a normal וַיִּשְׁרְנָה : cf. וַיִּנְיִן 1 Ki. 3, 15 for וַיִּנְיִן: Stade, § 121; GK. § 71.

12^a. The main division is at בית שמש, the *first* occurrence of the *zāqēf* (see on 1, 28): what follows is a circumstantial clause, attached ἀσυνδέτως, defining more particularly *how* the kine went along (cf. 1 Ki. 18, 6, and *Tenses*, § 163). On Beth-shemesh, see p. 57.

אחת] is here emphatic: the kine went along *one* highway, without attempting to deviate from it.

הלכו הלך וגעו] Exactly so (except that sometimes there is a ptcp. for the finite verb) Gen. 8, 5 (rd. הָלְכוּ for the wholly irregular הָיוּ). Jos. 6, 9. 13^b Qrê. Jud. 14, 9. II 3, 16. 2 Ki. 2, 11 (הָלְכוּ וְהָיוּ) : with the verb at the end, Is. 3, 16 הלכו וטפחו חלכנה. Jer. 50, 4†: with the verb in the middle, ψ. 126, 6 הָלְכוּ יְלִידָהּ וּבָכָה. And with an impf. with *warw* consec. for the second inf. abs. *ch.* 19, 23. II 16, 13†; with a pf. with *warw* consec. (frequentative) in the same place, II 13, 19 (see note). Jos. 6, 13^a†. Cf. GK. § 113^a. Comp. an analogous idiom with an adj. (but see note) on 14, 19. גָּעוּ for גָּעוּ, GK. § 75ⁿ.

There is another type, occurring twice, viz. Gen. 8, 3 וישבו הלך ושב. 12, 9 ויסעו הלך ונסעו.

With other verbs we have, of the type וילך הלך וגעו, Gen. 8, 7 ויצא ושב. II 15, 30 ויעלו עליה ויבכה. 1 Ki. 20, 37. 2 Ki. 3, 24 (rd. with Luc. ויבאו בא והפכה). 21, 13^b (rd. ויהפך). Is. 19, 22 וירפוא. 31, 5 (rd. והציל and ויהמליט). Jer. 12, 17. Ez. 1, 14 (rd. ויצא ושב). Joel 2, 26†.

And of the type וישבו הלך ושב: Jer. 7, 13 ויבאו ויבכו; and similarly, always with וישבם, 7, 25. 11, 7. 25, 3. 4. 26, 5. 19. 32, 33 (rd. ולמד for the first ולמד). 35, 14. 15. 44, 4. 2 Ch. 36, 15†.

13. [ובית שמש קצרים] GK. § 145^c. Cf. II 15, 23.

בעמק] An עמק, lit. *deepening*, is a 'highlander's term' for a broad depression between hills, especially for a 'wide avenue running up into a mountainous country, like the Vale of Elah [see on 17, 2], the Vale of Hebron, and the Vale of Aijalon' (G. A. Smith, *H. G.*, 384 f., 654 f.; cf. the writer's art. in *DB.* iv. 846 with list of עמקים mentioned in the OT.). Here it denotes (*EB.* s.v. BETH-SHEMESH) 'the broad, and beautiful, and still well-cultivated Wādy es-Šarār' (*EB.* i. 567), up which the

¹ Jer. 41, 6 הָלְכוּ וְהָיוּ is anomalous; we should expect . . . וַיִּצְאוּ וַיָּבֹאוּ. Duhm, Cornill read, after LXX, וְהָיוּ הָלְכוּ וְהָיוּ וְהָיוּ.

railway now climbs from Jaffa to Jerusalem. Beth-shemesh is now 'Ain Shems, 917 feet above the sea, on the slope of the hills on the S. of this Wādy, 12 miles SE. of Eqron, and 14 miles W. of Jerusalem. The Wādy opens out on the N. of it, with Zor'ah (Jud. 13, 2 etc.) now *Šar'ah*, 2 miles to the N., on the hills on the opposite (N.) side of the Wādy.

לִרְאוֹת LXX εἰς ἀπάντησιν αὐτῆς = לִקְרָאתוֹ. Though לִרְאוֹת is not ungrammatical, yet the pregnant construction וַיִּשְׂמְחוּ לִקְרָאתוֹ is so much more forcible and idiomatic (Jud. 19, 3 וַיִּשְׂמְחוּ לִקְרָאתוֹ; also with other verbs, as 14, 5 וַיִּשְׂאֲגוּ לִקְרָאתוֹ; *ch.* 16, 4 וַיַּחֲרִדוּ לִקְרָאתוֹ; 21, 2) that it decidedly deserves the preference.

14. בֵּית-הַשְּׂמֵשִׁי Formed according to the regular custom when the gentile adj. or patronymic of a compound name is defined by the art.: so בֵּית-הַלְחָמִי (16, 1), בֵּית-הָאֵלִי (1 Ki. 16, 34), אֲבִי-הָעֹרִי (Jud. 6, 11).

17-18^a. Apparently (on account of the discrepancy between *v.* 18^a and *v.* 4) not part of the original narrative: see p. 61. *V.* 18^b will then continue *v.* 16.

17. עֹזָה The most south-westerly of the Philistine cities, the last town in Palestine on the route to Egypt. *Ashkelon* was on the sea-coast, 12 miles north of it. The site of *Gath* is not certain (Buhl, 196; G. A. Smith, *H. G.* 196); but it was not improbably *Tell eṣ-Šāfiyeh*, the *collis clarus* of William of Tyre, and the fortress *Blanca guarda*, or *Blanchegarde*, of the Crusaders, now a mud village, on the top of a projecting limestone rock, with conspicuous white cliffs, 300 feet high, looking down towards Ashkelon, 12 miles to the WNW. (see view in Conder, *Tent Work in Palestine*, ed. 1887, p. 273: see also p. 275 f.; *H. G.* 196, 226 f.; Cheyne, art. GATH in *EB.*).

18. לַחֲמֹשֶׁת הַסֵּרָנִים] *belonging to the five lords*: ל' as 14, 16.

מִמְנַדֵּל] A similar delimitation in 2 Ki. 17, 9 = 18, 8 מִמְנַדֵּל מְעִיר וְנָ. נִזְרִים עַד עִיר מְבַצֵּר. הַפְּרָזִי = *men of the open country, country-folk*: cf. Dt. 3, 5 עֲרֵי הַפְּרָזִי cities of the *country-folk*: Zech. 2, 8 פְּרִזֹּת יְרוּשָׁלַם Jerusalem shall sit (metaph. = be inhabited) as *open country districts*.

וְעַד אֲבֵל הַגְּדֹלָה] *meadow* gives no sense here. We must evidently read אֲבֵן (see *v.* 15) with LXX, Targ., and for וְעַד either וְעֹד (see Jos. 24, 27. Gen. 31, 52) or (see Jud. 6, 24) וְעֹדֹר: then, placing a full stop at the end of 18^a, we shall get 'And the great

stone, upon which they set etc., is a *witness* [or, is *still*] to this day in the field of Joshua the Beth-shemeshite.' The stone on which the ark was set was still shewn in the field of Joshua at Beth-shemesh; and it is appealed to by the narrator as evidence of the facts which he relates.

[אֵבֶן הַגִּדְלָה] The use of the art. with the adj. when the subst. is without it, is rare in classical Hebrew, being mostly restricted to cases in which the subst. is a word which may be regarded as defining itself (יָוֵם Gen. 1, 31. 2, 3. Ex. 20, 10 al., חֹצֵר 1 Ki. 7, 8. 12. Ez. 40, 28; שַׁעַר Ez. 9, 2. Zech. 14, 10), and even then being exceptional. The instances have been analysed by the present writer in *Tenses*, § 209; cf. GK. § 126¹⁵ ז. Examples of a more exceptional type are *ch.* 12, 23. 16, 23. II 12, 4. 21, 19. Jer. 6, 20. 17, 2.

In *post*-Biblical Hebrew this construction became more common: in the Mishnah there are some forty instances (including some standing ones, as *בְּבֵית הַגְּדֻלָּה* 'the Great Synagogue,' שׁוֹר הַנִּסְקָל 'the ox to be stoned'), but mostly in cases where (according to Segal, *JQR.* 1908, pp. 665–667 = *Mishnaic Hebrew*, 1909, pp. 19–21) some *emphasis* rests upon the attribute, as contrasted with something different.

Here it is best to restore the art. (וְעֵדָה [וְעֵדָה] הָאֵבֶן הַגְּדֻלָּה (ג').

19. In this verse as it stands in MT. there must be some error, though it is not possible to restore the text with entire certainty. (1) רָאָה ב' (1) does not mean (AV.) *to look into* (which would be rather *to look on* or *at*, sometimes with satisfaction and pleasure (*ψ.* 27, 13), at other times with interest and attention (*Cant.* 6, 11 *to look upon* the green plants of the valley: Ez. 21, 26 he looked *at* the liver: Qoh. 11, 4 רָאָה בַעֲבִים he that looketh *at* the clouds: Gen. 34, 1: Jud. 16, 27 *end*): if, therefore, the expression be used here in a bad sense, it will signify *to gaze at*, viz. with an unbecoming interest (so We. Kp. Stade, *Gesch.* i. 204). (2) The number of those smitten is incredible in itself; and the juxtaposition of חֲמִישִׁים without ו is another indication of error¹. It is true, both numbers are in LXX: but there they are even more out of the question than in MT.; for LXX limits the slaughter to the sons of Jechoniah (בָּרֶם for בָּעֵם)! Josephus speaks of the number smitten as only *seventy*; and modern scholars generally (including Keil) reject חֲמִישִׁים אֶלֶף אִישׁ as a gloss,

¹ These are some examples of the repetition of שֵׁנָה, with similar *ascending* numeration, Gen. 5, 8. 10. 13 al., but none without ו.

though how it found its way into the text must remain matter of speculation.

(3) Instead of **בית שמש ויך באנשי** LXX has the remarkable reading *καὶ οὐκ ἠσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσιν Βαιθσαμς*, the originality of which speaks strongly in its favour. Unfortunately *ἀσμενίζω* does not occur elsewhere in LXX., so that it cannot be ascertained definitely what Hebrew word it may here express. It is not probable that such an unusual word would have been chosen to render a common term like **שִׁמְחו** (which indeed in *v. 13* is represented by the ordinary *ἐὺφραίνεσθαι*). We. suggests **וְלֹא נָקִי בְנֵי יְכִנְיָהוּ**, i.e. 'And the sons of Jechoniah *came not off* guileless, were not unpunished, among the men of Beth-shemesh, because they had gazed at the ark of Yahweh; and he smote among them (**בהם** for **בעם**, as LXX) seventy men' (so Now.). Klostermann suggests the rare **קָרִי** (Ex. 18, 9) for *ἠσμένισαν*: 'And the sons of Jechoniah *rejoiced not* among the men of Beth-shemesh, when (*or* because) they looked upon the ark of Yahweh¹' (so Sm. Bu.). Whatever be the verb to which *ἠσμ.* corresponds, the adoption of the LXX reading effects a material improvement in the style of the verse: in MT. **ויך בעם** follows awkwardly upon **ויך באנשי בית-שמש**, and is in fact tautologous, whereas **ויך בהם** of LXX refers naturally and consistently to the sons of Jechoniah before mentioned. The first **ויך** in MT., on the other hand, must be just the mutilated remnant of the clause preserved in LXX².

20. **ממעלינו**] more than **ממנו**,—*from upon us, from off us*, so as to relieve us of its presence: cf. II 13, 17. 20, 21. 22. 1 Ki. 15, 19. 2 Ki. 12, 19^b. 18, 14. Nu. 21, 7.

21. **יררו**] The site of Qiryath-ye'arim is not certain, as the name has not been preserved: but it was most probably (Robinson; *EB*. s.v.; cf. G. A. Smith, *H. G.* 226) at *Qaryet el-'Enab* (the 'City of grapes'), 9-10 miles NE. of Beth-shemesh, and 7 miles NW. of Jerusalem, among the hills, 2385 ft. above the sea. Beth-shemesh (see on *v. 13*) was much lower: hence 'come down' (notice 'went down,' of the

¹ Ew. Then. understand the passage similarly, though they read the less probable **וְלֹא שִׁמְחו**.

² Vulg. represents the first **אִישׁ** by *viros*, the second by *plebis*: cf. Targ., and Jerus. *Sanh.* II 4 (20^b 62), as cited by Aptow. *ZAW.* 1909, p. 243.

border from Qiryath-ye'arim to Beth-shemesh, in Josh. 15, 10)¹. Topographical distinctions are always carefully observed by the Hebrew writers. Let the reader study, with this point of view in his mind, the history of Samson (Jud. 13-16).

7, 1. בנבעה] Read, probably, with 55 MSS., LXX, Pesh., Targ., and II 6, 3 אשר בנבעה.

In *ch.* 6, MT. presents two difficulties: (1) the abrupt mention of the mice in *v.* 4: (2) the disagreement between *vv.* 4 and 18 in the number of images of mice—*v.* 18 speaking of an indefinite number (one for each town and village), *v.* 4 only of five. At first sight, LXX appears to remove these difficulties: for (1) the mention of the mice in *v.* 4 is prepared by two notices describing a plague of mice² in the country in 5, 6 (ויעלו עכברים בתוך ארצם) and 6, 1 (וארצם שרצה עכברים); and (2) whereas in MT. 6, 5^a is little more than a repetition of *v.* 4, in LXX *v.* 4 is confined to the עפלים, *v.* 5 to the mice, not, however, limited to five, but an unspecified number (4^b καὶ εἶπαν, Κατ' ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς, ὅτι πταῖσμα ἐν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῶν καὶ τῷ λαῷ, 5^a καὶ μὴς χρυσοῦς ὁμοίωμα τῶν μυῶν τῶν διαφθειρόντων τὴν γῆν). The additions of LXX in 5, 6, 6, 1, and the redistribution of the עפלים and the mice in *vv.* 4-5, are accepted by Thenius.

We. takes a different view. He argues with great force that *vv.* 4-5 MT. is right: the last clause of *v.* 4, 'for one plague was on you all, and on your lords,' he points out, is intended to explain that, although only *three* districts (Ashdod, Gath, and Ekron) were implicated in what had happened to the ark, *all* had suffered through the plague, and *all* must accordingly share in the אשם: the number *five* being thus chosen, as representing Philistia as a whole, it was sufficient for the mice as well as for the עפלים; and the cogency of the argument,

¹ Conder's site (*DB.* s.v.) at 'Erma, 4 miles E. of Beth-shemesh, up the W. Ismain, is much less probable (cf. Buhl, *Geogr.* 167 n.). Notice (1) that there is no sufficient reason for supposing 'mount Ye'arim' ('mount of the woods') to have been contiguous to Qiryath-ye'arim; and (2) in so far as the identification rests upon the resemblance of 'Erma with Ye'arim, that the *m* is radical in one word, and merely the mark of the plural in the other.

² On the destructiveness of field-mice, see Arist. *Hist. Nat.* vi. 37, p. 580^b, 15-20, who relates how they would sometimes in harvest time appear suddenly in unspeakable numbers, and destroy a crop entirely in a single night.

'for one plague' etc., would be just destroyed, if it were to be applied to the number of the עֲפָלִים alone. He concludes that 6, 4-5, as read in LXX, have been corrected for the purpose of agreeing with v. 18; and accepting vv. 4-5 MT., he rejects v. 18^a (הַפְּרִיזוּ), and with it v. 17, as inconsistent (in the *number* of golden mice offered) with v. 4¹.

As regards the further point, the abrupt mention of the mice in v. 4, he considers the difficulty as apparent merely: the mice, he argues, are mentioned not because there had been a plague of them, but as *emblems of a pestilence*²: the double אֵשֶׁשׁ, like the double dream in Gen. 41, 25, relates to one and the same object, viz. the plague of עֲפָלִים: and v. 5^a is a redactional gloss³, due to the supposition that v. 4 implied that there had been a plague of mice. And accordingly he rejects the additions of LXX in 5, 6. 6, 1, as made merely for the purpose of relieving the apparent difficulty of vv. 4-5, on the theory that these verses pre-supposed an actual plague of mice. He admits, however, justly, that if this explanation of the 'mice' in v. 4 be not accepted, there is no alternative but to treat the additions in question as a genuine part of the original text.

7, 2-17. *Samuel's judgeship. Defeat of Philistines at Eben-ezer.*

2. 'וַיִּרְבוּ הַיָּמִים וְג'] *that the days were multiplied* (Gen. 38, 12), and *became twenty years.* Not as EVV.

וַיִּנְהוּ Only here. נָהַ in Heb. means *to mourn* or *lament* (Ez. 32, 18): so, if the reading be correct, it will be most safely explained as a pregn. constr., *mourned* or *sighed after Yahweh* = *went after Him mourning* or *sighing* (for the Nif. cf. נִאֲנָה)⁴. It is doubtful if

¹ The attempt has been made to reconcile vv. 4 and 18 by supposing v. 4 to relate the *proposal of the priests*, and v. 18 to describe *what was actually done*. But had the proposal not been adopted as it was first made, it is natural to suppose that this would have been in some manner indicated: as it is, the phrase in v. 10 is *And the men did so*.

² Comp. the form in which the story of the destruction of Sennacherib's army reached Herodotus (2. 141): *field-mice* gnawing the leathern thongs of the soldiers' bows and shields.

³ So in his *Composition des Hex. und der hist. Bücher*² (1889), p. 241.

⁴ So Ewald, *Hist.* ii. 602 (E. T. 427). נָסַח is cited by the Syriac lexicographers (P^S. col. 2294) with the meaning *ingenuit*.

In Eth. the corresponding verb means *recreari, respirare*, in the causative conj. (II. 1) *to console*, in the reflexive (III. 3) *to console oneself* (sc. by confession, as Lev. 16, 21): Dillm. col. 632.

Ges. is right in rendering *were gathered*. It is true that אִתְּנָהּ occurs in Targ. in a connexion which implies gathering, but it is always used with reference to some *religious* object, being often followed by לְפִלְחָן י"י, or לְמַפְלַח י"י, so that it is doubtful if it expresses *to be gathered* simply. Thus *ch.* 12, 14 בְּתֵר פִּלְחָנָא דִּי י"י אֱלֹהֵכֹן for וַתִּתְּנֶהוּ . . . 30, 21 : וַתִּתְּנֶהוּ לְמַפְלַח בֵּה . . . לְשִׁמָּא דִּי י"י Jer. 3, 17 : הִיא אַחֲרֵי י"י 33, 13 : וְעַמָּא בֵּית יִשְׂרָאֵל יִתְּנֶהוּ בְּאוּרִיתָא 31, 22^b : וַיִּפְלְחוּ לְפִלְחָנִי וַתִּתְּנֶהוּ עַל יְדֵי מִשְׁחָא (for וַתִּתְּנֶהוּ עַל יְדֵי מִוֶּנֶּה) ; Hos. 2, 17 : וַתִּתְּנֶהוּ לְפִלְחָנִי 18, תַּמָּן לְמִמְרֵי זִעֻקָּא The use of זִעֻקָּא to be called together is not parallel: for נָהָה is not a synonym of זִעֻקָּא. Probably the Targumic usage is merely based upon the Hebrew word occurring in this passage, and the sense which it was there presumed to have, and cannot therefore be regarded as *independent* evidence of its meaning. Whether, however, וַיִּתְּנֶהוּ is correct, is very doubtful. LXX have ἐπέβλεψε, whence We. conjectured וַיִּבְּנֵי (cf. Ez. 29, 16); but perhaps וַיִּשְׁפִּי (Klo. Bu.) is better; cf. 1 Ki. 2, 28; and (with לֵב) Jud. 9, 3. As Ehrlich justly remarks, וַיִּנְהָרוּ (Is. 2, 2 = Mic. 4, 1; Jer. 31, 12. 51, 44⁺) *ap.* Kittel is much too poetical for the present context: but his own וַיְהִי (12, 14) does not read very well after וַיְהִי just before.

3. [הַסִּירוּ וּג'] The same phrase in Gen. 35, 2. 4; Jos. 24, 23; Jud. 10, 16. אֱלֹהֵי גִּזְרֵי is lit. *gods of foreign-ness (=foreign gods)*: so נִכְר (בְּנִי) = *foreigner(s)*.

[הַכִּינוּ] *make firm, fix*; cf. Job 11, 13. ψ. 78, 8. 1 Ch. 29, 18 (וְהָיָה לְבַבְכֶּם אֵלֶיךָ). 2 Ch. 12, 14 al. Comp. נָכוֹן *fixed*, of the heart, ψ. 57, 8. 78, 37, and רוּחַ נָכוֹן a *firm*, unwavering, spirit, 51, 12.

[עֲשֵׂתָרְתָּ] The pl. of עֲשֵׂתָרְתָּ, as the name is vocalized by the Massorites: but the Gk. Ἀσδάρτη (cf. also the Ass. *Ishtar*) make it practically certain that the real pronunciation was 'Ashtart, עֲשֵׂתָרְתָּ (like כֹּלֶלֶךְ for *Milk*) having been chosen for the purpose of suggesting בֹּשֶׁת *shame* (cf. on II 4, 4). עֲשֵׂתָרְתָּ is mentioned frequently in Phoenician inscriptions, often by the side of Baal. Thus Cooke, *NSI*. No. 5 (the Inscription of Eshmun'azar of Sidon), l. 14 f. וַאֲמִי and my mother Am'ashtart, priestess of 'Ashtart our lady; (l. 17 f.) יִם צִדְנָם בְּצִדֵּן אֶרֶץ יִם (l. 17 f.) and we are they who have built

temples [בָּתִּים] to the gods of the Ṣidonians in Ṣidon, the sea country, a temple [בַּיִת] to Ba'al of Ṣidon, and a temple to 'Ashtart, the name of Ba'al; 6, 5; 13, 3 (from Kition in Cyprus) an image [כַּמֶּלֶת]¹ erected by one Yaash לעשתרת to her lady, to 'Ashtart; 38, 3 (from Gaulus, i.e. Malta) מקדש בת עשתרת the sanctuary of the temple of 'Ashtart; 45, 1 (from Carthage); *CIS. I. i.* 135, 1; 140, 1 לעשתרת [שת] ארך מובה נח to 'Ashtart of Eryx², an altar of bronze; 255 (from Carthage) עבדמלקרת עבד עשתרת האדרת 'Abdmelqart, servant of 'Ashtart the glorious; 263 (do.) אש בלעל חמן אש לרבית לתנת פן בעל ולאדן לבעל חמן אש [נדר] to the lady Tanith, the face [probably=revelation] of Baal, and to the lord Baal Ḥamman, which [אִשְׁרַת] Am'ashtart, who was in the congregation of the men [אִישׁ] of 'Ashtart (i.e. among the people attached to her temple), vowed. In Ṣidon 'Ashtart appears to have been the presiding goddess (cf. 1 Ki. 11, 5. 33 (עשתרת אלהי צדנם): in Tyre she was subordinated to Melqart (מלקרת). A temple of 'Ashtart in the Philistine town of Ashqelon is mentioned in 31, 10 (see the note). The worship of 'Ashtart was very widely diffused: see particulars in the articles cited on p. 64 *footnote*; and cf. Head, *Hist. Numorum*², *Index*, p. 941^b.

[העשתרת] *The 'Ashtōreth's* will denote either images of 'Ashtart, or (preferably) the goddesses of that name which were worshipped in different localities, just as הבעלים *v.* 4 are the local or other special Ba'als: cf. בעל צדן just cited; בעל לבנון Cooke, No. 54 *a*; בעל צר 36, 1; בעל תרוז *Baal of Tarsus* on coins of that city, Gesenius, *Monumenta Phoenicia*, p. 276 f., and Plate 36, VII. VIII. A, B, C, Cooke, pp. 343-346, Head, *Hist. Numorum*, pp. 615, 616³; בעל שמים *Baal of heaven*, Cooke, 9, and often: בעל חמן *Baal Ḥamman*, of uncertain meaning (*EB.* i. 402; Paton, as cited, p. 64 *n.*, p. 287 f.), constantly on the Punic votive tablets from N. Africa, Cooke, p. 104; בעל מרפא (apparently) *Baal the Healer*, *CIS. I. i.* 41 (from Kition); Βαλμαρκῶς or Βαλμάρκωδος, i.e. בעל מרקד *Baal of dances*, in inscriptions from the site of an ancient temple at Deir el Kal'a in the neighbourhood

¹ Heb. כַּמֶּלֶת (*Ez.* 8, 3. 5), often (masc. and fem.) in Phoenician inscriptions: e.g. Cooke, 13, 2; 23, 2-5; 25, 1; comp. above, p. 34 *note*.

² 'Erycina ridens,' *Hor. Carm.* i. 2. 33.

³ *Ed.* 2 (1911), pp. 731 f., 816.

of Beyrout¹. And in the OT. itself, בעל ברית, בעל פעור, and, as preserved in names of places, בעל נר *Baal of Fortune*, בעל מוען, בעל פעור (in Hos. 9, 10), בעל צפון, etc.²; cf. on II 5, 20.

On the *position* of והעשיתרות (separated from אלהי הנבר, and after מחוככם), cf. on 6, 11.

ויצל] *that he may*, or (Anglice) *and he will*. On the jussive, see *Tenses*, § 62.

5. המצפתה] with the art., the word being an appellative, meaning the *outlook-point*. The Mizpah meant is the lofty height now called *Nebi Samw'el* (2935 feet), 5 miles NW. of Jerusalem.

6. לפני יהוה] LXX add ארצה, perhaps rightly: the water was poured out not as a libation (for which ויפכו would have been said), but probably as a symbolical act implying a complete separation from sin: sin was to be cast away as completely as water poured out upon the earth, II 14, 4 (Ehrlich).

8. אל תחרש ממנו] pregn. 'do not be deaf (turning) from us,' cf. ψ. 28, 1 (GK. § 119^{ff}). מועק *so as not to cry* (lit. *away from crying*), etc. (§ 119^c); cf. Is. 33, 15^b. Gen. 27, 1.

9. אחר] as *v.* 12, and 6, 7.

עולה כליל ליהוה] 'as a burnt sacrifice, (even) a whole offering, unto Yahweh.' For כליל cf. Lev. 6, 15 חקעוללם ליהוה כליל תקטר: 'a perpetual due, unto Yahweh as a whole offering shall it be burnt,' 16: Dt. 13, 17. 33, 10. LXX σὺν παντὶ τῷ λαῷ is merely a paraphrase; cf. Dt. 13, 17, where כליל = πανδημεῖ (We.). כליל occurs as the name of a sacrifice in the Carthaginian Table of Sacrifices and Dues, now at

¹ *CIG.* 4536; Le Bas and Waddington, *Voyage Archéologique*, vol. iii. pt. 6 (Inscriptions de la Syrie), No. 1855 Εἰλαθί μοι, Βαλμαρκῶς, κοίρανε κώμων; *ib.* 1857 Θεῷ Βαλμαρκῶδι; Clermont-Ganneau, *Recueil d'Archéologie Orientale* (Paris, 1885 ff.), p. 95 [Κυ]ρίῳ [γ]ε[ν]ναίῳ Βαλμαρκῶδι . . . ; p. 103 Διονύσιος Γοργίου, δευτεροστάτης θεοῦ Βαλμαρκῶδου, ἀνέθηκε τὰ δύο. . . For many other special Ba'als, see Paton (as cited in the next note), p. 285 ff.

² The notices of the cult of both Baal and 'Ashtart, as attested by inscriptions and proper names, are collected and discussed by Baethgen, *Beiträge zur Semitischen Religionsgeschichte* (1888), pp. 17-29, 31-37, to be compared with Nöldeke's review in the *ZDMG.* 1888, p. 470 ff. See also the articles ASHTORETH (Driver) and BAAL (Peake) in *DB.*, and by Moore in *EB.*; and the very full articles, esp. the one on Baal, by L. B. Paton in Hastings' *Encycl. of Rel. and Ethics*, vol. ii. (1909).

Marseilles: Cooke, *NSI*. 42, 3. 5. 7. 9 (so 43, 5), and in the expression שלם כליל 42, 3. 5. 7. 9. 11 (see the notes, pp. 117, 118).

10. [ויהי שמואל מעלה] The ptc. marks the action *in the course of which* the Philistines drew near: so e. g. 2 Ki. 6, 5. 26 (the new subject in the principal clause following standing *first* for emphasis).

11. [בית-הכר] Not elsewhere mentioned: Targ. בית שרון; Klo. conjectures בֵּית-הָרֶן (so Dh.). The Beth-horons were about 6 miles NW. of Nebi Samwil; and the road down to the west from Nebi Samwil would pass 'under' them, about $1\frac{1}{2}$ mile to the south.

12. [השן] We expect some known locality to be specified, corresponding to the המצפה, not 'an unnamed crag of rock' (We.). LXX τῆς παλαιᾶς¹ (similarly Pesh. ܡܥܥ) points to such, viz. הַיִּשְׁנָה, or יִשְׁנָה (2 Ch. 13, 19). If, however, this was 'Ain Siniyeh' (Buhl, 173; *EB*. s.v.), $3\frac{1}{4}$ miles N. of Bethel, it was 10 miles from Mizpah; and not likely to have been named with it in fixing the position of Eben-ezer.

נהגה [עד] We. Bu. Now. Sm. עָרָה הִיא כִּי; cf. Gen. 24, 30. Jos. 24, 27.

16. [והלך ונ'] Observe the series of *perfects* with ו conv., descriptive of Samuel's custom (see on 1, 3).

נהגה [מדי שנה בשנה] The same idiom—the idea of recurrency expressed by שנה בשנה (1, 7) being strengthened by the addition of מדי—is found also Zech. 14, 16. 2 Ch. 24, 5† (Is. 66, 23 is to be explained differently: מדי הדש is there made more precise by the addition of בחדשו, on the analogy of יום ביומו Ex. 5, 13 al.).

אל [בית-ה] now *Beithn*, on a rising hill, 10 miles N. of Jerusalem.

לגלגל [הגלגל] 'The (sacred stone-) circle.' There were several 'Gilgals' in Palestine, the most famous being the one in the Jordan-valley, a little E. of Jericho. The one mentioned here, though in *DB*. ii. 176^b identified with that, is however not likely to have been as distant, and is more probably the village now called *Jiljiliyeh*, 7 miles N. of Bethel. See further *EB*. s.v. On הרמה, see p. 3 f.

אלה [את כל המקומות האלה] את is very difficult. Grammatically, the clause is most easily taken as epexeg. of את ישראל 'he judged Israel, even all these places' (Keil): but 'Israel' denotes naturally such a much wider whole than the three places named, that the limitation implied

¹ For the translation of a n. pr. by LXX, see Jud. 1, 15. 35. 4, 11. 15, 17 al.

in this construction is unnatural. If such were the sense intended by the original narrator it would be best to treat **את ישראל** as a gloss, introduced on the ground of *v.* 15 by one who conceived Bethel, Gilgal, and Mizpah as too narrow a sphere for Samuel's judicial activity. The alternative construction is to treat **את** as the prep. = *near*, as in the geographical phrase . . . **אשר את**: Jud. 3, 19. 4, 11. 1 Ki. 9, 26. 2 Ki. 9, 27: the meaning will then be that the place of judgement was not *in* but *near* or *beside* the cities mentioned. It is doubtful, however, if the passages cited justify this rendering; for they are not parallel in form, and **את** is not construed in them with a *verb*. AV. *in* is not defensible as a rendering of **את**: **את** only (apparently) signifies *in* or *through*, when it stands to mark the *accusative* after a verb of motion (Dt. 1, 19; 2, 7). Ehrlich would read **אל**, comparing Dt. 16, 6. 1 Ki. 8, 29^b. 30.

Judgement was regarded as a sacred act (cf. Ex. 18, 15. 16. 22, 7–8, with the writer's notes in the *Camb. Bible*) and administered at sacred places (cf. Qadesh, 'holy,' also called 'En-Mishpāt, 'Spring of judgement,' Gen. 14, 7; and Jud. 4, 6 Deborah judging under a sacred tree); and from LXX *ἐν πᾶσι τοῖς ἁγιάσμενοις τοῦτοῖς* it might be inferred that the translators read **הַמִּקְדָּשִׁים** (i.e. **הַמִּקְדָּשִׁים**, misread **הַמִּקְדָּשִׁים**). Even, however, if this were not the case, מקום itself (like the Arab. *maqām*) appears to have sometimes the technical sense of a *sacred* place: cf. Gen. 12, 6, with Skinner's note.

17. **וַיִּשְׁפָּט**] Why the pausal form stands here with a *conjunctive* accent, it seems impossible to explain: cf. Ew. § 138^a note; GK. § 29ⁱ n.

8. *Introduction to second account (10, 17–27^a) of Saul's appointment as king. The people ask for a king in consequence of the misconduct of Samuel's sons, acting as their father's deputies.*

8, 2. **הַבְּכוֹר יואל וג'**] A comparison of 1 Ch. 6, 13 is instructive, as illustrating the manner in which errors have found their way into MT.,—in this case, by letters having fallen out in the process of transcription (**הַבְּכוֹר יואל**] ו[ה] שְׁנֵי אֲבִיהַ).

בְּבֶאֱרֶ-שֶׁבַע] in the far south, on the edge of the desert, 50 miles SSW. of Jerusalem.

3. [ויטו אחרי] Cf. Ex. 23, 2; לנטות אחרי רבים; 1 Ki. 2, 28.

[ויטו משפט] 'and turned aside (i.e. perverted) judgement,' Ex. 23, 6.

Dt. 16, 19. 24, 17 al.

5^a. [אתה זקנת] 'Thou (emph.) art old.' Notice the separate pronoun.

5^b. Cf. for the phraseology Dt. 17, 14 ככל מלך עלי מלך אשר סביבתי.
הגוים אשר סביבתי.

7^a. [לכל אשר . . .] with regard to all that . . . Cf. 12, 1. Jos. 1, 18. 22, 2^b.

7^b. Notice the emphatic position of אתך and אתי. Cf. Is. 43, 22
ולא אתי קראת יעקב; 57, 11 (bis); and see further on 15, 1.

[מִפְּלֶדֶךְ] The מן as in 7, 8.

8. [עשו] LXX adds ἐμοί = לי, which seems indeed to be pre-supposed by גם-לך ('to thee also') at the end of the verse (Th. We. Bu. etc.).

9. [אך כי] (only here) = 'except that' . . . : cf. כי אפס by the side of אפס alone (Nu. 13, 28), כי אמנם כי (Job 12, 2), כי הנה כי (ψ. 128, 4), הכי (II 9, 1 al.), כי לא כי (II 13, 28), אם לא כי (Dt. 32, 30).

העדר העיד is properly to bear witness in a court of law, then more generally (like *testari*, μαρτύρομαι) to testify, aver solemnly, protest,—sq. ב, as usually directed against a person,—especially in connexion with a solemn charge or threat: Gen. 43, 3 העדר העיד בנו האייש. Ex. 19, 21. 23. 1 Ki. 2, 42. Jer. 11, 7. ψ. 50, 7. 81, 9.

10. [מֵאֵתוֹ] = παρὰ with a gen. (2, 23): so with שאל Jud. 1, 14 al. (cf. שאל מֵעַם, ch. 1, 17), דרש 1 Ki. 22, 7 al. (Lex. 86^b).

11. [את בניכם יקח] Note how in vv. 11–17 the object is in each case placed emphatically before the verb.

[ישם לו וג'] 'and will place for himself (1 Ki. 20, 34. Jos. 8, 2; cf. Lex. 515^b h, a) among his chariotry (collectively, as II 15, 1), and among his horsemen.' For 'ורצו וג', cf. on 22, 17.

12. [ולשום] 'and will be for making them,' etc.: an example of the so-called 'periphrastic future,' which occurs now and then in simple prose: see *Tenses*, § 206, GK. § 114^p; and cf. Lev. 10, 10. 11.

13. [לְרִקְחוֹת וּלְטַבָּחוֹת] The form טַבָּח denotes one who possesses an established character (as נָתַח given to bullying, קַנָּא jealous), or capacity (as טַבָּח cook [lit. slaughterer], גַּנֵּב thief, דִּין judge): see GK. § 84 ^b, and for a longer list of examples Kōn. ii. 89 f., cf. 179 (4). Ehrlich would point לְרִקְחוֹת וּלְטַבָּחוֹת, remarking that 'the later language has indeed

abstract nouns of the form קִטְלָה, but at no time has Hebrew had a *fem.* from the form קִטְל.

15. 17. [יַעֲשֶׂיךָ] Read probably the *Pi'el* (denom.: GK. § 52^h) יַעֲשֶׂיךָ: see Neh. 10, 38. And so Dt. 26, 12 (see 14, 22). Neh. 10, 39.

16. [בְּחֹרִיבִים] LXX βῆρεῖς (Ehrlich): no doubt, correctly. The 'young men' have been dealt with implicitly already in v. 11 f. (בְּנִיכֶם): in this verse the enumeration begins with *slaves*, and continues with *asses*. בָּקָר is a *collective* noun, and may thus be construed with a plur. (II 6, 6 MT. 1 Ki. 5, 3. Job 1, 14). The instances of בָּקָרִים are too rare and doubtful (in Neh. 10, 37 unnecessary; in 2 Ch. 4, 3 פָּקָעִים must be read with 1 Ki. 7, 24; and in Am. 6, 12 read יָם בְּבָקָר יָם), for בָּקָרִים (adopted in ed. 1 with We.) to be probable.

[וְעִשָּׂה וְנִי] 'and use them for his business:': מְלָאכָה as Ez. 15, 5. Ex. 38, 24.

17. [וְאַתֶּם] and *ye yourselves* (opp. to the children and possessions mentioned before).

18. [מִלִּפְנֵי] a *later* usage, in such a case as this, than מִפְּנֵי (contrast Ex. 3, 7): see *Lex.* 818^a ב. Ehrl. would read מִפְּנֵי, supposing מִלִּפְנֵי to have arisen from the following מִלְּכֶם through a scribe's error.

[בְּהִרְתֶּם לָכֶם] The reflexive dative in common with בָּהֶר: e.g. 13, 2. 17, 40. Gen. 13, 11. Jos. 24, 15. 22.

19. [וַיֹּאמְרוּ לֹא] So Gen. 19, 2: cf. לֹא לוֹ Hab. 1, 6. 2, 6 al. The dagesh in these cases is probably designed for the purpose of securing a distinct articulation of the consonant (Delitzsch on ψ. 94, 12). Comp. Spurrell's note on Gen. *l.c.*; and add to the references there given Baer, Pref. to *Liber Proverbiorum* (rules of Dagesh), p. xiv; GK. § 20^g; and König, *Lehrgebäude der Hebr. Sprache* (1881), i. p. 59 (where the subject is treated at length).

[כִּי אֵם] = *but* (10, 19. 12, 12 כִּי alone): so 2, 15. 21, 5 al. See *Lex.* 475^a.

9, 1—10, 16. *First (and oldest) account of Saul's appointment as king. Saul is anointed king by Samuel for the purpose of defending Israel against the Philistines (v. 16), and bidden 'do as his hand may find' when occasion arises.*

9, 1. [מִבְּנֵי־יִמִּין] That Kish was of Benjaminite descent is stated in the later part of the verse; and we seem to desiderate here a statement

of the *place* to which he belonged (cf. I. 1, 1; Jud. 13, 2). Perhaps, therefore, we should read, with We. Bu. Now. etc., מִנְבֶּעַת בְּנִימִין (see 13, 15). 'Gibeah of Benjamin' (13, 15. II 23, 29; cf. Jud. 19, 14 לְבִנְיָמִין), or 'of Saul' (11, 4. 15, 34), or הַנְּבֶעָה alone (10, 26. 22, 6. 23, 19. 26, 1), was the modern *Tell el-Fûl*,—or, as there are no ancient remains here, *Ḥawānîl*, 500 yards to the NW. (*ZDPV*. 1909, 2-13),—3 miles N. of Jerusalem (cf. Is. 10, 29).

אִישׁ יִמִּי 'the son of a Benjaminite:' the name of Aphiah's father was either not known or unimportant. There is force, however, in Smith's remark, 'בֶּן אִישׁ יִמִּי is not without analogy, at least אִישׁ יִמִּי is found II 20, 1. Est. 2, 5. But it is unusual to terminate a genealogy by saying "son of a Benjaminite." It is probable that בֶּן is the error of a scribe who expected to continue the genealogy.'

יִמִּי] This occurs elsewhere as the patronymic of בְּנִימִין *v.* 4. 22, 7 בְּנֵי יִמִּי; II 20, 1 אִישׁ יִמִּי as here.

גִּבּוֹר חֵיל] Here, probably, as 2 Ki. 15, 20 (Bu.), Ru. 2, 1, a sturdy man of *substance* (not of *valour*, 2 Ki. 5, 1 etc.), a sturdy, honest (cf. on 10, 26), well-to-do country farmer.

3. לְקִישׁ] the dative of relation, going with וְהָאֲבִרְנָה: see *v.* 20 (לָךְ); and cf. Is. 26, 14; *ch.* 13, 22 (נִמְצָא לִי). But perhaps אֲתֹנֹת לְקִישׁ (some) *asses of Kish's* should be read (Nöld. Bu. Ehrl.); cf. 17, 8. 1 Ki. 2, 39 (GK. § 129^e).

אֶת־אֲחֵר מֵהֵנָּעִים] אֲחֵר is so closely joined to, and limited by, מֵהֵנָּעִים that it lapses into the constr. st.: so frequently, as Gen. 3, 22 פָּאֲחֵר מִמֶּנּוּ, Jud. 17, 11 מִבְּנֵי פָּאֲחֵר, etc. (GK. § 130^a). Respecting אֶת with a word not strictly defined see Ew. 277^d, GK. § 117^d; and comp. Ex. 21, 28. Nu. 21, 9. II 4, 11; and (with the same word as here) Nu. 16, 15 אֶת־אֲחֵר מֵהֵנָּעִים¹.

4. The repeated change of number in this *v.* can hardly be original, though parallels can be found in MT.: Nu. 13, 22 וַיָּבֵא; 33, 7 וַיֵּשֶׁב. But it can scarcely be questioned that in all these cases the pl. was designed throughout by the original writers. See the Introduction, § 4. 1 c (a). Read therefore, with LXX, וַיַּעֲבֵרוּ (thrice).

¹ In illustration of a man being led to his destiny through the search for lost animals, Wellh. (*Reste Arab. Heidentumes*, 148, ed. 2, 201) cites *Kitāb al-Aghānī*, i. 133, 4, 8, xix. 3 ff.

[אֶרֶץ שְׁלִישָׁה] presumably the district round בעל שְׁלִישָׁה (2 Ki. 4, 42), which, from the context, cannot have been far from the 'Gilgal' of v. 38. This 'Gilgal,' from which (2 Ki. 2, 1. 3) Elijah and Elisha 'went down' to Bethel, cannot, as the editors of the RV. with marg. references strangely suggest on v. 1, be the Gilgal of Jos. 5, 9 in the Jordan valley, between Jericho and the Jordan, some 3000 ft. below Bethel, but is, no doubt, the 'Gilgal' of 1 S. 7, 16 (see note), the modern *Jiljiliyeh*, on a high hill (2441 ft.) 7 miles N. of Bethel. This Gilgal is indeed 450 ft. lower than Bethel; but it is separated from it by the great W. ej-Jîb (1746 ft., in some parts 2030 ft.), the descent into which may account for the 'went down to Bethel' of 2 Ki. 2, 3 (*DB.* ii. 177^b). Βαθσαρισσα (LXX for בעל שְׁלִישָׁה in 2 Ki.) is said by Euseb. (*Onom.* 239, 92) to have been 15 Roman miles N. of Diospolis (Lydda), a situation which would just suit the ruined site *Sirîsiâ*, 14½ Roman miles or 13 Engl. miles N. of Lydda (*EB.* s.v.). Or Ba'al-shalisha itself might very well be the modern *Kefr Thilth*, 4 miles NE. of Sirîsiâ (Conder and others): the Arab. *th* corresponds correctly to the Heb. שְׁלִישׁ in שְׁלִישׁ. Either of these places would be about 25 miles NW. of Gibeah.

[שַׁעֲלִים] not mentioned elsewhere. The name has often been supposed to be an error for שַׁעֲלִים (Josh. 19, 42,—mentioned between Beth-shemesh and Aijalon: Jud. 1, 35; 1 Ki. 4, 9†), a place which, though it was no doubt in the neighbourhood, has been identified very precariously,—for the names do not agree phonetically,—with *Salhit*, 4 miles NW. of Aijalon. Aijalon would be about 20 miles S. of Kefr Thilth (above), and 12 miles W. of Gibeah.

Whether, however, all the places mentioned are rightly identified, must remain an open question: if the map be consulted, a journey in search of the lost asses from Gibeah (Tell el-Fûl) to Kefr Thilth (25 miles to the NW.), then 20 miles to the S., to some place near Aijalon(?), and thence either 13 miles back to Beit-Rîma, or 11 miles to Rentis, or 12 miles ENE. to Rām-Allah (see p. 4), all within 3 days (9, 20),—the land of Zuph (see p. 1) being visited, not because Samuel's home was in it, but accidentally (9, 5. 6),—does not seem very probable.

[וַיֵּאָיֶן] 'and [there was] nought (sc. of them).' In full, וַיֵּאָיֶן; but the absolute use of אֵין in cases such as this is idiomatic, esp. after ובקשו שלום (Is. 41, 17 וַיֵּאָיֶן מִיָּמֵי מִבְּקָשִׁים; Ez. 7, 25 ובקשו שלום; cf. *ch.* 10, 14 (כי אֵין), 1 Ki. 18, 10), and קָנָה (Job 3, 9 וַיֵּאָיֶן; Is. 59, 11 וַיֵּאָיֶן לְמִשְׁפַּט; ψ. 69, 21). The † by GK. § 104^a.

5. [הָמָּה בָּאוּ . . . וְשָׂאוֹל אָמַר] On this graphic and idiomatic manner of expressing a synchronism in place of the more ordinary וַיְהִי כְּבֹאֹם יוֹדִי, see *Tenses*, §§ 165–169; and cf. 20, 36; II 20, 8; Gen. 44, 3. 4; Jud. 15, 14: also below v. 11 (with the ptcp.). 14, 27; 17, 23; 2 Ki. 2, 23. Ehrlich adds rightly that in this idiom the first sentence must only contain a single verb, with at most the addition of a negative circumst. clause, denoting time or place (as Gen. 44, 4): the Old Lat. ולא מצאו (cited in Kit.) is thus not original.

[ארץ צוף] the home of Samuel, in Ephraim (see on 1, 1), which, if the places are rightly identified, Saul must have entered again from the W. end of Benjamin. In 10, 2, when Saul leaves Samuel, he re-enters the territory of Benjamin from the North.

[דאנ] *to be anxious or concerned*: *ψ.* 38, 19 I am *concerned* on account of my sin: *Jos.* 22, 24 מודאנה out of *concern*. The pf. and *waw* conv. in continuation of פן יחרל, as *Gen.* 3, 22. *Ex.* 34, 15 f., and regularly: see *Tenses*, § 115, s.v., *GK.* § 112^p.

6. [אשר הלכנו עליה] 'on which we *have started*.' ררך is conceived here as including the goal: for of course they would not need to be told the way they had already come. *Gen.* 24, 42 differently: 'which I *am going* (הלך) upon;'; so *Jud.* 18, 5.

7. [והנה] 'And lo, we shall go, and what shall we bring?' etc. = And *if* we go, what . . . ? So הן, *Ex.* 8, 22: cf. on 20, 12, and II 18, 11.

[אול] only here in prose, and only altogether five times in Hebrew, mostly in the sense of *going away, departing*. The word is common in Aramaic, being in the Targums the usual representative of הלך (which is not used with the same constancy in Aram. as in Heb.): e.g. in the Targ. of this chapter, *ss.* 3^b. 6. 10.

[ותשורה אין להביא] as pointed, must, as Ehrlich remarks, belong to the inf. (*Lex.* 34^b 5), and the meaning must be, 'and a present it is impossible to bring.' The sense required is 'and there is no present to bring,' for which we must read either תשורה להביא (*Ex.* 17, 1), or ותשורה אין להביא (*Gen.* 2, 5. *Nu.* 20, 5 לשתות אין להביא. 2 *Ki.* 19, 3: *Lex.* 34^b top). The latter is the natural correction to make here.

[תשורה] only here: comp. the use of the cognate verb שיר *Is.* 57, 9. The passage may be illustrated from 2 *Ki.* 4, 42 (the gifts offered to Elisha).

8. [נמצא] *there is found*, idiom. for *there is here* (21, 4), or *there is present* (13, 16); cf. *Lex.* 594^a.

[ונתתה] Read ונתתה with LXX, Th. We. Kp. etc.: the pf. with *waw* conv. with the force of a precativ or mild imperative, as *Jud.* 11, 8: *ch.* 20, 25; 25, 27 al. (*Tenses*, § 119 8).

9. An explanatory gloss, the proper place of which is evidently after *v.* 11, where הראה first occurs in the narrative.

[יָקָרָא] *used to be called*: GK. § 107^e.

[לִפְנֵימִי] So Ruth 4, 7 (probably a similar gloss); Jud. 1, 23.

11. [הִמָּה עֲלֵימִי . . . וְהִמָּה מִצֵּאוֹ] Where, in this idiom (sec *v.* 5), the subject of the two verbs is the *same*, the pron. is repeated: as Gen. 38, 25; Jud. 18, 3. Hence 2 Ki. 10, 13 for וַיֵּהוּא read וְהוּא (connecting 12^b with 13^{aa}. וַיִּמְצֵא, suggested in Kittel, would not here be a Heb. construction).

12. [וַיֵּשׁ] So, alone, in answer to a question, 2 Ki. 10, 15. Jer. 37, 17 †. Cf. *Lex.* 441^b a.

[הִנֵּה לִפְנֵיךָ מֹהֵר עֹתָה כִּי הַיּוֹם] LXX ἰδοὺ κατὰ πρόσωπον ὑμῶν· νῦν διὰ τῆς ἡμέρας καταλ., whence We., developing a suggestion of Lagarde¹, restores ἡγὼ ἔτιμ' ἐνώπιόν σου· ἰδοὺ, 'lo, he is before you: now, just at present, he is come to the city,' etc. In support of this restoration, We. remarks (1) that the *sing.* לִפְנֵיךָ agrees ill with *v.* 12, in which the pl. is used throughout: (2) against MT. מֹהֵר, that no reason appears why Saul should *hasten*, if Samuel had just come into the city—not, as has been supposed, from some journey, but—from the neighbouring בָּמָה (where he had recently been, *v.* 23, and given instructions—to the cook). The superfluous הֵר in MT. We. plausibly explains as a remnant of the 'explicit' subject הִרְאָה, which had been inserted by a scribe as a subj. for לִפְנֵיכֶם (though, when the noun to which הֵנָּה refers has immediately preceded, the pron., whether הֵנָּה הוּא or (rare) הֵנָּה, is not unfrequently omitted; cf. 15, 12. 16, 11. 30, 3. 16: *Tenses*, § 135. 6, 2). הַיּוֹם will have the same force as in *v.* 13^b, where it is likewise rendered διὰ τῆς ἡμέρας by LXX. The expression recurs Neh. 5, 11, and means *at once, just now*, the force of יוֹם, as in בְּיוֹם 2, 16, being forgotten.

13. [כֵּן] כֵּן often answers to כִּי in comparisons (*Lex.* 486^a); but to express correspondence in *time*, it is very rare. Cf. Hos. 6, 3, as emended very plausibly by Giesebrecht, בְּשִׁחְרָנוּ כֵּן נִמְצָאָהוּ.

[כִּי הוּא] 'for *he* . . .' Notice the emphatic pronoun.

[כִּי־רָאִיתוּ כֵּחַ הַיּוֹם מִצֵּאָתוֹ אֹתוֹ] 'for *him* just now—you will find him,' the first אֹתוֹ not being subordinated directly to the verb, but being resumed

¹ *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), p. iii (לִפְנֵיכֶם for הִרְאָה).

in **אתו** at the end, which thus becomes the direct accusative. The case is but an extension of the principle which is exemplified in Gen. 13, 15 **לך אתחננה** . . . **כי את כל הארץ** for all the land . . . , to thee will I give it; 21, 13; *ch.* 25, 29 and often (*Tenses*, 197. 6). The resumption only happens to be rare when the first object is a *pronoun*: but see 2 Ki. 9, 27 **גם אתו הכהו** Him also, smite him! 'To omit [as Th. would do] one of the two **אתו** borders on barbarism' (We.). Klo. Bu., however, regard the first **אתו** as an error for **עתה** (cf. *v.* 12).

14. **ויעלו העיר** The city itself then was on an elevation: and the **במה** on a still higher elevation outside it (**לעלות הבמה**^b): conversely, it is said, *v.* 25 **וירדו מהבמה העיר**).

בתוך העיר Probably this is an ancient error for **בתוך השער** 'in the middle of the *gate*:' this agrees better both with *v.* 18 and with the language of this verse (Saul and his servant were *coming in*, and Samuel was *going out* to meet them).

15. **וי"י גלה** An example of the manner in which the pluperfect tense is expressed in Hebrew. By the avoidance of the common descriptive tense **ויגל יי** (i.e. lit. 'and Y. *went on to uncover*') the connexion with what precedes is severed, and the mind is left free to throw back the time of **גלה** to a period prior to the point which the narrative itself has reached. So regularly, as 14, 27. 25, 21. 28, 3; II 18, 18 etc. (*Tenses*, § 76 *Obs.*; GK. §§ 106^f, 142^b). For **גלה את און פ'**, cf. 20, 2. 12. 13. 22, 8. 17. II 7, 27.

16. **בְּעֵת מָחָר** 'at the time to-morrow' = when to-morrow has come. So II 20, 12. Ex. 9, 18. I Ki. 19, 2. 20, 6. 2 Ki. 7, 1. 18. 10, 6⁺. Cf. Gen. 18, 10. 14. 2 Ki. 4, 16. 17⁺ **בְּעֵת חֲיָהָ** i.e. (probably) 'at the time, (as it is) reviving' = in the returning year. **מָחָר** must not in these phrases be regarded as a *genitive*, since **בְּעֵת** has the art. In full, they would be **בְּהֵיֹת העת חיה**, **בְּהֵיֹת העת מָחָר** (Hitzig on Job 39, 17).

נָגִיד 'prince,' lit. *one in front, leader*: used often in the more elevated prose (especially in the prophetic utterances in Sam. and Kings) for the chief ruler of Israel (10, 1. 13, 14. 25, 30. II 5, 2. 6, 21. 7, 8. I Ki. 1, 35. 14, 7. 16, 2. 20, 5; cf. Is. 55, 4).

16^b. **את־עַמִּי עָמִי** (Ex. 3, 7): no doubt, rightly.

כִּי בָאָהּ וְג' Gen. 18, 21.

17. **עָנָה** as Jud. 18, 14. Is. 14, 10 al., to *answer*, not some-

thing which has been said, but as the situation may require or suggest (*Lex.* 773^a).

[אשר אמרתי אליך] 'as to whom I said unto thee, This one,' etc.; cf. *v.* 23^b.

[יעצר] here only in the sense of *coercere imperio*: cf. עָצַר Jud. 18, 7 (in a passage, however, where the text is very suspicious).

18. [את שמואל] 'drew near to' is evidently the sense that is intended, which את *with* will scarcely express. No doubt both here, *ch.* 30, 21, and Nu. 4, 19 (as Jud. 19, 18^b after הלך), את is merely an error for אל.

19. [ואבלתם] LXX καὶ φάγε, i.e. וְאָכְלִיתֶם (or וְאָכְלִיתֶם).

20. [היום שלשת הימים] 'to-day, three days' (read with We. Bu., GK. § 134^m, ימים), i.e. *for* three days, (Anglice) *three days ago*. Cf. 30, 13 היום שלשה, where ימים is omitted.

לָהֶם resumes לַאֲתָנֹת לָהֶם upon exactly the same principle as that explained in the case of the accus. on *v.* 13: cf. Gen. 2, 17 (מִן). II 6, 23 (ל). 2 Ki. 22, 18 (אֶל): *Tenses*, § 197 *Obs.* 1.

[אֶל-תִּשָּׁשׁ וְג'] The tone is drawn back by אֶל- (*Tenses*, § 70), as it is (GK. § 72^t) by the *waw* consec.; cf. II 17, 16 אֶל-תִּלְוֶן. Ex. 23, 1. The idiom, *set the heart (mind) to (on)*, as II 13, 20 al. Cf. *Lex.* 523^b (3 c), 524^b (3 c); and on 4, 20.

[וְלָמִי וְג'] Rightly rendered by LXX, Vulg. καὶ τίνα τὰ ὀπαῖα τοῦ Ἰσραὴλ; et cuius erunt optima quaeque Israel? RV. *and for whom is all that is desirable in Israel?* חמדה is used in the same concrete sense as in Hag. 2, 7 ובאו חמדת כל הגוים (where note the *plural* verb) 'and the desirable things (i.e. costly offerings: see Is. 60, 5 *end*) of all nations shall come,' etc. But perhaps both there and here it is better to point חֲמִידָת (ptcp. pass.).

21. [אֲנֹכִי] *mil'el* (GK. p. 60*n.*), on account of the pause (see on 1, 15).

[מִקְטָנִי שְׁבִטִי בְּנִימִין] מִקְטָנִי should be logically מִקְטָן, or rather (Ehrlich) מִקְטָנִי. The plural may be due to the illogical attraction of שְׁבִטִי (read as שְׁבִטִי).

¹ So in the one passage in which the *st. c.* of קָטַן occurs, 2 Ch. 21, 17. Ehrlich maintains that קָטַן and קָטָן cannot be used promiscuously, but that קָטַן is the form out of pause, קָטָן the form in pause (cf. GK. § 29ⁿ). It is true, קָטָן is always found with *athnah* and *soph-pasuy*, and קָטַן is always found with a conj. accent: but with the smaller disj. accents the pointing varies: thus we have קָטָן

[שִׁבְטִי בְּנִימִין] 'Unquestionably an error for 'שִׁבְטִי' (Keil). However, curiously enough, the same expression occurs Jud. 20, 12 בְּכָל שִׁבְטִי בְּנִימִין. We. Stade (p. 204) propose in both cases to point שִׁבְטִי, thinking that 'perhaps the archaic form of the *st. c.* (GK. § 90¹) should be here restored;' but this is hardly probable. With the passage generally, cf. Jud. 6, 15, where Gideon expresses, or affects, similar modesty.

[הַצְעִירָה] = *the smallest*: GK. § 133^g.

22. [לְשִׁכְתָּה] See on 1, 18. We should expect הַלְשִׁכְתָּה.

[בְּרֹאשׁ] *at the head or top*: 1 Ki. 21, 9. 12. קְרוּאִים = those *invited* to a feast, as 1 Ki. 1, 41. 49; cf. קָרָא *ib.* 9. 10.

23. [מִנָּה] See on 1, 4.

24. [וְהַעֲלִיָּה] There are three cases in which ה has apparently the force of the relative¹; (1) with a verb, (2) where the construction depends upon the consonants. This is well substantiated for *late* Hebrew (Ch. Ezr.), 1 Ch. 26, 28. 29, 8 al.: but the one example in middle Hebrew, Jos. 10, 24², is so isolated that it rests probably upon a textual corruption (הַלְבִּים might easily be restored): (3) where the construction depends solely upon the punctuation, chiefly in the 3rd sing. fem. perf. *Qal* (as הִבְאָה Gen. 18, 21; 46, 27 הִשְׁמָה Is. 51, 10^b), or in the 3rd sing. masc. perf. *Nif.* (as in הִנּוּלֵד-לוֹ Gen. 21, 3; הִנְרָאָה 1 Ki. 11, 9). Whether this punctuation represents a genuine tradition is extremely questionable: had ה been in use in earlier Hebrew with the force of a relative, it is strange that it should appear once only with 3 pl.: its restriction to cases in which a different accent (הִבְאָה) or punctuation (הִנּוּלֵד, הִנְרָאָה) would give rise to the regular construction³, and the fact that the Massorah itself does not

16, 11 al., but קָטָן 20, 2 al.; קָטָן II 9, 12⁺, but קָטָן *ch.* 5, 9. 20, 35. 22, 15 al.; and קָטָן Est. 1, 5⁺, but קָטָן *ch.* 25, 36⁺. If the *normal* form were קָטָן, it is strange that we should find always the *fem.* קָטָנָה, the *pl.* קָטָנִים, and before a *sf.* the form קָטָנִם.

¹ Comp. Ew. § 331^b (1) and *note*: GK. § 138^{1, k}.

² For Jer. 5, 13 (Hitzig, Graf, Keil) is very uncertain; either הִיבֵר is a subst. (Ew. § 156^a; GK. § 52^o), or, more probably, הִיבֵר should be read.

³ See, e.g. Is. 51, 9 הַמַּחְצֶבֶת; Gen. 48, 5 הַנּוֹלִידִים לוֹ. And so in Ez. 26, 17 הַהִלָּה, read as הַהִלָּה, may be the ptc. *Pu'al* without מ, like אֶקַּל Ex. 3, 2 etc. (Ew. § 169^d; GK. § 52^o).

point consistently (see e.g. הַבָּאָה Gen. 46, 26 al.; הַנִּרְאָה Gen. 12, 7. 35, 1), make it highly probable that the anomaly in these cases is not original, and that in fact ה as a relative is unknown to classical Hebrew. (2) Before a preposition—as in the Gk. idiom τὸ ἐπ' αὐτῆς—it occurs here alone in the OT., though combinations of the type אֲשֶׁר עָלֶיהָ are of constant occurrence. The usage here is thus doubly exceptional, and entirely unsupported by precedent or parallel. Under the circumstances it can scarcely be doubted that Geiger (*Urschrift*, p. 380) is right in reading וְהָאֵלֶּיָּהּ and the *fat tail* (Ex. 29, 22 and elsewhere in the ritual laws of P). The אֵלֶּיָּהּ is the fat tail of certain breeds of sheep¹ (commonly known as 'Cape sheep'), and is still esteemed a delicacy in the East: when dressed and served at table it much resembles marrow (the writer has seen and tasted it in Syria). The allusion in the v. will thus be to certain choice pieces reserved specially (v. 23^b) for those honoured with a place בְּרֹאשׁ הַקְּרוּאִים².

[וַיֹּאמֶר] The subj. is Samuel, not the cook.

'כִּי לְמוֹעֵד וְנִ' [because unto the appointed time [hath it been] kept for thee, saying, I have invited the people.' לֹאמַר is construed with שָׁמֹר freely, κατὰ σινεσιν: cf. Ex. 5, 14 (where the subject of the preceding verb is not that implied in לֹאמַר). The sense thus obtained, however, is not good; and הוּא is desiderated after שָׁמֹר (though see GK. § 116^a; שָׁמֹר, or (GK. § 144^d) שָׁמַר, for שָׁמֹר would also be an easy emendation). It can thus hardly be doubted that there is some corruption in the text (especially in קִרְאתִי). לֹאמַר הָעָם קִרְאתִי. נִשְׁאָר also does not mean 'reserved' (Ew.), but *left over*. V. 13 however suggests that Samuel and Saul did not take their meal after the others had finished, but that the other guests waited to begin their meal until Samuel had arrived: what we expect, therefore, here is a 'polite invitation to Saul, as the guest of honour, to begin the meal;' the others would then begin theirs. Sm. Now. suggest, for הַנִּשְׁאָר, הַנִּשְׁאָר the *flesh* (of

¹ Comp. the notice in Hdt. 3. 13; and see in the *Jewish Encycl.* xi. 250 an illustration of such a sheep, with a small cart supporting the long and heavy 'fat tail.'

² The shoulder and the 'fat tail' are still the pieces offered by the fellahin of Palestine to the guest whom they desire to honour (*ZDPV.* vi. 98, cited by Nestle, *Marginalien*, 1893, p. 13 f.).

flesh prepared for the table, Ex. 21, 10. ψ . 78, 20), and Sm. Bu. Now., for נִמְוֹר , אֲחֵרְנוּ (Gen. 32, 5, or אֲחֵרְנוּ Gen. 34, 19), or אֲחֵר ; Sm. Now. also follow Bu. in reading $\text{לֶאֱכֹל עִם הַקָּרָאִים}$ for לֵאמֹר הָעַם קָרָאתִי : we then get, 'Behold, *the flesh* is set before thee! Eat! for *we* (or *they*) *have tarried* for thee unto the appointed time, *that thou mayest eat with them that are invited*.' But 'the flesh is set before thee' is rather a bald and graceless invitation; and אֲחֵר always (even in Gen. 32, 5, where it is opposed to נִרְתִּי) has the idea of tarrying *later* than is usual, or might be expected; though suitable, therefore, with מִן־הַמוֹעֵד (II 20, 5), would it be suitable with 'to the appointed time?' Nothing preferable to $\text{עִם הַקָּרָאִים לֶאֱכֹל}$ has been suggested: but in the earlier part of the verse, it would be a smaller, and perhaps a sufficient, change to read, for הַנִּשְׁמָר , הַנִּשְׁמָר 'that which has been *kept* (reserved)' (see v. 23^b), and for נִמְוֹר , as suggested above, נִשְׁמָר or נִשְׁמָר ¹.

25-26. [וַיִּדְבֹּר עִם שְׂאוֹל עַל הַגָּן: וַיִּשְׁכְּמוּ] LXX καὶ διέστρωσαν τῷ Σαουλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη = $\text{וַיִּשְׁכְּמוּ עַל הַגָּן וַיִּשְׁכְּבוּ}$ (Pr. 7, 16) וַיִּרְבְּדוּ . The sequence in MT. is so bad (וַיִּדְבֹּר and וַיִּשְׁכְּמוּ both being premature, when וַיִּקְרָא וְג' follows) that there can be little doubt that this is the true reading: 'And *they spread a couch* for Saul on the house-top, and *he lay down*,' to which Samuel's *calling to* Saul on the house-top in the morning (v. 26 וַיְהִי וְג') forms now a natural and suitable sequel.

27. בַּיּוֹם = *first of all* (before going on): cf. on 2, 16.

10, 1. $\text{אֶת־פְּרִי־הַשֶּׁמֶן}$ Cf. 2 Ki. 9, 1. 3.

כִּי הֲלוֹא כִּי 'Is it not that?' = 'Hath not?' is shewn by II 13, 28

¹ Ew. on the basis of LXX παρὰ τοὺς ἄλλους suggested for $\text{לְאֵמֹר הָעַם מִן־הָעַם}$ = 'above the rest of the people (whom) I have invited,' which We. is disposed to acquiesce in, though it is true that נִשְׁמָר is not a word found elsewhere in the best Hebrew *prose* style (Ch. Ezr. Neh. Est., and of course in *Isaiah*); and the omission of אֲשֶׁר before הָעַם is questionable (on 14, 21). LXX for קָרָאתִי have ἀπόκνιξε *nip off* (= מָלַךְ Lev. 1, 15: 2 Ki. 6, 6: קָטַף Ez. 17, 4. 21), whence Th. suggests קָרַן־נָא *cut off!* (*Anglice* Help yourself!), cf. Job 33, 6 קָרַנְתִּי . But it is not probable that a word so rare in Heb. as קָרַן (and usually occurring in a different application— קָרַנְתִּי עֵין) would have been used in this sense. It must however be admitted that in post-Bibl. Hebrew קָרַן is used of *cutting up* food into pieces: see Levy, *NHWB*. s. v. LXX εἰς μαρτύριον of course presupposes nothing different from מוֹעֵד , which the translators elsewhere connected wrongly with עוֹד : cf. $\text{σκηνὴ τοῦ μαρτυρίου}$ for אֹהֶל מוֹעֵד .

to be a good Hebrew expression: but the long addition preserved in LXX and Vulg. has every appearance of being original. The insertion would read in Hebrew thus: הָלוּא [מִשְׁחָךְ יָי לְנִגִּיד עַל-עַמּוֹ וְאַתָּה תַעֲצֹר בָּעַם יָי וְאַתָּה תוֹשִׁיעֵנִי מִיַּד אוֹיְבָיו וְהָלַךְ הָאוֹת] כִּי עַל-יִשְׂרָאֵל וְאַתָּה תַעֲצֹר בָּעַם יָי וְאַתָּה תוֹשִׁיעֵנִי מִיַּד אוֹיְבָיו וְהָלַךְ הָאוֹת: מִשְׁחָךְ יָי עַל נַחֲלָתוֹ לְנִגִּיד: The circumstantiality of the account is here not out of place: the express mention of the signs at an earlier stage of the instructions to Saul than *v.* 7, is what might be expected: and the omission of the clause in MT. may be readily explained by the supposition that a transcriber's eye passed from the first *מִשְׁחָךְ יָי* to the second. So Dr. Weir.

2. *עַם*] = *close to, near*: Gen. 25, 11. 35, 4. II 19, 38 al. As Jer. 31, 15 shews, Rachel's grave must have been very near Ramah, i.e. the Ramah of Is. 10, 29, now *er-Rām*. *Er-Rām* is 5 miles S. of Bethel, which, according to Jos. 18, 13 (P), was on the N. border of Benjamin: but at this time, it seems, Ephraim extended further to the S. (see esp. Jud. 4, 5). In Gen. 35, 20. 48, 7 *הוּא בֵּית לָחֶם*, identifying Ephrath with *Bethlehem*, is either a gloss (so Dillmann and most commentators), or (Delitzsch on Gen. 35, 20) embodies a different tradition.

[גְּבוּל בְּנִימִין] the Northern border: cf. on 9, 5.

[בְּצִלְצָה] The word arouses suspicion. The locality intended seems to be so accurately defined by *עַם קְבֵרַת רָחֵל*, that we are surprised at a closer definition following, especially in such an obscure form; for, as *צִלְצָה* possesses no meaning, it cannot designate any particular spot near Rachel's grave, at which the men were to be met. LXX have *ἀλλομένους μεγάλη*. 'Αλλομένους = *צִלְחָם* (see *v.* 6): but though *צִלָּח* *עַל* may be rendered (metaph.) *leap upon*, *צִלָּח* absolutely cannot express the idea of *leaping*. *μεγάλη* does not occur elsewhere in LXX in an adverbial sense (We.); so probably here it is nothing but a Hebrew word written in Greek letters, and transformed into something significant in Greek¹. Many MSS. after *Βενιαμειν* insert *ἐν Σηλω* (= *בְּצִלְצָה*) *ἐν Βακαθα*; Lucian's recension after *Βενιαμιν* and before *ἀλλ. μεγ.*

¹ Cf. 1 Ki. 18, 32 *θάλασσαν* from *תַּעֲלָה*; Am. 3, 12 *ἱερῆς* from *עֲרִשׁ* (as Jerome, cited by Field, points out); Jer. 8, 7 *ἀγροῦ*; 34, 5 *ὡς ἄδου κλαύσονται*. For other examples, see the Introduction, § 4. 1a b; Thackeray, *Gramm. of OT. Greek* (1909), p. 37 f.

adds *μεσημβρίας* [as though *בצל צה* = *in umbra sereni*: hence Vulg. *meridie*]. All these are evidently different attempts to render or represent the five consonants which stand now as *בצלצה*: but they throw no light either upon the word itself or upon the original reading which may underlie it.

[את דברי האתנות] = *the matters = the concern* of the asses: cf. על דבריכם Dt. 4, 21. Comp. Delitzsch or Cheyne on *ψ*. 65, 4. But דבר (LXX *ῥῆμα*) would be more natural.

[וראנ] The pf. and ו consec., with a frequentative force (*Tenses*, § 113. 4 a; GK. § 112^m), after a bare perfect (GK. § 112^b). וראנ (Bu. al.), following נטש, is no improvement: we should need וראנ הוא (Jer. 48, 11); the cases noted in GK. § 116^s are different.

3. [חלף] To *pass on*. Elsewhere only in poetry, as a poet. syn. of עבר, to *come* (or *pass*) *on*, usually with some swiftness or force: of a flood, Is. 8, 8; a tempest 21, 1; a breath, Job 4, 15; of the Chaldaean conqueror compared to a wind, Hab. 1, 11; of God, Job 9, 11. 11, 10; of days passing quickly away like skiffs down a stream, Job 9, 26. The word is hardly one that would be expected here: and Ehrlich would read for it וְהִלָּכְתָּ.

[עלים] Bethel (2890 ft.) was itself on a hill; and the plateau on which the hill stands is considerably higher than most of the surrounding country. 'To God,' Bethel being an ancient sacred place.

[שלשת בכרות לחם] פֶּכֶר is *fem.* (Ex. 29, 23 al.); and though a fem. numeral is found here and there with a fem. noun (as Gen. 7, 13. Job 1, 4: GK. § 97^c; König, iii. 322), it is probably best to restore with We. שְׁלֹשׁ. Klo. Bu., remarking that two out of three loaves would be a large proportion to give as a present, would read (after LXX ἀγγεῖα) פְּלוּיָי *baskets* (Am. 8, 1); Sm. would read פְּלִי (9, 7).

4. [ושאלו לך לשלום] and shall ask thee with regard to welfare,—a common Heb. expression (17, 22. 25, 5. Gen. 43, 27 al.). Why the direct object is introduced by ל, is not apparent: perhaps (cf. König, iii. § 327^k) from assimilation to לשלום.

[שתי לחם] the fem. שתי may be on account of פְּכֵרוֹת understood¹;

¹ Which Klo. Bu. Dh. would even insert here, after LXX *δὲ ἀπαρχὰς ἄπρων*, i.e., it is supposed, פְּכֵרוֹת, misread פְּכֵרוֹת; but בכרות is nowhere else misrendered ἀπαρχαί.

or, as לחם is elsewhere construed as a masc. (עשרה לחם 1 Ki. 14, 3. חמשה לחם *ch.* 21, 4; cf. עשרה אנשים, שני אנשים: GK. § 97^b), שני should perhaps be restored.

5. [נבעה האלהים] identical, as the פלשתים *shews*, with the נבע (rd. נבעה) of 13, 3; and most probably the older name, marking it as an ancient holy place, of 'Gibeah of Saul.' *Rām-Allah*, 7 miles N. of Tell el-Fūl (suggested in *H. G.* p. 250), is much too far to the north. On אחר כן, see GK. § 29^g.

[נציב] LXX, Pesh. Vulg. express a singular; and, as the sing. occurs also 13, 3, 4, נציב should in all probability be read accordingly here. The accidental transposition of two contiguous letters is not unfrequent in MT.: in the *Ochlah we-Ochlah*, § 91, there is a list of sixty-two such transpositions which have been corrected by the Massorah. Some few of the corrections may be questioned: but the majority are certainly authorized (e.g. והיכשני Jud. 16, 26; שוכע Jer. 17, 23; היאתון Ez. 40, 15; הילכות Pr. 31, 27 cannot be original readings). As to the meaning, נציב has the sense of *pillar* in Gen. 19, 26, of *prefect* or *deputy* in II 8, 6. 14. 1 Ki. 4, 19; possibly also it might be used to denote a *post* or *garrison*, like מצב 13, 23. Which of these senses it has here, it is difficult to say; versions and commentators are equally divided. (a) LXX here (one rendering¹) has ἀνάστημα, i.e. prob. a *pillar* erected as a symbol or trophy of Philistine domination: so (prob.) Pesh., and amongst moderns Th. Bö. We. (b) Vulg. has *statio*, i.e. a military post, or garrison: so EVV. Ge. Ke. (c) Targ. has אסטרטני (i.e. στρατηγοὶ) both here and 13, 3, 4 (likewise in the *plur.*): similarly Ew. Gr. Sm. Bu. Now., only reading as a sing. נציב (*prefect, officer*). On the whole (the sense *statio* being not otherwise substantiated), (c) is probably to be preferred.

It appears from this verse that a large area of Central Palestine was now in the hands of the Philistines.

[ויהי ונ'] The jussive is unexpected. In II 5, 24 (= 1 Ch. 14, 15), Ruth 3, 4 it can be explained as expressing a command: but that is not the case here; and it is better to suppose it to be an error

¹ In the other rend. the word is simply transliterated Νασιβ, as in 13, 3, 4.

for וְהָיָה (Sm.). In 1 Ki. 14, 5^b read וַיְהִי. The explanation in GK. § 112² is artificial, and not probable.

[וְהָיָה מִתְנַבְּאִים] a circumstantial clause, describing the condition in which the prophets would be as they came down from the בְּמָה: cf. Jer. 38, 22 וְהָנָה אָמְרָת = *they saying* (*Tenses*, § 160; GK. § 141^e).

The word, which is in the reflexive conj. and a denominative, denotes *to play* or *act* the prophet, viz. by manifestations of physical excitement—not unlike those exhibited by the dervishes of the present day in the East¹—such as are more evidently described, on the second occasion when Saul is seized by the contagious frenzy, 19, 20 ff. So 1 Ki. 22, 10 אֲחָז and Jehoshaphat were sitting in the gate of Samaria וְכָל הַנְּבִיאִים מִתְנַבְּאִים לִפְנֵיהֶם comp. (of the prophets of Baal) *ib.* 18, 29. From this peculiarity, the prophet is sometimes described mockingly as מְשֻׁנָּע 2 Ki. 9, 11. Hos. 9, 7; cf. Jer. 29, 26.

6. [וְזָלַח] the same word *v.* 10; Jud. 14, 6. 19. 15, 14 (of Samson); *ch.* 11, 6; 16, 13 (David); also 18, 10, where the subject is רֹחַ אֱלֹהִים, but the direction in which the inspired activity displays itself is different.

[וְהָתְנַבְּאָת] for וְהָתְנַבְּאָת; cf. *v.* 13. See GK. § 75⁹⁹.

7. [וְהָיָה . . . עֲשֶׂה] וְהָיָה would be resumed normally by וְעֲשִׂיתָ, or תַּעֲשֶׂה (the latter less usual in ordinary prose). The uncommon imper. was chosen, no doubt, as more forcible: cf. Dt. 6, 10-12^a.

תְּבַאֲנִי So Jer. 9, 16. Est. 4, 4. *ψ.* 45, 16⁺. The more usual form is תְּבַאֲנֶה (11 times), or (Gen. 30, 38) תְּבַאֲנִי GK. § 76^g.

8. [אִשֶּׁר תִּמְצָא יָרֵךְ] The same idiom in *ch.* 25, 8. Jud. 9, 33^b. Qoh. 9, 10. 8. *Introduction to first account of Saul's rejection* (13, 7^b-15^a).

'And thou shalt go down before me to Gilgal; and, behold, I am coming down to thee to sacrifice . . .: seven days shalt thou wait, until I come to thee, and declare to thee what thou shalt do.' . . . וְהָנָה is a circumstantial clause (cf. Jud. 9, 33) and subordinate to וְיִרְדָּתָה, הָנָה throwing the idea which it introduces into relief, and giving it greater prominence than it would otherwise have: then *b* is supplementary to *a*, defining more closely what Saul is to do at Gilgal until Samuel meets him there².

¹ Comp. Lane, *Manners and Customs of the Modern Egyptians* (ed. 5, 1871), ii. 151-154, 174 f., 179 f.; W. R. Smith, *Prophets of Israel*, pp. 86, 390 f. (² 391 f.).

² Keil's construction of this verse is illegitimate. The verse refers evidently to

[וירדת] The Gilgal here meant is the one in the Jordan-valley (*Jiljul* or *Jiljuliyeh*), near Jericho, 600 ft. below the Medit. Sea, and consequently some 3350 ft. below Gibeah; hence 'go down.'

9. [והיה] See on 1, 12. Due probably to a scribe, who judged in error, from the tense of the preceding verses, that another future was still to follow: *ויהי* is the tense which *ought* to be used, and which ought, no doubt, to be restored.

[כהפנתו שכמו] Cf. הפנה ערף (in flight), Jer. 48, 39.

[הפך] For the constr., cf. Zeph. 3, 9.

10. [שם] redundant before הנבעתה. Read with LXX (ἐκεῖθεν) מִשָּׁם, i.e. either the place where Saul parted from Samuel, or the place mentioned in v. 3 f., the account of how the first two signs (vv. 1-4) came to pass, having fallen out of the narrative after v. 9. The 'Gibeah' will be the 'Gibeah of God' of v. 5.

[להקראתו . . . והנה] So (without a verb) II 15, 32; I Ki. 18, 7; Pr. 7, 10.

11. [ויהי כל יודעו . . . ויראו] Exactly so, II 2, 23^b ויעמדו . . . והיה כל הבא, and analogously, with והיה, of *future* time, Nu. 21, 8 al., and of reiteration in the past, Jud. 19, 30. כל יודעו is a ptc. absol. 'and it came to pass, *as regards* all that knew him, that,' etc.: cf. GK. § 116^w; *Tenses*, § 121, *Obs.* 1. For מאתמול, see GK. § 20^h.

13, 8-14, whereas, in the Book of Samuel as we have it, Samuel and Saul appear together at Gilgal *earlier*, viz. on the occasion 11, 14 f. Keil therefore, seeking to exclude a reference to this occasion, and to interpret the verse as referring only to the subsequent one, presses the circumstantial clause introduced by והנה, saying that this presupposes that the preceding words 'And thou shalt go down before me' express merely a *condition*, in view of which, when it is satisfied, Samuel instructs Saul how to act. He construes, therefore: 'And if thou goest down before me to Gilgal, and lo, I come down to thee, etc., then thou shalt wait seven days until I come to thee,' etc. והנה, however, cannot influence the sense of what precedes; and (what is more important) וירדת followed by תוחל cannot express a *condition*. Had וירדת expressed a (virtual) condition, it must have been followed by יהוּחַלָּה (so regularly, as 19, 3; Num. 14, 15 etc.: *Tenses*, § 149): שִׁבְעַת יָמִים תּוּחַל being attached ἀσυνδέτως, shews that the preceding clause is *complete in itself*, i.e. that וירדת expresses a positive command, and not a condition. The clause וְג' וירדת expresses what is to be done by Saul not necessarily immediately after ג', but as soon after it as is convenient. The collision with 11, 14 f. arises from the fact that this part of the Books of Samuel is composed of sources originally distinct: 10, 8 and 13, 7^b-15^a are thus related to one another, but stand out of connexion with 11, 14 f.

[נָבֵא] Prob. the ptcpl., *was prophesying*, with הוּא omitted after הָנָה (*Tenses*, § 135. 6, 2; GK. § 116^a).

[מֵהִיזָּה הִיא] *What, now*, has happened to . . . ? זה strengthens and gives point to מֵהִיזָּה; so Gen. 27, 20. Jud. 18, 24 al.; similarly in מִי זֶה, לַמֵּהִיזָּה. Comp. in Arabic مَاذَا صَنَعْتَ: and see especially Fleischer, *Kleinere Schriften*, i. 355 f. (who adduces from Arabic usage reasons in support of this explanation of the idiom); Lane, *Arab. Lex.*, s. v. لَإِ, p. 948. Briefer explanations will be found in GK. § 136^c; Ew. §§ 183^a, 325^a.

12. [וְיִמִּי אֲבִיהֶם] 'But who is *their* father?' i. e. is *their* father more likely than Qish to have had a son a prophet? Prophetic inspiration is no hereditary possession; and it is not more remarkable in the case of Saul, than in the case of any other member of the troop of prophets. Against the easier, but weak, reading of LXX, Pesh. אֲבִיהוּ, see We.

[הִיא] for the fem. (= *it*), cf. II 3, 37. Jos. 11, 20. 1 Ki. 2, 15: GK. § 144^b.

13. [הַבֵּמָה] With הַבֵּמָה we should have expected וַיֵּבֵא for וַיָּבֵא; the conversation, vv. 14-16, is also more likely to have taken place in a private house than on the Bamah. Hence We. and most read: לְבֵיתוֹ for הַבֵּיטָה. Ehrl. objects that אֶל בֵּיתוֹ or (v. 26. 23, 18) לְבֵיתוֹ, not הַבֵּיטָה, is said of a person going to his *own* house. However, in Gen. 43, 26 we have וַיָּבֵא יוֹסֵף הַבֵּיטָה; and וַיָּבֵא הַבֵּיטָה here would be not so much *his* house, as *the* house, as opposed to the street (cf. Jud. 19, 15. Jos. 2, 18), where Saul had been playing the prophet. Bu. Dh., after LXX εἰς τὸν βουνόν, read (see v. 5. 10) הַגִּבְעָה: but that seems to have been reached in v. 10.

14. [כִּי אֵין] See on 9, 4.

16. [אֲשֶׁר אָמַר שְׁמוּאֵל] A misplaced gloss, not expressed by LXX. EVV. conceal the awkward and unnatural position of the words: cf. their rendering of Ex. 14, 9.

10, 17-27^a. *Saul chosen by lot as king (sequel to 8).*

17. [הַמְצָפָה] *Nebi Samwīl*: see on 7, 16.

18. [אֲנִכִּי] emphatic, as II 12, 7.

[הַלְחָצִים] construed with הַמְמַלְכוּת *κατὰ σύνεσιν*; cf. Jer. 11, 2. 26, 2.

19. [וְאַתָּם] 'And ye' (emph.),—in spite of what I have done.

[אשר הוא מושיע לבם] 'who is a saviour to you.' הוא after the relative sign, before a ptcp. or adj., as Gen. 9, 3 אשר הוא חי. Nu. 9, 13. 14, 8. 27. 35, 31. Dt. 20, 20 אשר היא עֶשְׂה. Jer. 27, 9. Hag. 1, 9. Ruth 4, 15: similarly Ez. 43, 19. So also in Aramaic, Dan. 7, 17; and in Targg., as II 20, 19. 24, 17. Is. 42, 18¹.

כי with the direct narration, as 2, 16 MT. (where see note). Several MSS. LXX, Pesh. Vulg. express לא (as 8, 19 MT., 12, 12 MT.), in which case כי will, of course, = *but*. Either reading is admissible, but לא is more pointed and forcible.

[התיצבו לפני י'] Take your stand, present themselves: cf. Jos. 24, 1.

[אלפיכם] not 'thousands' (EVV.), but tribal subdivisions, *clans*; cf. 23, 23. Jud. 6, 15. Mic. 5, 2.

20. [וילכד] viz. by lot: cf. 14, 14⁺. Jos. 7, 16-18.

21. [המטרי] LXX adds καὶ προσάγουσι τὴν φυλὴν Μαρταρὶ εἰς ἄνδρας i.e. [וַיִּקְרַב אֶת־מִשְׁפַּחַת הַמַּטְרִי לַאֲנָדָרִים] (see Jos. 7, 17), which is required by the sense.

22. [הבא עור הלם איש] 'Is there still (i.e. besides ourselves) any one come hither?' The people are in despair; and they inquire whether there is yet any one amongst them, of whom they are not aware. LXX, however, have Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα; and it is true, as We. remarks, that the answer 'Lo, *he* is hidden,' etc., agrees better with the question, 'Is *the* man come hither (הבא הלם האיש)?' than with 'Is there still *a* man come hither?' Of course, with עור, האיש must be omitted. There are several cases in MT. of an article having accidentally dropped out, some (e.g. 14, 32) being already noted by the Massorah (*Ochlah we-Ochlah*, No. 165; or the Mass. Magna on II 23, 9).

[אל הבלים] אל, on account of the motion implied in נחבא: 'he hath hidden himself *in among* the baggage.' Cf. Jer. 4, 3^b.

24. [הראיתם] When ראתם is coupled with the ה interrog., the ר is regularly doubled (as signified by the *dagesh dirimens*): so 17, 25. 2 Ki. 6, 32: GK. §§ 22^a (20^b), 100^l.

[יהי המלך] The same formula as II 16, 16. 1 Ki. 1, 25 al.

¹ Comp., in Phoenician, Cooke, *NST.* 27, 2 . . . אִישׁ הָא שַׁת (= Heb. אִישׁ הָיָא . . . שְׁנִית). And so also in Arabic (Qor. 2, 58. 43, 51) and Ethiopic (Gen. 5, 32. 14, 2 etc.).

25. [בספר] = 'in a scroll,' in accordance with the principle explained on 1, 4. So, with the same word, Ex. 17, 14; Nu. 5, 23; Jer. 32, 10. Job 19, 23. Comp. GK. § 126^s; and on 19, 13.

[וינה וג'] Ex. 16, 33 וַיִּהְיֶה אֶתּוֹ לִפְנֵי יְיָ. 34.

26. החיל LXX *νιοὶ δυνάμεων* i.e. בני החיל = the men of valour (see Jud. 21, 10). בני has accidentally fallen out: חיל means not a mere 'band of men' (AV.), but a military host—a sense that is not here appropriate. בני החיל denotes not merely men of valour, but men morally brave, loyal, and honest (Ex. 18, 21. 25): here the בני חיל and the בני בליעל of v. 27 stand in evident contrast to one another.

27^a. [זה] *contemptim*: cf. 21, 16. 1 Ki. 22, 27.

[מנחה] of presents offered to a superior, as Jud. 3, 15. 2 Ki. 8, 8 f.

10, 27^b—11, 13. (14.) 15. Saul 'does as his hand finds' (9, 7), wins a success against the Ammonites, and is made king at Gilgal by the people with acclamation (sequel to 9, 1—10, 16).

27^b. [ויהי כמחריש] MT. may to a certain extent be defended by the use of 'היה כ' in Gen. 19, 14^b. 27, 12. Nu. 11, 1. II 4, 10, though it is found mostly in connexion with בעיני, which justifies and explains the כ. LXX join the words to 11, 1, rendering *καὶ ἐγενήθη ὥς μὲν ἀμῆμα* i.e. וַיְהִי כְּמַחֲרֵשׁ. This is preferable to MT. The combination of כ with a prep. is most uncommon (see on 14, 14): but it occurs with מן in a phrase so remarkably similar to the present one as fully to justify it here: Gen. 38, 24 וַיְהִי כַּמִּשְׁלָשׁ חֳדָשִׁים and it came to pass after about three months.

11, 1. [יבש גלעד] The name יבש still clings to *Wādy Yabis*, which falls into the Jordan from the East, 9 miles S. of Beth-shean: but the site of the ancient town itself is uncertain. Robinson and others have identified it with *ed-Deir*, on the S. side of *Wādy Yabis*, 6 miles E. of the Jordan; but *Miryamin*, 2 miles NW. of *ed-Deir*, on the hills on the N. side of the *Wādy* seems better to agree with Eusebius' description of it (*Onom.* 268, 81 f.) as 7 miles from Pella, on the road leading to Gerasa (see *DB.* and *EB.* s.v.).

2. [בזאת] pointing forwards to בנקור: 'On condition of this will I conclude a covenant with you, on condition of the boring out to you,' etc.; so Gen. 34, 22. 42, 15. 33. Ex. 7, 17. Is. 27, 9. The ל of

reference, as Gen. 17, 10. 34, 22; Lev. 26, 5. 26; Dt. 23, 3^b. 4^b; 1 Ki. 14, 13 (comp. on 2, 33): *Lex.* 512^b (5 a).

[אברות] being understood, as 20, 16. 22, 8.

[בנקר] sc. הנוקרים: GK. § 144^d, e, and on *ch.* 16, 4 (EVV. of course paraphrase). The same verb, also of boring out an eye, Pr. 30, 17, and (Pi.) Jud. 16, 21.

[ושמתיה] The fem. suffix = *it*: see GK. § 135^p.

3. [הרף לנו] See on 15, 16.

[ואם אין מושיע אתנו] The ptc. in the protasis, as Gen. 24, 42 f., Jud. 11, 9 al. (*Tenses*, § 137).

[ויצאנו אליך] יצא of going out to surrender, as Is. 36, 16 אלי. 2 Ki. 24, 12 (with על = אל). For גבעת שאול, see on 9, 1.

7. Jud. 19, 29 וישלחה בכל גבול ישראל , , , וינתחה לעצמיה. נחח is *to divide by joints*, esp. for sacrifice, Lev. 1, 6. 1 Ki. 18, 23.

[המלאכים] LXX מלאכים is better.

[ואחר] a far more frequently said in such phrases: yet see 12, 14; and *Lex.* 29^b.

[פחד יהוה] *the awe or terror of Yahweh*: cf. Gen. 35, 5 (חמת אלהים).

[ויצאו] LXX ἐβόησαν, a mistranslation of וַיִּצְעֲקוּ: so Jud. 7, 23. 24. 12, 1; and even for נזעקת 18, 23: cf. ἀνέβόησαν 2 Ki. 3, 21; ἀνέβησαν (corrupted from ἀνέβόησαν), *ch.* 13, 4. Jud. 10, 17; ἀνέβη (cod. Al. ἀνέβόησεν) for וַיִּצְעֲקוּ 14, 20. וַיִּצְעֲקוּ is probably to be restored here, ויצאו having been suggested (Bu.) by the preceding ויצא.

[באיש אחד] a frequent expression: II 19, 15. Nu. 14, 15. Jud. 6, 16. 20, 1. 8. 11. Ezr. 3, 1 = Neh. 8, 14.

8. [בוק] now *Ibziq*, 11 miles SW. of Beth-shean, and just opposite to W. Yabis.

[ואיש יהודה] construed collectively, as often in this and similar phrases, e.g. 9^a. 13, 6. 14, 22. 17, 2 etc.

9. [ויאמרו] Read with LXX ויאמר.

[תשועה] *relief, deliverance*: see on 14, 45 (ישועה).

[בהם] Better, with Qrê and 34 MSS., בָּהֶם: cf. Gen. 18, 1. II 4, 5.

11. [עמון] LXX, Pesh. express בני עמון, in agreement with the all but universal custom of the OT. writers¹. Except once in poetry (ψ. 83, 8), the Ammonites are always known either as בני עמון, or

¹ Nöldeke, *ZDMG.* 1886, p. 171.

(rarely, and mostly late) עמונים. On the other hand, בני מואב,¹ (rarely, and mostly late) עמונים. On the other hand, בני מואב, never occur; בני אֶדֶם occurs once, *ψ.* 137, 7.

[ויהי הנשארים ויפצו] 'And it came to pass, as regards those that were left, that they were scattered.' An unusual construction: cf. however, 10, 11. II 2, 23: *Tenses*, § 78 note; GK. § 116^w.

12. תנו האנשים . . . מי האמר] 'Who is he that saith, Shall Saul reign over us? give up the men that we may slay them.' A particular case of the idiom which may be most simply illustrated by Jud. 7, 3 מי יִרָא וְחָרַד יָשֹׁב 'Who is fearful and trembling? let him return' etc. = 'Whoso is fearful and trembling, let him return' etc. In this idiom מי invites attention to a person of a particular character, in order afterwards to prescribe what he is to do (or what is to be done to him), or to state how he will fare. As in the example quoted, by a slight change of form in the sentence, מי may be represented by *whoso*: but it is really a more expressive, less ordinary usage than that of *whoso*, *whosoever* in English. Other examples: Ex. 24, 14; 32, 33; Dt. 20, 5. 6. 7. 8; Jud. 10, 18; Is. 50, 8 *bis*; Jer. 49, 19; and followed by an imperative, Ex. 32, 24 למי זהב התפרקו 'Who has gold? Strip it off you!' cf. 26 מי ליהוה אלי 'Who is for Yahweh? (Come) to me!' *ψ.* 34, 13 f.² Comp. *Lex.* 567^a g.

[שואל ימלך עלינו] The sense of the words is indicated by the tone in which they are uttered—either affirmatively, in a tone of irony, or, more probably, interrogatively. So not unfrequently in Hebrew, as Gen. 27, 24 אתה זה בני; 1 Ki. 1, 24; 21, 7 אתה תעשה מלוכה, 7; 21, 16. 22, 7. II 16, 17. Comp. on 16, 4. 25, 11 and II 11, 11; and GK. § 150^a.

13^b. II 19, 23.

15. [זבחים שלמים] So Ex. 24, 5. The words are in apposition, the second having the effect of *specializing* the sense expressed by the first: *Tenses*, Appendix, § 188. 1; GK. § 131^b.

¹ Except once in late Hebrew, 2 Ch. 20, 1.

² Not to be confused (as is done by Delitzsch on *ψ.* 25, 12) with the use of מי in *ψ.* 15, 1. 24, 8. 10. Is. 33, 14. 63, 1 where the answer to מי is a *substantive*, not a verb, and describes the character of the person asked about. This usage is a figure peculiar to poetry, which, as the examples shew, is not the case with that explained in the text.

12. *Samuel's farewell to the people* (sequel to 7, 2-17; 8; 10, 17-27^a).

12, 1. Cf. for the phrases 8, 7. 22. It is evident that two accounts of the appointment of Saul as king, written from different points of view, though fitted together so as to supplement one another, have been combined in our present Book of Samuel. 9, 1-10, 16 (in which nothing is said of the unwillingness of Yahweh to grant a king) is continued by 10, 27^b (LXX). 11, 1-13. 15 (note in particular the connexion between 10, 7 *do that which thine hand shall find* and 11, 5 ff.) and *ch.* 13: the sequel of *ch.* 8 on the other hand is 10, 17-27^a and *ch.* 12. The former narrative, with its greater abundance of details, is the earlier and more original: the latter in its main elements exhibits literary affinities with the Hexateuchal source E¹, but it has probably in parts been expanded by a subsequent writer, whose style and point of view resemble those of the redaction of the Book of Judges, and to whom may be attributed, for instance, parts of *ch.* 12, especially the allusion in *v.* 12 to *ch.* 11 (which is in fact a contradiction, for the attack of Nahash was not the occasion of the people's asking for a king). The verse 11, 14 in the form in which it now appears seems intended to harmonize the two accounts, by representing the ceremony at Gilgal as a *renewal* of Saul's appointment as king. The differences in style between the two narratives are very noticeable.

2. *מִתְחַלֵּךְ לַפְּנִימָה* used here in a neutral sense: see on 2, 30.

3. *עֲשֵׂקְתִּי . . . רְצוֹתִי* The two words appear often in parallelism, as Dt. 28, 33. Am. 4, 1. *עֲשֵׂק* is *to oppress*, in particular by defrauding a labourer or dependent of his due.

כֶּפֶר . . . בּוֹ *כֶּפֶר* is the *price of a life*, the money offered for the life of a murdered man to appease a kinsman's wrath (cf. *DB.* iii. 129). The imposition of a *כֶּפֶר* is permitted in the oldest legislation (Ex. 21-23) in a particular case of *homicide* (21, 30); but as compensation for a *murder* (the Gk. *πῶνις*), the payment of it is (in the Priests' Code) strictly prohibited (Nu. 35, 31 *לֹא תִקְחוּ כֶּפֶר לְנֶפֶשׁ רוּצָח אִשֶּׁר* וְלֹא

¹ Budde, *ZATW.* 1888, pp. 231-236 (= *Richter and Samuel*, 1890, pp. 180-185), who, however (see the last paragraph on p. 248), does not claim to shew that the writer is *identical* with that of E. Comp. *LOT.* 167-168 (edd. 6-8, 177-178).

(הוא רשע למות). In the sense of an equivalent for a life conceived as forfeited, it occurs ψ . 49, 8. Is. 43, 3. In Am. 5, 12 the nobles of Samaria are denounced as לִקְחֵי כֶּפֶר . This being the uniform usage of the word, it follows that what Samuel here repudiates is that he has ever as judge taken a money payment on condition of acquitting a murderer brought before him for justice.

$\text{וְאֵעָלִים עֵינַי בּוֹ}$ [that I might (*Tenses*, § 63) hide my eyes in it.] The sense of the metaphor is obvious: comp. כַּסּוֹת עֵינַיִם Gen. 20, 16. LXX, however, has $\xi\lambda\lambda\alpha\sigma\mu\alpha \kappa\alpha\iota \upsilon\pi\acute{o}\delta\eta\mu\alpha$; ἀποκρίθητε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν i.e. $\text{כִּפֹּר וְנִעְלָיִם עֵינַי בּוֹ}$. The 'pair of sandals' is chosen by Amos (2, 6. 8, 6) as an example of a paltry article, for the sake of which the Israelite of his day would 'sell the poor:' and Sir. 46, 19 (in the praise of Samuel, with plain allusion to this passage), καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι κυρίου καὶ χριστοῦ Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος, has been held to shew (as the author—see the Prologue—wrote in Hebrew and was conversant with the OT. in Hebrew) that the reading existed in his day not merely in the LXX, but in the Hebrew text of Samuel. The objection to this view is that כֶּפֶר and נִעְלָיִם do not agree very well together, and the sense required is 'or even a pair of sandals' (so Th.: und (wären es auch nur) ein Paar Schuhe?), which is hardly expressed by the simple copula: it may be questioned also whether a pair of sandals (which is mentioned by Amos as something insignificant) would be a bribe likely to be offered to a judge. The recently recovered Heb. text of Eccclus. (see Strack's *Die Sprüche Jesus', des Sohnes Sirachs*, 1903) has the same reading (כופר ונעלם ממני לקחתי וכל אדם לא ענה בו); but neither this nor the LXX is proof that it was the original Heb. reading here. But עֵינַי בּוֹ is a good antecedent to וְאֵשִׁיב לָכֵם ; and Bu. may be right in supposing it to have fallen out after עֵינַי בּוֹ .

וְאֵשִׁיב לָכֵם must mean, 'and I will restore it to you;' for 'and I will answer you' (We.) the classical expression would be וְאֵשִׁיב רַבְר (e.g. Nu. 22, 8), with an *accus.* of the person, and omission of רַבְר only in poetry (as Job 13, 22), and in the late passage 2 Ch. 10, 16 (רַבְר of 1 Ki. 12, 16 omitted). In another late book אֶל הַשִּׁיב occurs in the same sense: Est. 4, 13. 15. Cf. *Lex.* 999^b.

5. [ויאמר] sc. האומר (on 16, 4). LXX, Pesh. Tg. Vg. would hardly render otherwise than by a plural, even though they read the verb in the singular: still the sing. is unusual: hence the note ויאמרו כביר, i.e. ויאמרו *is thought or supposed* (to be the true reading). ויאמרו is also found in 19 MSS. In the Massoretic apparatus published by Jacob ben Ḥayyim in the large Rabbinical Bible edited by him in 1525, the note כביר occurs on about 190 passages¹. Dr. Ginsburg in *The Massorah*, ii. (1883), 324-327 (arranged by books), 327-329 (arranged alphabetically), adding the כבירין noted in other MSS., was able to raise the number to about 240; and now, he states², he has collected altogether as many as 350. According to the common opinion the note points to a *conjectural* reading³, which might be expected, from analogy, or from the context, to occur, but does not occur actually in the Massoretic text: but some scholars⁴ are of opinion that these notes refer to the readings of actual MSS., not indeed agreeing with the MT., but preferred by the author (or authors) of the notes in question. The two explanations are not inconsistent with each other; but if the latter be true, the value of the notes will be the greater, as many will then embody evidence as to the readings of Codices now no longer extant. Its probability, however, can only be tested by a systematic examination of all the כבירין that occur, and estimate of their value in individual cases. Both Heb. MSS. and Versions not unfrequently (but not always) agree with the reading suggested by a כביר: but this is not proof that manuscript authority is actually referred to by it. Examples: on Ex. 26, 31 יעשה (in the Rabbinical Bibles) occurs the note כבירין תעשה ב', i.e. twice תעשה

¹ Only a section of these are noted in ordinary editions of the Hebrew Bible. The full Massoretic apparatus (on other matters as well as on this) is contained only in the large Rabbinical Bibles. The notes relating to the כבירין, published by Jacob ben Ḥayyim, are collected and explained, and the passages referred to given, in Frensdorff's *Massoretisches Wörterbuch* (1876), pp. 369-373.

² *Introduction to the Hebrew Bible*, 1897, pp. 193, 194 f.

³ See e.g. Elias Levita's *Massoreth ha-Massoreth* (1538), in Dr. Ginsburg's edition (text and translation), London, 1867, pp. 225-227.

⁴ Ginsburg in the *Transactions of the Society of Biblical Archaeology*, 1877, p. 138, and *Introd. to the Heb. Bible*, 1897, p. 187 ff.: Grätz, *Die Psalmen* (1882), pp. 115-117; comp. Geiger, *Urschrift* (1857), p. 253 f.

would be expected for יעשה, and a reference is added to Ex. 25, 39. In both passages, the context would favour the second person; and this is read in 26, 31 by 6 MSS. LXX, Pesh., and in 25, 39 by 3 MSS. Sam. and Pesh. (LXX omits). But each case must be examined upon its own merits: the correction suggested by the note is not always supported by the Versions, nor is it always in itself necessary¹. The note in many cases relates to the number of a verb: thus, where MT. has ויבא, the pl. ויבאו is eight times suggested, where it has יבאו, יבא is fourteen times suggested². ויאמר for ויאמר, as here, is suggested eleven times besides (see the Rabb. Bibles on Jud. 11, 15): viz. Ex. 14, 25. Nu. 32, 25. Jud. 8, 6. 11, 15. ch. 16, 4. 19, 22: 1 Ki. 20, 3. 2 Ki. 9, 11. Hos. 12, 9. Zech. 6, 7³. The reader may examine these passages and consider in which of them the correction appears to him to be necessary⁴. The סביר must be carefully distinguished from the קרי: in no case does it direct the suggested alternative to be *substituted* in reading for that which is written in the text. It is true, however, as Ginsburg shews⁵, that a reading which by one School of Massorites is called a סביר, is by another School sometimes called a *Qrê* (as בם for בה in Is. 30, 32), and that it may even be the recognized 'Oriental' reading (as Nu. 11, 21 לכם for להם; 1 S. 18, 25 כי for כי—in both cases with the support of Western MSS.).

List of סבירין in I-II Sam. as given in Ginsburg's *Hebrew Bible* (ed. 1, 1894):—

I 1, 28 גם⁶ (for וגם). So 2 Rabbinical quotations (Aptowitzer, II, p. 3).

2, 13 (ed. 2, 1911, and *The Massorah*, but not in ed. 1) מן for את [7 MSS.

De Rossi, 1 Baer (cod. Erf.). Pesh. Targ. read מאת; see note *ad loc.*].

¹ In some cases certainly the correction rests upon a false exegesis, as when בָּהּ for בּוֹ is suggested in Ex. 4, 17; Dt. 24, 7: in other passages the opinions of commentators differ; Ez. 2, 9, for instance, Cornill accepts בָּהּ, Hitzig and Smend defend בּוֹ.

² See, on the passages, Frensdorff's note, p. 370 f.

³ Only eleven passages are cited, though the number (elsewhere, as well as on Jud. 11, 15) is stated as *twelve*. It is thought that Jud. 11, 19 may be the omitted passage: see Frensdorff, *l. c.* p. 370. In the lists in Ginsburg's *Massorah*, ii. pp. 325, 328, the twelfth passage is given as Jos. 24, 21.

⁴ Comp. also the notes on many of the סבירין cited above.—On I 27, 6 it is said אכן סביר in Jer. 5, 2 for לכן: so, probably rightly, 16 MSS., the St. Petersburg cod. of A.D. 916, and Pesh.

⁵ *Introd.*, p. 187 ff.

⁶ Not in *The Massorah*.

- 2, 20¹ (ed. 2) למקומם for למקומן. So 10 MSS.² + 2 on marg., and Pesh.
 12, 5^b ויאמרו. So 18 + 1 (Appendix, De R.) MSS. LXX, Pesh.
 8 מצרימה. So 1 MS. Ginsb., 1 Kennicott, and 1 Rabb. quotation.
 16, 4 ויאמרו. So c. 30 MSS., and 2 Rabb. quotations.
 4 הַשָּׁלֹם¹. So 1 MS. (Kenn.).
 20 וַיִּשְׁלַח¹. No MS.
 18, 14 בבל (for לבל). So 18 MSS., and many Rabb. quotations.
 25 כי אם (בי). The Oriental reading. Also 9 MSS., and 3 Rabb. quotations.
 19, 10 ההוא. 2 MSS. Gi., 3 Kenn.
 22 ויאמרו (2^o). No MS.
 20, 8 עם (for על). 2 MSS. Kenn. (K. 154 = G. 1).
 25, 23 ארצה. So 7 MSS.
 27 הביאה¹. So 25 + 1 (App.) MSS. The Orient. קרי (Baer, 105, 118).
 27, 6 על־כן (for לכן). 1 MS. (Gi.).
 II 3, 22 באו¹. 2 MSS. Kenn. (K. 154 = G. 1).
 29 וועל¹. So 10 MSS.
 35 ויבאו. 2 MSS. Kenn.
 6, 11 בבית¹. No MS.
 13, 20 בבית¹. No MS.
 14, 19 יש (for אֵשׁ). 3 MSS. Kenn.
 17, 19 פי (פני). So 10 MSS.
 18, 29 הַשָּׁלֹם¹. So 15 MSS. De R. (in 3 the ה deleted) + 3 Gi.
 19, 8 כי אם (בי). 1 MS. (Gi.).
 9 ויבאו (for ויבא, sc. העם). 1 MS. Gi., 5 Kenn.
 22, 44 עמים (ψ. 18, 44 עם). So 4 MSS. + 2 Gi., and LXX.

6. [יהוה] LXX Μάρτυς Κύριος = ער י"י, certainly rightly.

[עשה] A difficult and anomalous use of עשה. The explanation which is best in accordance with the general use of the verb is that of Keil: *made* Moses and Aaron to be what they were as leaders of men, the word being used not in a physical sense, but morally, of the position taken by them in history. (Ges. rendered *constituit*, *appointed*; but עשה has this sense only when it is followed by a word implying office or function, as *to make* priests, I Ki. 12, 31; *to make* (or *set up*) אוב וידענים 2 Ki. 21, 6: similarly II 15, 1 *to establish* chariots and horses.)

7. [אינפטה] The Nif., properly reflexive, as נסתר *to hide oneself*, acquires sometimes a *reciprocal* force, as נשפט *to judge one another*,

¹ Not in *The Massorah*.

² MSS. are cited from De Rossi, except where otherwise stated.

i.e. to plead or dispute together in judgement; so נִכַּח to set right one another, i.e. to argue or reason together (Is. 1, 18): נִוְעִין to counsel one another, i.e. to take counsel together (1 Ki. 12, 6 and often): cf. GK. § 51^d.

וְאִזְדָּה לָקָם LXX prefix καὶ ἀπαγγεῖλαι ὑμῖν = וְאִזְדָּה לָקָם. וְנִשְׁפָּטוּ אִתּוֹ שָׁם מַעְלֹו in Ez. 17, 20 is construed with an accus. in Ez. 17, 20 אשר מעל בי במעלו (so 9 MSS.) or על מעלו (so 1 MS.) should be read in Ez., and here the words expressed by LXX should be supplied. צָדָקוֹת is, no doubt, a reminiscence of Jud. 5, 11.

8. [כִּאֲשֶׁר . . . וַיִּזְעָקוּ] as 6, 6b.

וַיַּעֲנוּ מִצְרַיִם LXX add καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος = וַיַּעֲנוּ מִצְרַיִם (not וַיִּכְנִיעֵם Th. We.: see Ex. 1, 12. Dt. 26, 6. II 7, 10 Hebrew and LXX). The words are needed on account of the following וַיִּזְעָקוּ: a copyist's eye passed from the first מִצְרַיִם to the second.

וַיִּשְׁכַּח expresses just what Moses and Aaron did not do. LXX κατέφωκισεν, Pesh. ܠܫܟܝܬ, Vulg. collocavit = וַיִּשְׁכַּח (the subject being God). The unpointed וַיִּשְׁכַּח has been filled in wrongly in MT.

9. [וַיִּמְכַּר] This figure is used first in the 'Song of Moses,' Dt. 32, 30: and adopted thence by the Deuteronomic redactor of the Book of Judges, who uses it often in the frame-work into which he fits the narratives incorporated by him in his Book (Jud. 2, 14. 3, 8. 4, 2. 10, 7 [rather differently in the older narrative 4, 9]). Chapters 7, 8, 12 of 1 Sam. have affinities in style with the redactional elements of the Book of Judges.

[שֶׁר צָבָא יְבִין מֶלֶךְ חֲצוֹר] LXX express שֶׁר צָבָא יְבִין מֶלֶךְ חֲצוֹר, which is more in accordance with Hebrew usage.

10. [וַיֹּאמֶר] Here, where וַיִּזְעָקוּ closely precedes, the sing. is corrected by the Massorah into the plural ('וַיֹּאמְרוּ').

11. [בֶּרֶן] No judge or deliverer of this name is elsewhere mentioned. Ewald regarded בֶּרֶן as an abbreviation of עֶבְרִין Jud. 12, 13 ff.: but some better known hero is likely to have been referred to. LXX, Pesh. have בָּרַק. Baraq, it is true, is mentioned in Judges before Gideon; but between Gideon and Jephthah no suitable name can be suggested: and the order in v. 9 is not chronological. Targ. and Jews explain cf Samson, treating בֶּרֶן fancifully as = בֶּן רָן.

[ואח שמואל] Pesh. and Lucian ואת שמשון: probably a correction. The passage, of course, does not report the *ipsissima verba* of Samuel: the speech is the work of the narrator, and indeed, in this part, appears to have been expanded by a later editor, who has forgotten that it is Samuel himself who is speaking. The allusion is to the success narrated in *ch.* 7.

[בטח] An accus., defining the *state*, 'in confidence, security:' GK. § 118^a. So Dt. 12, 10; and in poetry Dt. 33, 28. Pr. 1, 33 al.: but לִבְטָח is the usual expression (Lev. 25, 18. 19. Jud. 18, 7. 1 Ki. 5, 5 al.).

12. [ותאמרו לי] LXX, Pesh. omit לי לא כי = *Nay, but* as 2, 16 Qrê; II 16, 18. 24, 24 al.

13. [אשר בחרתם אשר שאלתם] Cf. 8, 18: שאל is used of the request for a king in 8, 10. Nevertheless אשר שאלתם appears here to be superfluous, and is probably to be omitted with LXX.

[שאלתם] GK. §§ 44^d, 64^f.

14. The whole verse consists of the protasis, ending with an aposiopesis. (אחר or) היה אחרי = *to follow after*, as Ex. 23, 2. II 2, 10. 1 Ki. 12, 20. 16, 21. Thenius is bold enough to affirm that היה אחר is 'not Hebrew,' and accordingly would insert הולכים before אחר after LXX: not only, however, is this needless in itself, but, as We. remarks, the *position* of πορευόμενοι in the Greek shews that it merely represents a corruption of אליהם.

15. [והיתה יד י' בכם] Cf. Ex. 9, 3. Dt. 2, 15. Jud. 2, 15.

[ובאבותיכם] Since 'and against your fathers' gives an unsuitable sense, and the passages in which ו means, or appears to mean, *as*¹ are dissimilar, there is no alternative but to accept LXX ובמִלִּנְכֶם in place

¹ In the formulation of proverbs, where the relation *from which* the comparison is deduced stands in the second place (rare): Job 5, 7 For man is born to trouble and sparks fly upwards (i.e. both effects happen similarly); 12, 11. More commonly the opposite order is employed: Pr. 25, 25 Cold waters to a thirsty soul and good news from a far country; 26, 3. 9. 14 A door turns upon its hinges and a sluggard upon his bed; 27, 21: cf. ψ. 19, 5 MT. (*Lex.* 253^a n). Even supposing that the passage could, on other grounds, be treated as an example of the first of these usages, the same verb *will be* must obviously govern both clauses: the substitution of *it was* in the second clause destroys entirely the *parallelism of idea* upon which the idiom itself essentially depends.

of וּבִאֲבוֹתֵיכֶם: the mention together of 'you' and 'your king' agrees both with *v.* 14 and *v.* 25^b. MT. will be a *lapsus calami*, perhaps due to a reminiscence of *vv.* 6-8.

16. עֲשֵׂה] 'is about to do.' The *fut. instans* (on 3, 11).

17. קִלּוֹת] 'voices,' viz. of Yahweh, in accordance with the Hebrew conception of a thunderstorm (*ψ.* 18, 11-14): so Ex. 9, 23. 28 al.: cf. *ψ.* 29 throughout.

לִשְׁאֹל] *in regard to asking*: in our idiom, 'in asking' (though בִּשְׁאֹל would never be used in Heb.). So *v.* 19, and often, as 14, 33. Gen. 18, 19. 2 S. 13, 16; cf. GK. § 114^o.

20. אַתֶּם] emphatic: 'ye, indeed, have done this evil: only (אך) do not go further, and turn aside from Yahweh into idolatry.'

21. כִּי] Intrusive and meaningless: cf. the similar untranslatable כִּי in 2 Ch. 22, 6 (2 Ki. 8, 29 rightly מִן). The word is not represented in LXX. Ehrlich, however, remarks that סֹר אַחֲרֵי is nowhere said; and suggests that כִּי may be a mutilated fragment of לִלְכֹּת, —with סֹר, as Dt. 11, 28. 28, 14.

הִתְהוּ] The primary idea of תְּהוּ is difficult to seize; but probably the ideas associated with it were those of *formlessness, confusion, unreality, emptiness*: in the Versions it is mostly represented by *κενόν, οὐδέν, μάταιον, inane, vacuum, vanum*. It thus denotes the *formlessness* of the *primaeval earth* (Gen. 1, 2 'and the earth was *formless* and empty'), and of a land reduced to a formless chaos (Jer. 4, 23: cf. Is. 34, 11),—in each of these passages being parallel to בָּהוּ *emptiness*: in Job 26, 7 (נֶטָה צִפּוֹן עַל תְּהוּ) *empty space*; it then comes to mean *empty, unsubstantial, unreal*, and is used of a *groundless* argument or consideration (Is. 29, 21 וַיִּטּוּ בְּתֵהוּ צַדִּיק), of *moral unreality*, or falsehood (Is. 59, 4 תְּהוּ עַל תְּהוּ), of something *unsubstantial* (Is. 40, 17 וַיִּשְׁפֹּט אֶרֶץ בְּתֵהוּ עֵשָׂה 23, מֵאַפֶּס וְתֵהוּ נִחְשְׁבוּ לוֹ); and so here of *idols*; cf. Is. 41, 29 רוּחַ וְתֵהוּ נִסְכֵיהֶם 'their molten images are wind and *hollowness*,' 44, 9 וְצִירֵי פֶסֶל בְּלֹם תֵּהוּ, with 'profit not' in the following clause, exactly as here. See further *Lex.* s.v.

אֲחֵרֵי לֹא 2, 8] Jeremiah's expressions are similar: 2, 8 אֲחֵרֵי לֹא (cf. *v.* 11); 16, 19 הֵבֵל וְאֵין בָּם מוֹעִיל; cf. also Is. 44, 9. 10. 57, 12—all of false gods or idols.

22. שְׁמוֹ הַגְדוֹל] Jos. 7, 9: also Jer. 44, 26. Ez. 36, 23.

[הואיל] 'bath *willed*:' see on II 7, 29.

23. [אנכי] A *casus pendens*: cf. Gen. 24, 27. Is. 45, 12^b; GK. § 135^g.

[מחטא] The inf. after חלילה לי, expressing the act deprecated, is regularly construed with מן, Gen. 18, 25. 44, 7. ch. 26, 11: not 'Far be it (lit. *Ad profanum sit*: see *Lex.*) from me that I should sin!' but 'Far be it *for* me! so that I should not sin (lit. *away from* sinning).' מַחֲלֵל is parallel with מַחֲטֵא, and dependent like it upon לי חלילה.

[דרך הטובה] Comp. 2 Ki. 20, 13 שֶׁמֶן הַטּוֹב (but Is. 39, 2 השֶׁמֶן הטוב); Jer. 6, 20 קֶנָה הַטִּיב. See above on 6, 18. But there is no reason why here we should not punctuate בְּדֶרֶךְ (Klo. Bu. Sm. Now.; GK. § 126^x).

24. [יִרְאֵי] for יִרְאֵי, as Jos. 24, 14. ψ. 34, 10. See GK. § 75^{oo}.

[הנרל] the 'inwardly transitive' or 'internal' Hif'il (GK. § 53^d) hath *shewn* or *exhibited* greatness. With עָם, as ψ. 126, 2, 3.

25. [תספו] shall be *swept away* (not 'consumed,' EVV.): cf. 26, 10. 27, 1. Gen. 19, 15. Nu. 16, 26.

13; 14. *The Philistines in the heart of the Israelite country: Saul and Jonathan's successes against them: concluding summary of Saul's other wars, and notice of his family* (sequel to 9, 1—10, 16; 10, 27^b—11, 15).

13, 1. [בן שנה שאול] בן שנה in accordance with Hebrew idiom can mean only *a year old* (Ex. 12, 5 and often). And so Lucian's recension of LXX υἱὸς ἐνιαυτοῦ Σαουλ¹; Symm. (with an explanatory ὡς) υἱὸς ὡς ἐνιαύσιος; Targ. כֶּבֶד שָׁנָא דְּלִית בִּיהּ חֻבִּין שָׁאוּל כֶּבֶד מֶלֶךְ as a child a year old, in whom are no sins, was Saul when he became king (!).

In form, the verse is of the type followed regularly by the compiler of the Book of Kings in stating the age of a king at his accession, and the length of his reign (e.g. 1 Ki. 14, 21. 16, 11. 22, 42, etc.: similarly

¹ Explained by Theodoret (quoted in Field's *Hexapla*, ad loc.) in the sense of Symm. and the Targ.: Πῶς νοητέον τό, υἱὸς ἐνιαυτοῦ Σαουλ ἐν τῷ βασιλεύειν αὐτόν; 'Ὁ Σύμμαχος οὕτως ἐξέδωκεν' υἱὸς ὦν (al. ὡς) ἐνιαύσιος ἐν τῷ βασιλεύειν αὐτόν. Δηλοῖ δὲ τοῦτο τὴν ἀπλότητα τῆς ψυχῆς ἣν εἶχεν ὁ Σαουλ ἡνίκα τῆς βασιλείας τὴν χειροτονίαν ἐδέξατο. Ταύτη δὲ οὐκ ἐπὶ πλείστον ἐχρήσατο, κτλ. On the version of Symmachus, as exhibiting the influence of current Jewish exegesis, see especially Geiger's essay on this translator in the *Jüdische Zeitschrift*, i. (Breslau, 1862), p. 49 ff.; and cf. HEXAPLA in the *Dict. of Christian Biography*, iii. 20.

II 2, 10. 5, 4): no doubt therefore the number denoting Saul's age was originally intended to have a place between בן and שנה, although, for some reason, the text as it stands is deficient¹. In clause *b*, also, שתי שנים can hardly be correct: to say nothing of the fact that the history seems to require a longer period, שתי שנים (in spite of שתי נשים) is not said in Heb. for 'two years:' we have indeed שְׁנַיִם שָׁנִים II 2, 10. 2 Ki. 21, 19 (= 2 Ch. 33, 21)+; but the regular expression is שְׁנַיִם (Gen. 11, 10. II 14, 28. 1 Ki. 15, 25. 16, 8 al.). If with Keil we suppose עשרים² to have fallen out, the form of שתי שנים must be supposed to have been altered, and we must restore, in accordance with usage, עשרים ושְׁנַיִם שָׁנָה. The entire verse is not represented in LXX, and it is quite possible that it is only a late insertion in the Hebrew text,—originally perhaps a marginal note due to one who desiderated in the case of Saul a record similar to that found in the case of subsequent kings.

2. [שלשת אלפים מישראל] 'LXX, Syr. express *men* after 3000.

¹ Three or four MSS. of LXX read *ὡς τριάκοντα ἔτην*: but in view of the age at which Jonathan, almost immediately after Saul's accession, appears, a higher figure seems to be required.

² Not, as Keil writes, כ. There is no ground for supposing (as is sometimes done) that in ancient times numerals were represented in Hebrew MSS. *by the letters of the alphabet*. If the numerals were not written in full, but expressed by symbols, the ancient Hebrews, it is reasonable to suppose, would have adopted a system similar to that in use amongst their neighbours, found equally in Phoenician, Palmyrene, Nabataean, and Old Aramaic inscriptions, and used also in Syriac. This system may be seen exemplified in detail in Euting's *Nabatäische Inschriften aus Arabien* (1885), p. 96 f., in the Table attached to Plate LXXIV of the *Facsimiles of Manuscripts and Inscriptions (Oriental Series)*, published by the Palaeographical Society under the editorship of Professor W. Wright (London, 1875-83), or in Lidzbarski, *Nordsem. Epigraphik* (1898), p. 198 ff., and the Table at the end of his *Atlas of Plates*. These Tables shew in what manner symbols which at first sight appear distinct, are in reality connected with one another by intermediate links. The first ten numerals in Phoenician are I, II, III, IV, V, VI, VII, VIII, IX, X; 20 is $\overline{\text{M}}$ or H; 21 is $\overline{\text{M}}$ or IH; 30 is $\overline{\text{M}}$ H; 40 is HH; 90 is $\overline{\text{M}}$ HHHH, etc. The notation by means of letters of the alphabet is found on Phoenician *coins* (but not the earliest), on the coins of Simon Maccabaeus, and since mediaeval times has been in general, though not universal, use (not, for example, in the Epigraph of the St. Petersburg MS. of A.D. 916, or in the Epigraphs of many other MSS.).

Perhaps אִישׁ has dropped out after אֲלָפִים on account of its resemblance to 'מִי־רָאָה מִי־שׁ' (Dr. Weir).

[בִּמְכַמָּשׁ Michmas (Is. 10, 28), now *Muḥmās* (1980 ft.), was 2 miles NE. of Geba' (see the next note but one), from which it was separated by the upper part of the valley, which a little lower down begins to have steep rocky sides, called now the *Wādī es-Suwēnīt* (see p. 106).

[הַר בֵּית-אֵל] *the hill-country* of Bethel, now *Beitīn*, 4½ miles NW. of Michmas. The road from Muḥmās makes an ascent of 900 ft. through Dêr Diwān (2370 ft.) to Beitīn (2890 ft.).

[בִּנְבֵּעַת בְּנִימִין] Read בִּנְבֵּעַת בְּנִימִין, as *v.* 16. *Gibeah* (see on 9, 1) was the modern *Tell el-Fāl*, 3 miles N. of Jerusalem: *Geba'* (which Is. 10, 29 shews was distinct) was the modern *Jeba'* (2220 ft.), on the south side of the Pass of Michmas (13, 16. 14, 5), 3 miles NE. of Gibeah; and the two places, owing to the similarity of their names, are several times confused in MT. גִּבְעַת בְּנִימִין recurs 1 Ki. 15, 22.

3. נָצִיב] See on 10, 5.

[וּבִגְבַעַת] Read with LXX, Targ., בִּנְבֵּעַת: see 10, 10 (cf. 6).

[יִשְׁמְעוּ הָעִבְרִים] *Let the Hebrews hear!* viz. the news, and the order, implied in the proclamation, to come and join Saul in the war, which of course must now follow. *V.* 4 then describes how the report spread among the people, and induced them to respond to Saul's invitation. But הָעִבְרִים is strange in *Saul's* mouth: and LXX express פָּתְעוּ לֵאמֹר הָעִבְרִים 'saying, The Hebrews *have revolted*' (2 Ki. 1, 1). This, if correct, will of course be in its proper place after וַיִּשְׁמְעוּ פְּלִשְׁתִּים in *a*, and וַיִּשְׁאֹל חֶקַע בְּשׁוּפָר בְּכָל הָאָרֶץ will connect, and connect well, with *v.* 4 (see Jud. 6, 34^b). So substantially We., who, however, instead of assuming a transposition of the words from clause *a*, regards their incorrect position as indicating that originally they were a marginal gloss. This conclusion, however, is not necessary (Sm. Bu. Now.).

4. נִבְאֵשׁ ב' lit. *made itself malodorous against* (= was in bad odour with): so II 10, 6; sq. אֵת (*with*, i.e. towards) II 16, 21.

5. שְׁלִשִּׁים] The number of chariots is disproportionately large: no doubt שְׁלִשִּׁים is an error for שְׁלֹשִׁת (so LXX (Luc.) and Pesh.).

[כַּחֲלוֹ וְג'] Jos. 11, 4. Jud. 7, 12.

[לְרַב] *in regard to muchness*: ל, as often, introducing the *tertium comparationis* (*Lex.* 514 e, b); cf. Gen. 41, 19. Ex. 24, 10.

[ויעלו] from the low-lying Philistine plain; presumably up the Vale (עמק) of Aijalon, past the two Beth-horons (on *v.* 18), and across the elevated plateau on which Bethel stands (G. A. Smith, *H. G.* 250; cf. 251, 210 f., 291).

[קרמת בית-און] Beth-aven was W. (NW.: see the Map) of Michmas, near Ai, E. (SE.) of Bethel (Jos. 7, 2), and the N. border of Judah ran up from it to Bethel (Jos. 18, 12 f.); but its exact site is not known.

6. [ראו] the plur. after the collective איש is in itself unexceptionable (Jud. 9, 55. 15, 10. 20, 17. 20^b. 33. 36^b. 48. 2 S. 20, 2^b: but LXX have the sing. in 9, 55. 20, 33. 36^b. 2 S. 20, 2^b); but LXX εἶδεν presupposes ראה, and this is supported by the following צר לו. The sing. after the collective is also very common: Jud. 7, 23. 24^b. 12, 1. 20, 20^a. 41 (*ter*). 21, 1. 1 S. 14, 24. 17, 25 al. (but LXX have the plur. in Jud. 7, 23. 20, 20^a. 41, second and third times).

[ובחורים] *Thistles* (2 Ki. 14, 9) are unsuitable: read with Ewald (*Hist.* iii. 44 [E. T. 31]), Th. We. etc. וּבַחֲזִירִים, as 14, 11. Caves abound in the rocky sides of the lower part of Wādī eṣ-Ṣuwênât.

[צריחים] Only besides in Jud. 9, 46. 49, of some part of the temple of אל ברית, in which the Shechemites took refuge, and which was burnt upon them, though what part precisely is not clear. In Arabic مَرْح means a *tower* or *lofty building* (Qor. 40, 38), قَرِيحٌ (with ض) a *narrow excavation for the body at the bottom of a grave* (Moore, *Judges*, p. 266)¹: the former suggests an idea which is here not probable; but if צָרִיחַ had some less special sense than قَرِيحٌ, such as *under-ground cavity*, it would suit at least this passage.

[ועברים] We.'s objections to עברים are well-founded. The word does not express '*some of the Hebrews*;' and as *v.* 7 carries on the thought of *v.* 6, there is no ground for the *repetition* of the subject עברים, and its emphatic position before the verb: a verb coordinate

¹ Also used similarly in the Nabataean Inscriptions (Barth, *AJSL.* July, 97, 273) found at Madāin-Sāliḥ by Mr. Doughty (No. 8, lines 4, 5), and (re-)edited by Euting, *Nabatäische Inschriften* (1885), of a *sepulchral chamber*: see No. 15 (= Cooke, *NSI.* No. 91), line 4 מִן כְּפָרָא וְצָרִיחָא וְחִלְקָהּ, and to Arisoxe belong two-thirds of the tomb, and the *sepulchral chamber*; and her share in the niches is the east side, with the niches there,' etc.; with Nöldeke's note, p. 55. See also Cooke, No. 94, 1 (from Petra).

with *ויעברו* *v. 6* is what would be expected. For *ויעברו* *ויעברו* he conjectures accordingly, with but slight changes, *ויעברו* *מַעְבְּרוֹת הַיַּרְדֵּן* 'and *they passed over the fords of Jordan*.' This is a decided improvement, except that *ויעברו* should be *ויעברו*. This, however, lessens the similarity to *ויעברו*: hence Klo.'s clever suggestion *וַעֲמַרְבִּי* for *ויעברו* is probably best: 'and *much people* passed over Jordan' (so Bu. Sm.). For the frequent confusion of *ב* and *מ* in old Heb. MSS., see *Introd.*, § 5. 2.

7^b-15^a. *First rejection of Saul at Gilgal* (comp. 10, 8).

7^b. [בגלגל] See 10, 8.

וַיִּחַל [חרדו אחריו] *pregnantly* (cf. *חרד לקראת* 16, 4, *אל* *ח' אל* Gen. 42, 28) = *followed him trembling*. We. conjectured plausibly *וַיִּחַלְרֵי*, which is also expressed by Luc. (*ἀπὸ ὀπισθεν αὐτοῦ*): *trembled from* after him = *forsook him trembling*: so Now. Dh. Bu., however, prefers MT., pointing out that *וַיִּחַלְרֵי* is tautologous with 8^b.

8. [ויחל] The Kt. is *וַיִּחַל* (*Nif.*) as Gen. 8, 12 (not the *Prel* *וַיִּחַל*, which is confined to poetry). The Qrê is *וַיִּחַל* (*Hif.*), as 10, 8; II 18, 14.

אשר שמואל *אשר שמואל* is good Aramaic, but *אשר שמואל* is not good Hebrew, in the sense 'of Samuel.' A verb has dropped out. *וַיַּעַר* or *וַיַּעַר* (see II 20, 5) is suggested by Ges. (*Lg.* p. 851) and Keil: *וַיַּעַר* (Gen. 21, 2) or *אָמַר* (ib. 22, 2^b), the latter of which might easily fall out after *אשר*, is expressed by LXX, Targ.: but the word which might drop out most readily is *שֵׁם* (see Ex. 9, 5) before *שמואל* (so 5 MSS.); so also Dr. Weir. Comp. Ew. § 292^b *note*.

[ויפין] The Hif. of *פִּין* is always *causative*, except here, Ex. 5, 12. Job 38, 24. Probably Qal should be read each time, i. e. here *וַיִּפֶּן*.

[מעלי] *from beside, from with*: so 2 Ki. 25, 5 with the same verb. Cf. 28, 14 *footnote*; *Lex.* 759^a.

11. כ. [כי] *recitativum*: see on 2, 16.

[נפין] Nif. from *פָּצַן*, which does not occur, but is assumed to be a parallel form of *פִּין*: GK. § 67^{dd}. But probably *נִפִּין* (Nif. from the ordinary form, *פִּין*) should be read. Notice the *emph.* *ואתה*.

[מכמש] not *at* Michmas (on 1, 24), but *to* Michmas, *נאספים* implying motion.

12. ירדו] Gilgal (10, 8) being in the Jordan-valley, some 2600 ft. below Michmas (rv. 5. 11).

וַאֲתַפֵּק GK. § 54^k.

13. כִּי עָתָה] כִּי עָתָה as a rule introduces the apodosis after לוֹ (e.g. Nu. 22, 29: *Tenses*, § 144), עָתָה having the force of *in that case*: and hence Hitzig, We. Bu. etc. would point here לֹא שְׂמַעַת (so II 18, 12; 19, 7) for לֹא שְׂמַעַת. This is preferable, though not perhaps *necessary*; for עָתָה might presumably refer to a condition *implied*, without being actually expressed. Cf. Ex. 9, 15 where, though the context is differently worded, עָתָה equally refers to a condition which must be inferred from v. 14: 'For *in that case* (viz. if such had not been my purpose), I should have put forth my hand, and smitten thee and thy people,' etc.; and Job 3, 13.

אֵל] = עַל, which would be more usual: comp. 2, 34. 3, 12. 5, 4. 6. 6, 15. 14, 34 (contrast 33). 16, 13 (contrast 10, 6). 23 (עַל 16). 17, 3. 51. 18, 10. 19, 9. 16. 20, 25 (by the side of עַל). 22, 13 (עַל 8). 27, 10 (אֵל after עַל twice). II 2, 9 (thrice אֵל followed by thrice עַל in the same sentence), 6, 3. 8, 7 etc.: 20, 23^a (23^b and 8, 16 עַל). 24, 4. So sometimes in other books, esp. in Jeremiah. Cf. *Lex.* 41^a.

עַל where אֵל would be more usual is less common: but see on 1, 10 and add II 14, 1. 17, 11.

14. אִישׁ בְּלִבּוֹ] So Jer. 3, 15†, of the ideal rulers of the future: וְנָתַתִּי לָבָם רָעִים בְּלִבִּי.

15. וַיַּעַל] See on v. 12; and cf. Jud. 2, 1. After מִן הַגִּלְגָּל something appears to have dropped out of the narrative. In v. 4 Saul is at *Gilgal*, and remains there during the scene 9-14; in v. 16 he appears suddenly abiding (יוֹשֵׁב) at *Gibeah*. A clause describing his departure from *Gilgal* and arrival at *Gibeah* is thus desiderated. LXX has such a clause, continuing, viz. after מִן הַגִּלְגָּל [¹ εἰς ὁδὸν αὐτοῦ¹, καὶ τὸ κατὰ-
λιμνα τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλαγῶν] εἰς Γαββα Βενιαμειν, κτλ. This may be accepted in substance, though not quite in the form in which it here appears. (1) לָרָדּוּ following, as it would do וַיַּעַל,

¹ These words do not stand in Tisch.'s text, but they form part of the text of B, and are printed in Dr. Swete's edition. We.'s conjecture, therefore (made in 1871), that 'εἰς ὁδὸν αὐτοῦ has probably fallen out,' is entirely confirmed.

near Ramah (on 10, 2); so it would pass, presumably, near Michmas¹. But דרך 'the way to,' suggests a particular place, not a line; and הנשקף (*that leans out over*: see Nu. 21, 20. 23, 28) would be more naturally said of a height than of a border. LXX Γαβεε points to הַגְּבֵעָה 'the hill' (not the place of that name); and this ought probably to be read, with הַנִּשְׁקָף for הנשקף. The 'wilderness' meant will be that consisting of the hills and wādys sloping down eastwards into the Jordan-valley (see the next note): cf. Jud. 20, 47 'into the wilderness, to the crag of Rimmon' (3½ miles N. of Michmas).

גִּי הַנְּבֵעִים the *Ravine of the Hyænas*. The Wādy eş-Şuwênî (see on v. 2), at about 5 miles below Michmas, on the SE., runs into W. Fārah, and 2 or 3 miles below the point of juncture, there is a valley called *Wādy Abu-Daba'*, running from the SW. into W. Fārah. This, however, seems an insignificant valley: perhaps (Buhl, *Geogr.* 98) גִּי הַנְּבֵעִים was the ancient name of W. Fārah itself (which to the east of this point is now known as W. Kelt). There is a road, about 2 miles north of W. Fārah (see the large PEF. Map), leading straight down from Michmas into the Jordan-valley, which may be the road here meant. The גִּבְעָה (or rather גִּבְעָה) may have been a hill near this road, overlooking W. Fārah or W. Kelt. Cf. *H. G.* p. 291 n.

19. יִמְנָע] frequentative, just as (e.g.) Gen. 31, 39.

... כִּי אִמְרָה פֶּן . . .] the same idiom, implying always that steps are taken to prevent what is feared from taking place, 27, 11. Gen. 31, 31 (comp. 26, 7). 42, 4. Ex. 13, 17. ψ. 38, 17 al.

אִמְרָה] Qrê אמרו. See *Ochlah we-Ochlah*, No. 119², where eighteen cases of an omitted ו at the end of a word are enumerated, several (e.g. Jud. 21, 20. 1 Ki. 12, 7) similar to this. See further in the Introduction, p. lxii f.

20. וַיִּרְדֵּי] Point rather, with Klo., וַיִּרְדֵּי, with a freq. force (on 1, 3), in agreement with יִמְנָע v. 19, and והיתה v. 21.

הַפְּלִשְׁתִּים] LXX εἰς γῆν ἀλλοφύλων. Ought we not to read אֶל הַפְּלִשְׁתִּים (from יִשְׂרָאֵל) or possibly [so Bu. Sm.] אֶרֶץ? (Dr. Weir.)

¹ 2 Ki. 23, 8 'from Geba' to Beer-sheba' implies that Geba' was on the N. border of the Southern Kingdom; cf. Zech. 14, 10.

² Or, in the Rabbinical Bibles, the Mass. magna on 1 Ki. 1, 1, or the Final Massorah, letter 1, No. 18.

[מַחֲרִשְׁתּוֹ] LXX render this by *δρέπανον*, Pesh. by *ܡܚܪܫܬܐ* (ox-goad), both words being used in *v.* 21 to represent *הדרבן*. Probably, therefore, *מַחֲרִשְׁתּוֹ* should be read here for *מַחֲרִשְׁתּוֹ*. The two verses will then agree in the implements enumerated; and the repetition of almost the same word (*מַחֲרִשְׁתּוֹ*, *מַחֲרִשְׁתּוֹ*) in one and the same verse will be avoided. Symm. *δίκελλα*, *mattock* (so EVV.).

21. [הַפְצִירָה פִּים] These words are hopelessly corrupt. They are rendered conventionally *bluntness of edges*: but (1) the plur. of *פה* is elsewhere *פִּיִּית*; (2) the meaning *bluntness*, viewed in the light of the sense which the root *פצר* elsewhere expresses, is extremely doubtful¹; (3) the construction is grammatically inexplicable (*הַפְצִירָה* for *פְּצִירָה*). *הַפְצִירָה הַפִּים* (inf. *Hif.* with the force of a noun—rather *הַפְצִירָה*, Ew. § 156^e), suggested by Keil, would lessen the grammatical anomaly, but does not really remove the difficulty which the words present. LXX *ὁ τρυγητὸς* for *הַפְצִירָה* presupposes almost the same word (*הַבְצִיר*); but their rendering of the clause *καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θερίζειν* supplies no basis for a satisfactory restoration of the text. AV. *file* is derived immediately from the Jewish commentators, Rashi, and David Kimchi: its ultimate source is merely the conjectural rendering of Targ. Pesh. (*שוּפִינָא*).

[וּלְשֵׁלֶשׁ קֶלֶשׁוֹן] Another *crux*. *קֶלֶשׁוֹן* occurs in the Targ. of Qoh. 12, 11 (= Heb. *מִשְׁמֶרֶת*): but possibly it may be only borrowed from the present passage: it is not cited as occurring elsewhere in Aramaic, or post-Bibl. Hebrew. Still the root (see Levy) has in Aramaic the sense of *being thin* (hence Nu. 7, 13 Ps.-Jon. a silver charger *דגילרא קליש* of *thin* plate), so there remains the possibility that *קֶלֶשׁוֹן* may have been in use to denote a *fine point*. In that case *שֵׁלֶשׁ קֶלֶשׁוֹן* will be a sort of compound = *tridens*. But such a compound in Hebrew is by no means free of suspicion; and we expect naturally to find a reference to the same implements that are named *v.* 20. LXX saw in the words the high price which the Philistines

¹ The combination of *פצר* with *فطر* to *cleave*, hence as applied to a sword, to *hack*, *سَمَّقَ فُطَارًا* a *hacked* i.e. blunted sword (Schultens, *Opp. Min.*, p. 168), is altogether questionable, the interchange of consonants being against rule (*פצר* should correspond to an Arabic *فطر*, not *فطر*; see the list of examples in *Tenses*, Appendix, § 178).

exacted for sharpening the tools of the Hebrews: τὰ δὲ σκεύη (= אֲתִים in v. 20) ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα, i.e. בְּשִׁלְשָׁה שֶׁקֶלִים לִשְׁן. This reading will of course presuppose that the corrupt words פִּים הפצירה expressed originally the idea of sharpening:—‘And sharpening used to be obtained for the mattocks and for the coulter *at three shekels a tooth*,’ etc. But אֲתִים and מַחֲרִשׁוֹת are not constructed with teeth: and the price stated appears to be incredibly high.

הַרְרָבָן (Bomberg, Ginsb. Kit.) [הַרְרָבָן (Baer, with Qimhi, p. 99). The רָ is peculiar; but in spite of the following ב (not בּ), *dor-*, not *dā-rē*, is intended: GK. § 9^v. On the form, GK. § 85^u; Stade, § 52^a; and comp. קֹרְבָן *qorbhān* Ez. 40, 43 (Baer, Gi. Kit.); אֶרְבָּן Est. 8, 6 (*st. c.*).

22. וְהִיא would be expected (cf. on 1, 12); and perhaps וְהִיא is an error for it, due to the preceding וְהִיא.

מַלְחָמָה the form is cstr. Probably מַכְמִישׁ should follow; so LXX.

23. The garrison of the Philistines moved from Michmas itself (v. 16) to the ‘Pass of Michmas,’ i.e. to the point on the north edge of W. eṣ-Ṣuwênîṭ, where the ‘pass’ across (not *down*) the Wādy began (see the Map; and cf. on 14, 5).

מַצֵּב LXX ὑπόστασις, attempting, no doubt, to render etymologically. However, ὑπόστασις was used by Sophocles in the sense of ἐνέδρα (Hatch, *Essays in Biblical Greek*, 1889, p. 88).

14, 1. וְהִיא הַיּוֹם See on 1, 4.

הַלּוֹ [מעבר הלו] ‘*off*—i.e. *on*; see the note on v. 4—*this side-across* (or *this opposite side*).’ הַלּוֹ *this* recurs 17, 26; 20, 19 LXX; Jud. 6, 20; 2 Ki. 4, 25; 23, 17; Zech. 2, 8; Dan. 8, 16†: cf. הַלּוֹה Gen. 24, 65; 37, 19†; הַלּוֹי Ez. 36, 35†. All are akin to the common Arabic *al-lay* *who, which* (*Lex.* 229^b: Wright, *Arab. Gramm.* i, § 347; *Compar. Gramm.*, p. 117). Everywhere else, however, the noun to which הַלּוֹ is attached has the art.: hence (Bu.) we ought perhaps to read either מֵהַעֲבָר הַלּוֹ (cf. v. 4), or מֵעֲבָר הַמַּעְבָּר הַלּוֹ ‘*across this pass*.’

2. [וְהִיא] *was abiding*,—at the time. Notice the ptc.

בַּקְעָה ‘at the *outskirts* (lit. *extremity*) of:’ so 9, 27. Nu. 11, 1. 20, 16 al. It is a pity that the obscure archaism ‘in the uttermost part of’ has been retained in RV.

הַנְּבִיעָה Read נִבְעָה: see 13, 16; and cf. 14, 5.

4. [הַמַּעְבָּרוֹת] the form is absolute (Jos. 2, 7), not (Sm.) construct.

‘מהעבר וג’ עבר = *side*, as *v.* 40. Ex. 32, 15 מַשְׁנֵי עֲבָרֵיהֶם *on their two sides*. מִן, as constantly, in defining position, lit. *off*,—in our idiom, from a different point of view, *on* (*Lex.* 578^b). מִזֶּה . . . מִזֶּה the repetition has the effect of placing the two identical words in contrast with each other: hence they acquire the sense ‘off *here* . . . off *there*.’ So often, as 17, 3; 23, 26 מִצֵּד הַהָר מִזֶּה . . . מִצֵּד הַהָר מִזֶּה. II 2, 13; Nu. 22, 24 גִּדֵּר מִזֶּה וְגִדֵּר מִזֶּה. 32, 19¹; and similarly (in Ezek. only) מִכְּפָה . . . מִכְּפָה (Ez. 40, 10 al.); and in analogous expressions (e.g. זֶה . . . זֶה = *hic* . . . *ille*). Render, then, ‘on the side, off here . . ., on the side, off there’ = ‘on the one side . . ., on the other side.’

5. LXX ὁδὸς can only be a corruption of ὁδοὺς (cf. in *v.* 4 the second version καὶ ὁδοὺς πύργας ἐκ τούτου): hence the Gk. text here must have sustained a double corruption; first, ὁδοὺς must have been changed (by accident or design) into ὁδός, and then the *genders* must have been altered designedly to agree with it. With מִן, cf. the Fr. *dent*, of a pointed rock, or mountain top (as in ‘Les Dents du Midi,’ opposite to Montreux).

On the Pass of Michmas, see especially Dalman’s articles, *ZDPV.* xxvii. (1904), 161 ff., xxviii. 161 ff. (with several corrections of the first), containing minute descriptions of the position of Jeba’ and Michmas, of the Pass, and other subordinate routes, between them, and of Wādy eş-Şuwēnīt². In these articles Dalman places Bozež and Seneh at *d*, *e* on the Map, where the sides of the Wādy begin to be steep, but are not yet as precipitous as they become further down the valley. Now, however (*Palästina-Jahrbuch*, 1911, p. 12), he places Bozež more than a mile further down the Wādy, at *el-Hōšn et-tahtāni* (see the Map, Plate V at the end of *ZDPV.* xxviii),—i. e. the ‘Lower fortress,’ a block of hermits’ caves with windows in the cliffs,—at the NW. end of a gully running into the Wādy on the N.; and Seneh at the peak *Kurnet Challet el-Hayy*, on the opposite side of the Wādy, supposing the Philistine post to have been at *el-Merjameh*, nearly a mile SE. of el-Miḡṭara. At the mouth of W. Rahab—seemingly close by *el-Hōšn et-tahtāni*—there is (Rawnsley, *PEFQS.* 1879, 122 = *PEF. Memoirs*, iii. 142) ‘a tooth of rock that, like a tower on a bracket, hangs in mid air at the angle of the rock cliff;’ and Conder (*PEFQS.* 1881, 253; cf. *T. W.* 255 f.) supposes Jonathan to have climbed up the rocks near here. Dalman now agrees with Rawnsley in making him climb up a gully a little further to the S., viz. W. *Abu Ja’d* (= Rawnsley’s Sh’ab el-Huti, i. e. *She’b el-Huṭi*: *ZDPV.* xxviii. 167): but *d*, *e* would seem to suit the terms of 13, 23. 14, 5 better than either of these suggested sites. See further the *Addenda*.

¹ Comp. the writer’s *Deuteronomy*, p. xliii note.

² Properly *es-Suwēnīt* (‘of the little acacias’), but pronounced now (Dalm. *ZDPV.* xxviii. 162, cf. 174) *eş-Şuwēnīt*. For a fuller description of the Wādy, see *ibid.* 161 ff.

a, b. Bozeḡ and Sēne
c, d. Bozeḡ and Sēne
1904. (Dalman now p
down Wādy eṣ-Šuwēnīt
p. 106.)

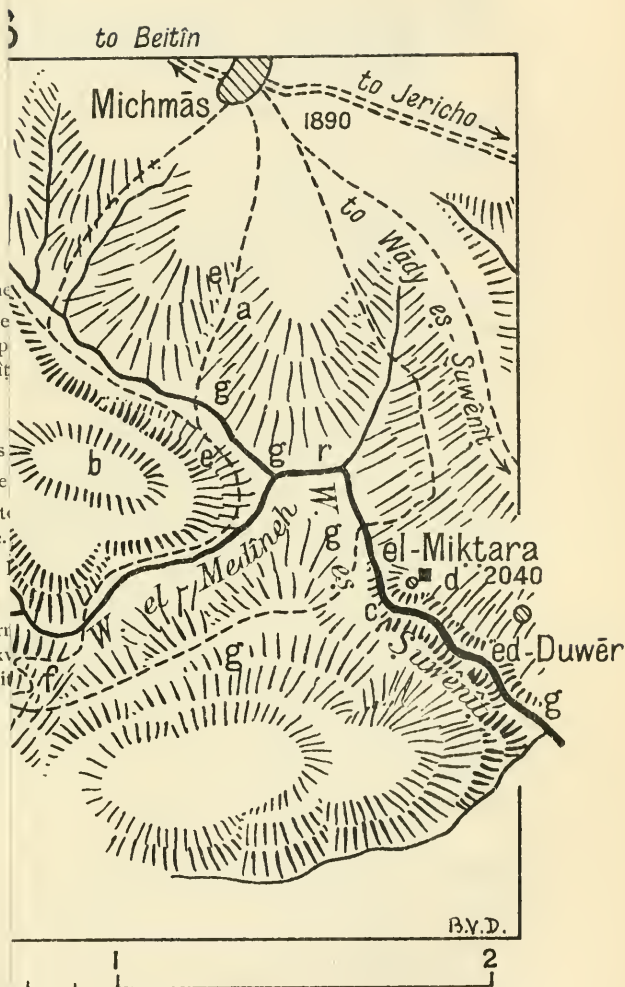
e, g, g, g. Present
Michmās for passengers

e, f, e. Shorter route

f. Steep descent into
'Wādy of the City,' i.e.

r. Rās el-Wādy ('
Šuwēnīt).

(Reproduced, by per
the end of *ZDMG*. xxv
made in accordance with
revision.)



THE PASS OF MICHMAS

a, b. *Bozef* and *Séneh*, according to Robinson.
c, d. *Bozef* and *Séneh*, according to Dalman in 1904 (Dalman now places them a mile further down Wādī es-Suwēnit, to the SE.: see above, p. 106.)

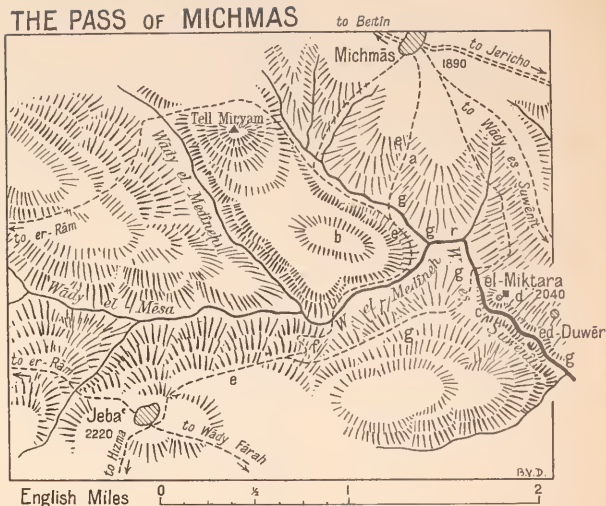
e, g, g. Present route between *Jeba'* and *Michmās* for passengers with animals.

e, f, e. Shorter route for foot-passengers.

f. Steep descent into Wādī el-Medīneh (the 'Wādī of the City,' i.e. leading to Jerusalem).

r. Ras el-Wādī 'Head of the Wādī' es-Suwēnit.

(Reproduced, by permission, from Plate VI, at the end of *ZDMG*, xxvii, with slight corrections made in accordance with *ZDMG*, xxviii, 161 ff. revision.



[מצוק] was *fixed firmly*, or was *a pillar* (2, 8). But the word seems superfluous (contrast clause ^b); and it is probably only a corrupt anticipation of מצפון.

[מול] *in front of*, on the same side with: Jos. 8, 33 *in front of* the two mountains; Ex. 18, 19 *in front of* God, i.e. representing Him. See W. A. Wright, in the *Journal of Philology*, xiii. 117-120.

6 resumes v. 1, after the intervening parenthetical particulars.

[יעשה] עשה is used here absolutely, in the full and pregnant sense which it sometimes has, esp. in poetry: 1 Ki. 8, 32 ועשית *and act*, Jer. 14, 7 עֲשֵׂה לַמֶּעַן שִׁמְךָ, ψ. 22, 32 כִּי עֲשֵׂה, 37, 5 al. (*Lex.* 794^a 4). Jud. 2, 7, which has been compared, is quite different: עשה there has an object, אשר, referring back to יהוה כל מעשה יהוה.

[מעצור] Not as עצר 9, 17; but in the sense of *constraint, difficulty*: 'There is no difficulty to Yahweh, in regard to saving (either) with many or with few.' Cf. for the thought 2 Ch. 14, 10. 1 Macc. 3, 18 (cited by Th.).

7. נטה לך The reflexive לך, as elsewhere (e.g. Dt. 1, 7. 40), with verbs of motion. A difficulty in MT. arises however from the use of נטה; for in II 2, 21 נטה לך על ימינך או על שמאלך it preserves its usual force of *incline*, which here seems not to be suitable. LXX express לו אשר לבבך נטה לך do all unto which thine heart (i.e. mind) inclineth: cf. נטה with לב Jud. 9, 3. 1 Ki. 11, 9.

[בלבבך] Cf. ψ. 20, 5 יתן לך כלבבך. But here also a phrase, which in this connexion is more idiomatic, is suggested by LXX ὁδὸν ἐγὼ μετὰ σοῦ, ὡς ἀπαρκα σὺ σὺ ἀπαρκα μοῦ, i.e. פְּלִבְּךָ לְבָבִי (so Ew. Th. We. Bu. etc.).

8. [הנה אנחנו עברים] Notice the idiom. use of the ptc., more delicate and expressive than the Engl. 'we will pass over.' Comp. similar sentences in Jud. 6, 37 (also followed by אם); Gen. 24, 13 and 43 (followed by והיה).

9. [אם כה יאמרו] The כה, pointing onwards, is idiomatic: see Gen. 31, 8. II 15, 26. דמם and עמר are synonyms, as Jos. 10, 13 יורם דם (cf. 12^b דם). השמש וירח עמר.

[תחתיו] idiomatically = *in our place, where we are*: as Jos. 6, 5 ויעמדו איש תחתיו will fall *in its place*; Jud. 7, 21 ויעמדו איש תחתיו and they stood each *in his place*; Hab. 3, 16 ותחתי ארנו = *and I tremble where I stand*; Is. 25, 10. Cf. *Lex.* 1065^b 2 a.

10. [נתנם] *will have* given them: 20, 22; II 5, 24.

11. [הנה עברים וג'] 'Behold Hebrews coming out,' etc. העֲבָרִים (see Kitt.) *the mice*—a term of contempt (cf. Judith 14, 12 Vulg.)—was proposed by Hitzig (*Gesch. Isr.*, p. 135), and is favoured by Bu.; but it is not probable.

12. [המנצה] Read המִנְצֵב, as elsewhere in *chs.* 13–14: LXX Μεσσαφ.

13. [ויפלו] LXX ויפנו (cf. Jud. 20, 42). Against this, see We.

[ממותה] intensive, as 17, 51. II 1, 9. The Philistines fell down, smitten by Jonathan's sword; and his armour-bearer, as he went along, *despatched them* after him. The ptc. represents vividly the armour-bearer's activity on the occasion.

14. [כבחצי וג'] 'as it were within half a furrow, (of) an acre of field.' צמד as Is. 5, 10¹. If the text be correct, we must imagine the narrator to be thinking of a field, of a size such as the expression צמד שדה would suggest: he says, then, that in a space equal to about half the distance across it, the twenty men were slain. צמד שדה defines in effect the *length* of the מַעֲנֶה, and is hence construed in apposition with it (on the principle explained in *Tenses*, § 192: cf. עֲשֵׂרִים אמה 'a veil, twenty cubits'). Nevertheless the MT. excites suspicion, if only by the combination of כ and ב in כבחצי². LXX has ἐν βολίσι³ καὶ κόχλαξιν τοῦ πεδίου = השדה וב? בחצים. However, if the words

¹ The area which a צמד of oxen could plough in (presumably) a day.

² Which elsewhere occurs *only* in the expression כבראשנה (five times), and in כבתחלה once (Is. 1, 26), in parallelism with בבראשנה. כָּמֶן occurs (including 10, 27) three times (the third passage is כמפני חרב Lev. 26, 37). As an ordinary rule, such combinations are avoided in classical Hebrew (GK. § 118^{a-w}). Even כעל = *as upon* occurs only in the latest Hebrew, ψ. 119, 14; 2 Ch. 32, 19: and in a different sense, as a strengthened כ, Is. 59, 18 (first time; the second occurrence must be corrupt); 63, 7†.

³ Tisch.'s text adds καὶ ἐν πετροβόλοις. But on this We.'s acute note, written in 1871, deserves to be transcribed. Comparing LXX with MT., he wrote: 'The first letter of MT. כ is not expressed in LXX, the following five agree, but are combined to form one word (בַּחֲצִים): at the end of the verse LXX agrees also in שדה. It remains to refer, if possible, ענה צמד and καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι to a common source. When the six letters on the one side and the six words on the other are compared, and when further the meanings of the two principal words in the Greek are taken into account, it is natural to suppose ἐν πετροβόλοις (= אבני קלע Job 41, 20) to be a gloss explanatory of κόχλαξιν *pebbles* (1 Macc. 10, 73), which appear here strangely as a weapon.' We.'s

contain some notice of the *weapons* used, they are certainly out of place at the end of v. 14, and (We.) will be a gloss on v. 13, intended to explain, in view of 13, 22, what weapons the armour-bearer could have had; under the circumstances, also, pebbles, at any rate, do not appear likely to have been employed. On מוענה, the *furrow* (cf. ψ. 129, 3), at the end of which the ploughman turns, see Dalman, *ZDPV*. 1905, p. 27 ff. Dalm. regards צמר שדה as an explanatory gloss. מַעְנָא still means a *furrow* in Palestine: the average length of one seems to be (p. 31) 20-30 yds., so that half a furrow would be 10-15 yds.

15. 'במחנה ונ' [in the camp, and (so LXX) on the field, and among all the people,' i.e. in the camp (13, 17), among the men posted in the fields around, and among the people generally: even the garrison (13, 23) and the ravaging band (13, 17) trembled as well.

ו' [and it [GK. § 144^b] became a trembling of God,' i.e. the affair resulted in a general panic. חררת אלהים denotes a terror without adequate apparent cause, and therefore attributed to the direct influence of God. Comp. the later Greek use of πανικὸν (from Πάν: see Liddell and Scott, s. v.). Cf. 11, 7 יהוה פחד, Gen. 35, 5 הִתַּת אֱלֹהִים: also 2 Ki. 7, 6; Ez. 38, 21 LXX (לְבַלְל־הָרִי חָרֵב לְבַלְל־הָרְדָּה). Whether רגז is hyperbolic, or denotes an actual earthquake, is uncertain: רעש is the word regularly used to express the latter idea.

חררת [from חָרַדָּה: the dagesh is abnormal (GK. § 95^e).

16. [הצפים לשאול] GK. § 129^b. Saul's watchmen, or scouts, would follow what was taking place on the other side of the valley.

בנבעת Read בִּנְבָעַת: see 13, 16, and cf. 14, 2. 5.

והנה ההמון נמוג וילך והלם [והנה ההמון נמוג וילך והלם] AV. 'and they went on *beating down*' connects the word with הלם *to hammer* (so Targ.): but besides the word being unsuitable, and one never used in such a connexion, the construction is an impossible one (the inf. abs. would be required: וילך הלך והלם). LXX has καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν, i.e. והנה המחנה נמוג והלם וילך, which yields a thoroughly satisfactory sense. וילך is a corruption of הלם:

reasoning was sound: ἐν πετροβόλοις, as is now known (see Nestle's collation of Tisch.'s text with A, B, S, published in 1879, or Swete's edition), forms no part of the text of either A or B.

and the meaning is that the camp *melted away*, i.e. was disorganized, and dispersed in alarm¹, *hither and thither*, i.e. in every direction.

17. [מעמנו] Cf. II 1, 2. Gen. 26, 16 (*Lex.* 87^a, 768^b).

18. [הנישה ארון האלהים] We must certainly read, with LXX, הנישה; cf. *v.* 3, and especially 23, 9 הנישה האפור 30, 7 לי הנישה-נא (so also Dr. Weir; and now Bu. Sm. etc.). The ephod, not the ark, was the organ of divination; and, as the passages cited shew, הניש is the word properly applied to bringing the ephod into use.

ובני ישראל [כי היה ארון האלהים ובני ישראל] is here untranslatable, ו never having the force of a preposition such as עם, so as to be capable of forming the predicate to היה. Read, after LXX, כי הוא² היה נשא האפור ביום ההוא לפני ישראל.

19. [עד דבר] עד would be in accordance with Ex. 33, 22. Jud. 3, 26. Job 7, 19. Jon. 4, 2 (*Lex.* 724^b). עד דבר (Sta. Bu.) is not possible: with עד we should require either (disregarding the disj. accent on ויהי) ויהי שאל עד דבר (cf. 18, 9), or, more idiomatically (without ויהי) עדני מדבר (or ושאול עדנו מדבר): *Lex.* 729^a.

וילך, the *subject* having preceded, as 17, 24. Gen. 30, 30. Ex. 9, 21 al. (*Tenses*, § 127 *a*; GK. § 111^h). But Klo.'s הלך is attractive.

וילך הלך ורב Exactly so Gen. 26, 13; Jud. 4, 24; II 5, 10 (= I Ch. 11, 9); 18, 25.[†] Cf. GK. § 113^u. But the *adjectives* are peculiar; and analogy (6, 12^a) would strongly support an *inf. abs.* in each case.

20. [חרב איש ברעהו] viz. in consequence of the panic: cf. Jud. 7, 22. Ez. 38, 21^b (especially with the reading noticed above, on *v.* 15).

21. [כבד וגם המה להיות] On this passage, see *Tenses*, § 206 *Obs.* להיות is in itself defensible grammatically ('Now the Hebrews had been

¹ Unless, indeed, as We. suggests, נמוג has here the sense of مَاج in Arabic (Lane, 2743; Ex. 15, 15 Saad.; Qor. 18, 99 and we shall leave them on that day بَعْضُهُمْ يَمْوِجُ فِي بَعْضٍ part of them *surging* upon the other: 10, 23; 24, 40 al. مَوْج waves), viz. *swaying* or *surging* as the waves of the sea. So Bu. Sm. Now.; cf. Moore, *Judges*, p. 141; and it is true, to *shake* (lit.) or be *agitated*, *perturbed*, would suit nearly all the occurrences of מוּג, and is often the sense expressed by LXX.

² αὐτὸς LXX. In the *causal* sentence, the subject of the verb is slightly emphatic; and hence the explicit pron. is suitable, if not desiderated: see 9, 13; Gen. 3, 20; Jos. 17, 1; 24, 27; Jud. 14, 3 she (and not another); Jer. 5, 5; 34, 7; ψ. 24, 2; 25, 15; 33, 9; 91, 3; 103, 14; 148, 5; Job 5, 18; 11, 11; 28, 24; Hos. 6, 1; 11, 10; 13, 15 al.

to the Philistines as aforetime, in that they went up with them to the camp round about; but they also *were for being*,¹ etc., i.e. they accompanied the Philistines into the camp, but afterwards prepared to desert), though this would be the one passage in which the inf. with ל would be used of *past* time in early Hebrew; and the verse appears to describe a *fact*, rather than an *intention* (להיות). LXX, Vulg. for **המה וגם סביב** have ἐπεστράφησαν καὶ αὐτοί, *reversi sunt ut essent*, i.e. (Th. We. etc.) **סָבְבוּ גַם הַמָּה**; and, for **בִּאתְמוֹל**, ἐχθές, *heri*, i.e. (as Bu. points out; cf. 10, 11) **מִמָּחָתְמוֹל**¹: 'Now the Hebrews, who had belonged to the Philistines (viz. as subjects) *aforetime*, they also *turned* to be with Israel,' a reading now generally accepted. If, however, it be adopted, it is almost necessary to suppose that **אִשָּׁר** has fallen out after **וְהַעֲבִירִים** (so Bu. Sm. Now. Ehrl.): the omission *in prose* of the relative (except indeed by the Chronicler², whose style is peculiar to himself) is exceedingly rare; and the few passages in which it is omitted³ read so strangely that it is questionable if the omission is not due to textual error (Gen. 39, 4 **בְּלִי-יִשְׁלֹו**, contrast *vv.* 5, 8; Ex. 9, 4 **מִבְּלִלְבְּנֵי יִשְׂרָאֵל**; 13, 8; 18, 20; [4, 13 is different;] Jer. 52, 12 (rd. **הָעֶמֶד**, or, as 2 Ki. 25, 8, **עֶבֶד מֶלֶךְ ב'**): Ew. § 333^b; GK. § 155^d⁴).
 'עַם יִשְׂרָאֵל אִשָּׁר וְנ' The restriction makes it probable that Bu. is right in supposing that **אִשָּׁר** has fallen out before **יִשְׂרָאֵל**.

22. **וַיִּדְבְּקוּ** in *Hif.*: GK. § 53ⁿ. On the syntax of **וַיִּדְבְּקוּ** to *press close upon*, see on 31, 2. For **וַיִּדְבְּקוּ אַחֲרֵי** Ehrl. would read **דָּלַק אַחֲרֵי** (as 17, 53) = *go hotly after*. This is plausible here and Jud. 20, 45, but difficult in 1 Ch. 10, 2: when we find twice **וַיִּדְבְּקוּ אַחֲרֵי** for **וַיִּדְלְקוּ**, is it likely that **וַיִּדְבְּקוּ** would be twice an error for **וַיִּדְלְקוּ**?

23. **עָבְרָה אֶת-בֵּית-אֵוֹן** [*passed over B.*,—**עָבַר** with **אֵת**, as Dt. 2, 18. Jud. 11, 29: some MSS., however, have **עָד**. Beth-aven was a little E. of Bethel (13, 5), 4 miles NW. of Michmas, and 1000 ft. above it.

Luc. reads **בֵּית-חֶלְזָן**. The natural route from Michmas to Aijalon (*v.* 31)

¹ **בִּאתְמוֹל** (19, 7) is rendered ὡς ἐχθές, *sicut heri*.

² See *LOT*,⁸ p. 537, No. 30; and add 2 Ch. 1, 4.

³ Conjunctive phrases such as **וְעַל-אִשָּׁר** = **עַל**, **בְּיוֹם** II 22, 1 being excepted. The relative is also omitted regularly after **אֵינָהּ הַדֶּרֶךְ** 1 Ki. 13, 12. 2 Ki. 3, 8. 2 Ch. 18, 23. Job 38, 19, 24†. And comp. below, on *ch.* 25, 15 (יָמִי).

⁴ Comp. also Jud. 8, 1, 20, 15^b. *ch.* 6, 9, 26, 14.

appears to be first up to Bethel (4 miles), then SW. to Bireh (2 miles); after this, to judge from the map, either due W., by a bridle-path across the mountains (8 miles), straight to Lower Beth-horon (1310 ft.),—or, by a better road, first 4 miles SSW. to el-Jib (Gibeon), then 5 miles WNW. to Upper Beth-horon (2020 ft.), 2 miles to Lower Beth-horon (1310 ft.),—and lastly 6 miles down the valley to the SW. to Aijalon (940 ft.). As both Beth-aven and Beth-horon would thus be passed on the way to Aijalon, either reading would suit.

24. [ואיש ישראל נגשׁ נגשׁ ביום ההוא] will mean *had been driven, hard-pressed* by the enemy (as 13, 6): but it is not apparent how this condition would be relieved by Saul's measure ויאל וג'. (The rendering of AV. 'had adjured,' is contrary to Hebrew grammar.) LXX has here a variant, which, at least to *Ephraim*, seems original, and suits the context. For the words quoted it reads: καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένους εἰς ὄλην πόλιν ἐν τῷ ὄρει τῷ Εφραιμ. Καὶ Σαουλ ἡγνόησεν ἀγνοίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἀρᾶται κτλ., i.e. (as We. rightly restores) וְכָל־הָעָם הָיָה עִם שָׁאוּל וְכָל־הָעָם הָיָה עִם שָׁאוּל שָׁנָה שְׁנָה וְשָׁאוּל שָׁנָה שְׁנָה בְּיָמָיו הָהוּא. Εἰς ὄλην πόλιν is doubtless a doublet of ἐν τῷ ὄρει: for הר confused with עיר see Jos. 15, 10¹; 2 Ki. 23, 16; 2 Ch. 21, 11; Is. 66, 20 (Trommius): ὄλην is merely amplificatory. נְבוֹצָת is applied to a battle in II 18, 8; שְׁנָה is found in ch. 26, 21 (LXX ἡγνόηκα).

'Committed a great error,' however, agrees poorly with the context: in the sequel Saul is in no way condemned, and Yahweh is displeased (v. 37) at the curse being unheeded. Klo. conjectured, very cleverly, that ἡγνόησεν ἀγνοίαν was an error for ἡγγίσεν ἀγνείαν, which (Bu.) would express הִזְיִיר גָּזֵר² (cf. Nu. 6, 2 ἀφ'αγγίσασθαι ἀγνείαν = הִזְיִיר לְהִזְיִיר [לְהִזְיִיר גָּזֵר], 3 ἀγνισθήσεται = יִזְיִיר) *separated a great (ceremonial) separation*, i.e. *imposed a great abstinence*. גָּזֵר, and (Nu. 6, 2. 3. 5. 6. 12) הִזְיִיר, are chiefly (Nu. 6) used of the vow of separation, or abstinence, made by the נָזִיר (the 'Nazirite'), but at least the Nif. גָּזֵר is used more generally (Lev. 22, 2. Ez. 14, 7. Zech. 7, 3; Hos. 9, 10†); and with this reading the meaning will be that Saul, perceiving by Israel's success that Yahweh was with it, laid upon the people, in accordance with the religious ideas of the time, a 'taboo' of abstinence, hoping thereby to secure His continued assistance. The conjecture is clever, but rests (Now.) upon a precarious basis: הִזְיִיר גָּזֵר, also, though it *might* perhaps have borne the meaning supposed, does not actually occur with it.

¹ Though here LXX may have paraphrased, treating הר יערים as = קריית יערים.

² נָזִיר גָּזֵר (Sm. Kenn.) is less probable: this expression is followed, not by a curse, but by a promise dependent on a condition: ch. 1, 11. II 15, 8. Gen. 28, 20. Nu. 21, 2. Jud. 11, 20.

וַיִּשָּׁאֵל] Hif. of אָלָה (for וַיִּשָּׁאֵל) *made to swear*: GK. § 76^d; more fully König, i. 578 f.

וַיִּשָּׁאֵל] in continuation of עַד הָעֶרֶב: *Tenses*, § 115, GK. § 112^w; similarly Jud. 6, 18; Is. 5, 8.

25. בָּאוּ] Comp. II 15, 23 בּוֹכִים; Gen. 41, 57.

25-26^a. 26^a merely repeats 25^a, though the verses stand too closely together for a resumption to be probable. LXX has καὶ Ἰααλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ἐπορεύετο λαλῶν. We.'s restoration is remarkably clever: 'Ἰααλ and δρυμὸς are doublets, each corresponding to the Heb. יַעַר. To the same word, however, corresponds in v. 26 μελισσῶν, so that we have here in fact a triplet. Through v. 26, καὶ ἦν μελισσῶν (or καὶ μελισσῶν ἦν) is confirmed as the genuine rendering of LXX, Ἰααλ was added to μελισσῶν, and was afterwards explained by δρυμὸς, μελισσῶν being in consequence changed into the genitive, in order to produce a sentence out of the words καὶ Ἰααλ δρυμὸς μελισσῶν. The text of LXX, as thus restored, would read in Hebrew וַיַּעַר יְהוָה עַל פְּנֵי הַשָּׂדֶה. In v. 26^a, LXX agree with MT., except in expressing דָּבָר for דִּבְשׁ. The connexion leads us in דָּבָר to recognize *bees*, and (observing the ו in וַיַּעַר) to read וְהָנָה הוּנָה, vocalizing הָלַךְ דְּבָרָיו, or more probably הָלַךְ דְּבָרָיו [its bees had left it²]. From the text thus presupposed by LXX, MT. arose as follows. יַעַר, which was ambiguous, was first of all explained by דִּבְשׁ v. 25; afterwards, however, it was forgotten that דִּבְשׁ was only intended to explain יַעַר, and יַעַר, rendered superfluous by the explanatory דִּבְשׁ, and understood in its common sense as *wood*, was detached from its original connexion, and united with the fragments of the variant of 24 *end*, preserved in LXX [καὶ πᾶσα ἡ γῆ ἡρίστα = וְכָל הָאָרֶץ טַעַם לָחֶם]. In view of the beginning of v. 26, the sentence was thus formed which stands now in MT. as v. 25^a. דִּבְשׁ for דָּבָר v. 26 is no doubt an accidental corruption, though the fact that דָּבָר as a collective term³ does not occur elsewhere in the OT., might con-

¹ יַעַר = *honeycomb*, as Ct. 5, 1 יַעַר דִּבְשִׁי.

² The sense *stream* postulated by MT. for הָלַךְ is unsupported by analogy.

³ דְּבָרָיו in the plural (*bees*) occurs Dt. 1, 44 al.

tribute to the mistranscription.' Read, therefore, for *vv.* 25-26^a: 'And there was honeycomb upon the face of the field, and the people came to the honeycomb, and lo, the bees had left it: but no man,' etc.

[ואין משיג ידו אל פיו] השג is *to overtake, reach, obtain*; with יד as *subject*, it occurs often in the Priests' Code (e.g. Lev. 14, 21) to express the idea of *the means* of a person *sufficing* to meet some expense. Here Klo. is undoubtedly right in restoring משיב: השג is the usual Heb. phrase for the sense required: see *v.* 27 and Pr. 19, 24. Dr. Weir makes the same suggestion, remarking 'LXX ἐπιτρέφω as in the next verse:' so also Targ. מתיב. Hitzig (on Am. 9, 10) proposed מניש.

27. [אותה] Read אותה (on II 21, 1): קצה and מטה are both masc. (Ehrl.). [ותראנה] Kt. ותראנה and *his eyes saw*: Qrê ותראנה and *his eyes brightened* (as *v.* 29), i.e. he was refreshed, revived; a metaphor from the eyes brightening after fatigue or faintness: cf. *ψ.* 13, 4; 19, 9 מאירה עינים (i.e. reviving spiritually). The Qrê is here the more forcible reading, and preferable to the Ktib.

28. [ויצף] so *v.* 31, Jud. 4, 21. 2 S. 21, 13, as if from עיף. But the verb is יצף: so no doubt the regular form ויצף should be restored (GK. § 72^t). ויעף העם, however, here interrupts the connexion, and anticipates unduly *v.* 31^b: either it is a gloss, intended to justify Jonathan's words in *v.* 30, or we should, perhaps, read ויצר פֶּעַם and *he straitly charged the people* (cf. Ex. 19, 21. 23; and see on 8, 9).

29. [עכר] An ominous word in OT., used of the trouble brought by Achan upon Israel (Jos. 7, 25 יהוה ביום הזה), and by the daughter of Jephthah upon her father (Jud. 11, 25 ואת היית), and retorted by Elijah upon Ahab (1 Ki. 18, 17 f.). 'Troubled' is not strong enough: the root signifies to *make turbid*, fig. for, *destroy the happiness of, bring disaster on, undo*. Cf. Gen. 34, 30.

[מעט רבש הזה] does not belong to רבש (as accents)—for it could not in that case have the art.—but to the definite רבש 'this little honey': cf. 15, 14 קול-הצאן הזה ('this bleating of the sheep'—צאן is construed as a *plur.*, II 24, 17); Dt. 29, 20 ספר התורה הזה *this book of the law*; 2 Ki. 6, 32 בן-המרצח הזה *this son of a murderer*.

30. [אף כי] אף = *indeed . . . !* with reference to a preceding sentence, *a fortiori*, the more then . . . ! (e.g. Job 4, 19). In אף כי,

כי merely strengthens אף, 'tis indeed that . . . ! Here כי אף is prefixed (unusually) to the protasis of a hypothetical sentence: 'The more, then, if the people had eaten, [would they have been refreshed likewise]: for now (עתה = *as things are*, as Job 16, 7) the slaughter (read הַפִּזְקָה) hath not been great among the Philistines.' In LXX clause δ, however, agrees with the usual type of sentences introduced by כי עתה (Gen. 31, 42. 43, 10: *Tenses*, § 141), לא being omitted, as due to a misunderstanding, as if כי עתה = 'for now'; the sentence will then read: 'The more, then, if the people had eaten . . . , would indeed in that case (עתה = *as things might have been*, as usually in this connexion) the slaughter have been great.'

31. [אילנה] Ayyālōn (Aijalon), now *Yālō* (940 ft.), was 6 miles SW. of Lower Beth-ḥoron (*v.* 23), down the Vale (עמק) of Aijalon; so the route would be substantially the same as that by which Joshua drove the Canaanites (Jos. 10); see Stanley, *S. and P.* 207 ff.; *H. G.* 210 f. The entire distance from Michmas to Aijalon would be 20-23 miles (see on *v.* 23).

32. [ויעש] Qrê וַיַּעַשׂ, which (or rather וַיַּעַשׂ: see on 15, 19) is evidently correct.

[ויאכל העם על הדם] A practice, as the present passage shews, regarded with strong disfavour by the Hebrews: forbidden in the 'Law of Holiness' (Lev. 17-26), Lev. 19, 26 **לֹא תֹאכְלוּ עַל הַדָּם**, and censured by Ezekiel (33, 25). **עַל** in this connexion is idiomatic, and has the force of *together with*: so Ex. 12, 8 **עַל מִרְרִים יֹאכְלוּ**; Nu. 9, 11 **עַל מִצּוֹת וּמִרְרִים יֹאכְלוּ**.

33. [בנרתם] seems to be here 'neither the right verb, nor in the right person' (Bu.). Sm., very plausibly, לַמַּנְיָדִים; so Bu. Ehrl.

[חֲטִיאים] *are sinning*,—much more expressive than EVV. 'sin.' The form is for חֲטִיאים, the weak letter א quiescing: GK. §§ 23^c, 75^{oo}.

[לֶאֱכֹל] *in respect of eating*, Anglice, '*in eating*.' So above, לֶשְׂאוֹל 12, 17. 19, and frequently. For הַיּוֹם LXX has הֵלֵם: probably rightly.

34. [שִׁיאוֹ] GK. § 96. Here only: Dt. 22, 1 שִׁיאוֹ. From an orig. *say* or *si'ay*: cf. the Arab. pl. (from *shāt^{un}*), *shayh^{un}*, *shiyā^{un}* etc.

[אֵל הָדָם] a clear example of אֵל with the force of **עַל**.

[אִישׁ שׁוֹרוֹ בִּירוֹ] Some, however, it is natural to suppose, would only

¹ Cf. Gen. 9, 4. Lev. 7, 26. 17, 10. Dt. 12, 16. 23.

have a שֶׁה to bring, in accordance with the option permitted by the terms of the invitation: read accordingly with LXX אִישׁ אֶשֶׁר בִּירוּ each *that which was* in his hand, which is altogether preferable. For בִּירוּ cf. Gen. 32, 14; 43, 26 הַמִּנְחָה אֲשֶׁר בִּידָם.

הלילה = 'that night,'—a questionable usage: הלילה adverbially is elsewhere always either *by night*, or *to-night*, or once (15, 16) *last night*. LXX omits. Klo. Bu. Sm. would read לַיהוָה (cf. Am. 5, 25).

35. The stone was made into an extemporized altar, and the slain animals being consecrated by presentation at it, their flesh could be eaten. See W. R. Smith, *OTJC.*² p. 250. Clause *b* implies that Saul built subsequently *other* altars to Yahweh.

... אתו החל] For the position of אתו, cf. on 15, 1: comp. also that of להם Jud. 10, 4. Hos. 13, 2. Job 15, 20; לוּ II 23, 3; לוּ Dt. 21, 17; במּ Jer. 31, 8.

36. [נררה from Beth-horon (cf. *v.* 23), or some other place in the hill-country, following the Philistines down the Vale of Aijalon.

[וּנְבָזָה for וּנְבָזָה GK. § 67^{dd}. The ב is partitive (*Lex.* 88^b), 'plunder among them,' like 'smite among' (*v.* 31 al.), 'אֶכְלָ ב', etc.

[וּלֹא נִשְׁאַר] The jussive is unusual, both in the 1st pers. (*Tenses*, § 46 *n.*; GK. § 48^g *n.*), and after לֹא (cf. Gen. 24, 8; II 17, 12; 18, 14: *Tenses*, § 50 *a* *Obs.*; GK. § 109^d). Read prob. נִשְׁאַר.

37. [הָאָדָם . . . הִתְחַנַּם] The repeated question, as in the similar inquiries, 23, 11; 30, 8; II 5, 19.

38. [נָשִׂי] i. e. *gōshū*: so also, anomalously, out of pause, Jos. 3, 9. 2 Ch. 29, 31† (cf. נָשִׂי Ru. 2, 14†), for the normal נְשִׂי Gen. 45, 4 al.: GK. § 65^d.

[פְּנוֹת] *corners*, hence metaph. of princes, the stay and support of their people: so Jud. 20, 2. Is. 19, 13, where Gesenius compares כִּנֹּף *corner-stone* or *corner-pillar* (e. g. Eph. 2, 20), used Qor. 51, 39 of Pharaoh's nobles, and the pr. n. *Rokn-eddin*, 'Pillar of religion.'

[בְּמָה] *wherein*,—as Mal. 1, 6 'wherein have we despised Thy name?' Vulg. expresses בְּמָה, which is preferred by Th. We. Bu. etc., and is certainly more pointed. *V.* 39 shews that Saul has a *person* in his mind. In the old character י might easily be corrupted to ה.

39. [יִשְׁנֹה] thrice besides, but a form contrary to analogy: Stade (§ 370^b), and GK. (§ 1000 *note*) would read יִשְׁנֶה. As הַמַּטָּה is fem.,

we ought, however, to have יִשְׁנָה (or יִשְׁנָה): cf. LXX ἀποκριθῇ = יענה (with ה). Why, in these and some other forms, as אֵינִי, עוֹדֵנִי, the verbal suffix should be used, is uncertain: cf. GK. § 100P.

כי . . . כי The first כי introduces the terms of the oath: the second כי is merely resumptive of the first, after the intervening hypothetical clause. So often, as II 3, 9. Gen. 22, 16 f. (*Lex.* 472^a).

41. [הבה תמים] AV. 'Give a perfect (lot):' RV. 'Shew the right:' Keil, 'Give innocence' (of disposition, i. e. truth). All these suggested renderings of תמים are without support. תמים is 'perfect,' i. e. in a *physical* sense, of an animal, unblemished; in a *moral* sense, innocent¹, blameless. הבה תמים might mean 'give one who is perfect:' but this is not the sense which is here required: Saul does not ask for one who is perfect to be produced; and though he might ask for the one who is in the right to be declared, this would be expressed by צדיק (Dt. 25, 1; 1 Ki. 8, 32), not by תמים. LXX has for the two words: Τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; ἢ ἐν ἐμοὶ ἢ ἐν Ἰωναθαν τῷ υἱῷ μου ἢ ἀδικία; Κύριε ὁ Θεὸς Ἰσραὴλ, δὸς δῆλous· καὶ ἐὰν τάδε εἴπῃ, δὸς δὲ τῷ λαῷ σου Ἰσραὴλ, δὸς δὲ ὁσίοτητα, whence the following text may be restored: לָמָּה לֹא עָנִיתָ אֶת־עַבְדְּךָ הַיּוֹם אִם יִשְׁכָּנִי אוֹ בִּיתוֹתָן בְּנֵי הָעָם הַזֶּה יִי אֱלֹהֵי יִשְׂרָאֵל הֲבֵה אֹרִים וְאִם יִשְׁנֵנוּ בְּעַמּוֹךָ יִשְׂרָאֵל הֲבֵה תָמִים. The text thus obtained is both satisfactory in itself, and at once removes the obscurity and abruptness attaching to MT. The first clause corresponds with LXX exactly: in the second clause ἐὰν τάδε εἴπῃ δὸς δὲ cannot be followed; but δὸς δὲ (omitted in A) seems to be merely a rhetorical anticipation of the δὸς δὲ following; and considering that LXX render יִשְׁנֵנוּ in v. 39 by a verb (ἀποκριθῇ), there is nothing arbitrary in supposing that τάδε εἴπῃ may represent יִשְׁנֵנוּ here. For אִם יִשְׁכָּנִי cf. 20, 8. Δῆλοι stands for אֹרִים ch. 28, 6 and Nu. 27, 21 (as δῆλωσις, in Ex. 28, 26. Lev. 8, 8). The cause of the omission in MT. lies evidently in the occurrence of the same word יִשְׂרָאֵל before both לָמָּה and הבה תמים. The restored text (which is now generally accepted by scholars) shews (what has often been surmised independently) that the משפט האורים והתמים was a mode of casting lots: cf. הפילו v. 42, and note that ויִלְכְּדוּ, which

¹ Innocent, that is, not of a particular offence, but generally.

immediately follows in *v.* 41 (but which in MT. stands unexplained), is the word regularly used of taking by lot, 10, 20 f. Jos. 7, 14. 16.

42. After בני LXX has an addition, which in Heb. would be אשר ילכדנו יהוה ימות ויאמר העם אל שאול לא יהיה הדבר הזה ויחזק שאול מהעם ויפילו בינו ובין יונתן בנו. But although its omission could be readily explained by *homoeoteleuton*, its originality is very doubtful: see We. and Now.

43. [טעם טעמתי] 'I did taste.' GK. § 113ⁿ.

[הנני אמות] 'Here I am; I will die,'—Jonathan thus not complaining of the fate to which he has involuntarily rendered himself liable, but declaring his willingness to meet it. For הנני as an expression of resignation, cf. 12, 3, and esp. II 15, 26; also Gen. 44, 16. 50, 18. EVV., in 'And lo, I must die,' neglect the suff. in הנני.

44. [כה יעשה] LXX adds לי, which at least is a correct explanation of the phrase; the curse being invoked naturally upon *himself*. Possibly, however, this was understood; at least, the phrase recurs 1 Ki. 19, 2 without לי (where LXX similarly *μολι*). The oath followed by כי, as II 3, 9. 35. 1 Ki. 2, 23. 19, 2.

45. [ישועה] The passage illustrates the *material* sense of the word: so Ex. 14, 13; II 10, 11; and תשועה¹ (the more common word in prose), as Jud. 15, 18; *ch.* 11, 9. 13. 19, 5 al. The root ישע, as Arabic shews, means properly *to be wide, capacious, ample* (e.g. Qor. 29, 56 *إِنَّ أَرْضِي وَاسِعَةٌ* behold, My earth is *broad*; Matt. 7, 13 (Lagarde) *وَاسِعٌ* = *πλατεῖα*; 2 Cor. 6, 11 (Erpenius) *وَاسِعَةٌ* = *πεπλάτυνται*; Gen. 26, 22; Ex. 34, 24 Saad. *وَسَّعَ* = (הרחיב): hence הושיע is properly *to give width and freedom to* (opp. הִצַּר), and ישועה is 'safety' in the sense of *space to move in, freedom from enemies or constraint* (opp. צר *narrowness, angustiae*). Etymologically, then, the idea of the root would be best expressed by *deliver, deliverance*; and in a passage such as II 9, לכם תשועה מחר תהיה this sense appears to be clearly distinguishable. By the Prophets and Psalmists, however,

¹ Formed as though from a root שוּעַ on the ground, probably, of a false analogy. Similarly תרופה, תְּשׁוּאוֹת, תקופה as though from [רופ, שוא, קוף], though the verbs actually in use are רפא, שאה, נקף. Comp. Ol. p. 401; Stade, § 266^c.

the idea of *deliverance* or *freedom* which יְשׁוּעָה, תְּשׁוּעָה connote, is enlarged, so as to include *spiritual* as well as *material* blessings. These words seldom, if ever, express a spiritual state *exclusively*: their common theological sense in Hebrew is that of a *material deliverance attended by spiritual blessings* (e.g. Is. 12, 2; 45, 17). In some passages, the temporal element in the deliverance is very evident, e.g. ψ. 3, 9 (RV. *marg.* 'Or, Victory:' see v. 8); 20, 6 (cf. 7); 28, 8 (note עוֹ and מַעוֹ); 62, 3 (note the parallel figures יְצוּר, מִשְׁנֵבִי צוּר); 74, 12, etc.: cf. תְּשׁוּעָה, ψ. 33, 17. 60, 11. The margins in RV. on several of the passages quoted (including those in the historical books) serve as a clue to the manner in which the Hebrew words represented by the English 'salvation' acquired gradually a higher and fuller meaning.

אִם יִפֹּל מִשְׁעַר רֹאשׁוֹ 'If there shall fall even a single hair of his head to the ground!' שְׂעָרָה is a *single hair*, see Jud. 20, 16 כָּל זֶה וְזֶה קוֹלַע בְּאֵבָן אֶל־הַשְּׂעָרָה וְלֹא יִחְטִי־אֶחָד: the fem. being the so-called 'nomen unitatis,' Ew. § 176^a; GK. § 122^t. So אֶנְיָ a *fleet*, אֶנְיָה a *ship* (Jon. 1, 3). מִן is to be understood here as in מִאֶחָד אֶחָדֶיךָ Dt. 15, 7: lit. 'starting from one of thy brethren' = *even* one of thy brethren. This use of מִן is elucidated by Arabic: see Ges. *Thes.*, or *Lex.* 581^a (where illustrations are cited); Ew. § 278^d; GK. § 119^w (*note*): also Ewald, *Gr. Arab.* § 577; Wright, *Arab. Gr.* ii. § 48 f b. Comp. Qor. 6, 59 وَلَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا even a *single leaf* (nom. unit.) falleth not without His knowing it.—The proverbial expression itself recurs II 14, 11, and with לֹא for אִם I Ki. 1, 52.

עִם] = *in conjunction with, aided by* (uncommon): cf. Dan. 11, 39.

וַיִּפְדּוּ redeemed: literally, by the substitution of another (Ew. *Hist.* iii. 51 [E. T. 36]; We.), or metaphorically? Had the former been the sense intended, the fact, it is probable, would have been stated more circumstantially, instead of its being left to the reader to infer it from a single word. פֶּדָה is the technical word used of the redemption of a life that is forfeit; but the redemption may be made by the life of an animal, or by a money payment, Ex. 13, 13. 15. 34, 20, cf. 21, 8. 30 (all JE); Nu. 18, 15. 16 (P).

¹ Or, according to others, a rhetorical application of the *partitive* sense.

47. [ובמלכי] LXX *ובמלך*, probably rightly: see II 8, 3-12.

ירשיע is to pronounce or treat as wicked, i. e. to condemn (Dt. 25, 1); hence MT. has been supposed to mean *condemned in fact* (Keil), *punished*; and in support of this rendering, the analogy of the Syr. *ܝܪܫܝܥ* prop. to treat as guilty, to condemn, but occasionally used in the sense of *ܗܪܕܝܢ* to put to the worse, overcome (Ephr. i. 325; ii. 318; ap. PS. col. 1213), has been appealed to. But such a usage would be quite isolated in Hebrew: and the absence of a suffix or other object to *ירשיע* is strongly against it here. LXX has *ἐσώζετο* = *יִשָּׁע*:—‘And wherever he turned *he was victorious*,’ a reading in every way satisfactory and suited to the context. For the sense of the *Nif.* cf. Pr. 28, 18 *הוֹלֵךְ בְּתָמִים יִשָּׁע*; Zech. 9, 9 *צָדִיק וְנוֹשָׁע* lit. just and saved, i. e. successful and victorious. The impff. denote reiteration or habit in the *past*, just as in Pr. 17, 8 etc. they denote it in *present* time. LXX *ὁ ἄν ἐσδράφη ἐσώζετο*: on *ὁ ἄν* comp. 17, 34 *footnote*.

48. [ויעש חיל] lit. *made might*, i. e. achieved prowess, performed deeds of valour: Nu. 24, 18. *ψ.* 60, 14. 118, 15. 16.

[שסרו] The ptc. seems intended as a plural: if so, the word affords an example of the very rare form of the suffix 3 masc. *־הוּ* after a plural noun: 30, 26 *רָעוּהוּ*, Nah. 2, 4 *גְּבוּרֵיהוּ*, Hab. 3, 10 *יְדִיהוּ*, Job 24, 23 *עֲגִייהוּ*, Pr. 29, 18 *אֲשֶׁרֵהוּ*: Stade, p. 20 *note*, § 346^a (2), and p. 355; Ew. § 258^a; GK. § 91¹; Wright, *Compar. Gramm.* p. 158.

49. [יִשָּׁי] in all probability a corruption of *אֲשָׁי*, or *אֲשֶׁרֵהוּ*, ‘man of Yahweh,’ an intentional alteration of *אִשְׁבַּעַל* 1 Ch. 8, 33, the real name of ‘Ishbosheth,’ altered, as We. says, when the title ‘Baal’ fell into disrepute (see on II 4, 4), ‘theils in *אֲשָׁי* von Vernünftigen, theils in *אִשְׁבַּעַל* von Unvernünftigen.’

LXX *Ἰεσίου* (Luc. *Ἰεσίου*) presupposes a reading *אֲשֶׁרֵהוּ* or *אֲשָׁי*. Not only are a great many pr. names beginning, as pointed by the Massorites, with *י* represented in LXX by *Ἰε-* (as *Ἰερεμίας* for *יִרְמְיָהוּ*, *Ἰεσσαυ* for *יִשָּׁי*, *Ἰεφθαε* for *יִפְתָּח*, etc.), but several pr. names beginning with *א* are so represented, as *Ἰεβοσθε* for *אִישׁ־בֶּשֶׁת* II 2, 8 al., *Ἰεζαβελ* regularly for *אֵיזָבֶל*, *Ἰεξεηλ* for *אֲשֶׁרֵהוּ*.

¹ Or of *אִישִׁי*, *אִישִׁיהוּ*. *יִש* cannot be derived *phonetically* from *אִש*, only the reverse change from *yi* to *i* being in accordance with analogy (cf. in Syriac, Nöld. *Syr. Gr.* § 40 C). But if *י* was pronounced softly (*i*, not *yi*: GK. § 47^b and *u.*), *יִש* might be written incorrectly for *אִש*.

Jos. 17, 2, 'Ιεθεβααλ for אֶתְבַּעַל 1 Ki. 16, 31, 'Ιεμηρ for אֶמְרָה Neh. 7, 61, 'Ιεροβααλ (AQ^a) for אֶרְבָּאֵל Hos. 10, 14, 'Ιεσθεμωη (cod. A) for אֶשְׁתִּמְוֶה 1 Ch. 4, 19, 'Ιέσσαι for אֶשִׁי (elsewhere אֶשִׁי) 1 Ch. 2, 13, comp. 'Ιεσβααλ for אֶשְׁבַּשֵׁת II 3, 8 in Aq. Symm. Theod., and in II 23, 8 Luc.¹; and for the term. -ιον for אֶהְיֶה- cf. אֶהְיֶה Ηλειον or Ηλιου, בְּנֵי־הָהָר Βαραιου, 1 Ki. 2, 35, עֶבְרִי־הָהָר Αβδειου ib. 18, 3 ff.

51. [בֶּן אֲבִיאל] Read בְּנֵי אֲבִיאל, though the error is as old as LXX. But already Josephus says (*Ant.* vi. 6, 6) Νῆρος καὶ Κεῦσος ὁ Σαούλου πατήρ ἀδελφοὶ ἦσαν υἱοὶ δὲ Ἀβιύλου.

52. [וְרָאָה] frequentative: 'and Saul would see, etc., and would take him to him' = and when Saul saw . . . , he used to take him to him (*Tenses*, §§ 120; 148. 1: so II 15, 2. 5 etc.). וַיִּאֲסְפוּ is irregular for וַיִּסְפְּוּ: see on 2, 16.

15. Saul and Amaleq. Second rejection of Saul. (*Introduction to history of David.*)

15, 1. [אֶתִּי שָׁלַח] Position as 14, 35 (see note). Gen. 42, 36 אֶתִּי שִׁבַּלְתָּם. Dt. 1, 38 אֶתִּי חָזַק. 10, 20. ψ. 25, 5 אֶתֶּךָ קִוִּיתִי Jer. 4, 22 אֶתִּי לֹא יָדָעוּ. 30, 14; also (not at the beginning of a sentence) Gen. 24, 14 אֶתֶּךָ הִכְתַּתְּ. Jud. 14, 3 אֶתֶּךָ קָח לִי. ch. 18, 17. Is. 37, 26 אֶתֶּךָ עֲשִׂיתִי. ψ. 27, 4 אֶתֶּךָ אֲבָקֵשׁ.

For other cases of אֶתִּי, אֶתֶּךָ, etc. rendered emphatic by being prefixed to a verb, cp. (a) after וְ, Gen. 12, 12 וְהָרְגוּ אֶתִּי וְאֶתֶּךָ יִחְיֶי. Lev. 10, 17 . . . וְאֶתֶּךָ נָתַן. 11, 33. Dt. 4, 14. 6, 13 וְאֶתֶּךָ תַּעֲבֹד. 13, 5. 20, 19 וְאֶתֶּךָ לֹא תִכְבַּר. 2 S. 12, 9 וְאֶתֶּךָ צִוִּיתִי לִהְיוֹת נָגִיד עָלַי . . . 1 Ki. 1, 6^b. 35 . . . וְאֶתֶּךָ הִרְגַּת בַּחֲרֵב בְּנֵי עַמּוּן. 11, 37; Is. 57, 11 וְאֶתֶּךָ לֹא זָכַרְתָּ and וְאֶתֶּךָ לֹא תִירָאִי. 58, 2. Jer. 9, 2 וְאֶתֶּךָ לֹא יָדָעוּ. 16, 11. 46, 28. Ez. 22, 12 וְאֶתֶּךָ שִׁבַּחְתָּ (cf. 1 Ki. 14, 9). Hos. 2, 15^b; Lev. 26, 33 וְאֶתֶּךָ אֶנְזָרָה. Dt. 4, 20. 6, 32. Ez. 11, 7; Ez. 12, 13. 23, 10. 33, 31; Job 14, 3: (b) Gen. 41, 13 אֶתִּי הִשִּׁיב עָלַי בְּנֵי וְאֶתֶּךָ תִּלָּה. Nu. 22, 33: (c) after וְגַם, 2 S. 2, 7 וְלֹא אֶתִּי. 20, 9. ch. 20, 9. Is. 43, 22 וְלֹא אֶתִּי. 37, 4 אֶתֶּךָ כִּי אֶתֶּךָ רִאִיתִי צָדִיק. Gen. 7, 1 כִּי אֶתֶּךָ מָרַתָּה. 1 Ki. 5, 13. Jer. 4, 17 כִּי אֶתֶּךָ מָרַתָּה. ch. 21, 10; Jer. 5, 22 וְאֶתֶּךָ לֹא תִירָאוּ. 7, 19†. A pronoun in an emph. position should always be noted by the student.

[לְמַשְׁחֵךְ] -*sho-* (not -*shā-*): GK. § 9^v; and for the metheg § 16^f (δ).

2. [פָּקַדְתִּי] 'I will visit,' i.e. punish—the pf. (though unusual in

¹ See further examples in the *Supplement*, containing the Proper Names, to Hatch and Redpath's *Concordance to the Septuagint* (1900), p. 77 ff.

prose, except in *נִתְּנָהּ* as Jud. 15, 3, expressing determination (*Tenses*, § 13; GK. § 106^m); and *פָּקַד* being construed with an accus. of the sin visited, as Hos. 8, 13 = 9, 9 = Jer. 14, 10. The sense *mark* (RV.), *anschen* (Keil), is not borne out by usage: *פָּקַד* means to visit *in fact* (Ex. 3, 16. 4, 31), not to observe mentally, or to 'direct one's look at' (Keil).

וַיֹּאמֶר שִׁמּוֹ in a military sense, as 1 Ki. 20, 12 *וַיִּשְׁמָו* על העיר, and *וַיִּשְׁמָו* in *שְׁמָו*. Is. 22, 7. In Dt. 25, 18 (of the same occurrence) the expression used is *אֲשֶׁר קָרָךְ בְּדָרֶךְ*.

3. *וְהִחְרַמְתָּם* LXX, independently of *καὶ ἱερεῖα καὶ*, has two translations of this word, viz. *καὶ ἐξολεθρεύσεις αὐτὸν* and *καὶ ἀναθεματίεις αὐτὸν καὶ*, both pointing to *לֹא אֲשֶׁר לֹא* (ו for ם). Though the Hebrew is poor, the combination nevertheless occurs (see on 5, 10), and as the sequel shews that the *nation*, as well as its belongings, was 'banned,' it is best to adopt it.

3^b. *מֵעוּלָל וְעַד יוֹנָק* 22, 19†. *מֵעוּלָל וְעַד יוֹנָק* Jos. 6, 21. 8, 25 al.

וְעַד [from . . . even unto, i. e. including both, as often.

4. *וַיִּשְׁמָע* The *Piel*, as 23, 8†. So 1 Ki. 15, 22 al. the Hif'il.

בְּטָלָאִים To be pointed probably *טָלָאִים*, and identical with *טָלָם* in the 'Negeb' of Judah, Jos. 15, 24.

5. *וַיִּיָּאָרֶב* for *וַיִּיָּאָרֶב*, i. e. *וַיִּיָּאָרֶב* GK. §§ 68ⁱ, 23^d; Kön. i. 390: cf. *אֶזְרוֹן* for *אֶזְרוֹן* Job 32, 11; *לְהַכִּיל* (as generally understood) Ez. 21, 33; *מִזֶּן* Pr. 17, 4. The omission of *א* is somewhat more frequent (though rare even then) in *Qal*: 28, 24 *וַיִּתְּנֵהוּ*; II 6, 1 *וַיִּסְפֶּה* (from *אִסַּף*); 19, 14 *וַיִּמְרֹ*; 20, 9 *וַיִּתְּנֵהוּ*; *שְׁ*. 104, 29 *וַיִּסְפֶּה* (from *אִסַּף*); GK. § 68^h.

6. On the Qenites, and their former friendly relations with Israel, see Nu. 10, 29 f. Jud. 1, 16, where Budde (*ZATW*. 1887, p. 101, and in his Commentary on Judges, *ad loc.*) is certainly right in reading, after MSS. of LXX, *אֶת הָעֵם* for *אֶת הָעַם*.

וַיִּרְדֵּי so *ב* (= Bomberg's Rabb. Bible of 1525), Kitt.: Baer and Ginsb. *וַיִּרְדֵּי*: cf. Gen. 19, 14 *וַיִּרְדֵּי*; and see GK. § 22^a (20^{g1}), and the *Addenda*.

¹ Where, in l. 6 of p. 73 of the Engl. translation, insert 'hitherto' (i. e. in previous editions) after 'When we.' In l. 2 also 'a question' would be better than 'doubtful;' for, though the note reads somewhat obscurely, Kautzsch does mean to explain the cases quoted in it by the principle of § 20^f.

עמלקי] Except here and *v.* 15 MT. has throughout the chapter עמלק. As the determined noun is needed, it is better in both these passages to read with Luc. עמלק.

אֶסְפָּר] The *metheg*, shewing the hireq to be long, appears to indicate that the *punctuators* treat the verb as *Hif.* But the *Hif.* of אספ does not elsewhere occur, and the *metheg* rests, no doubt, upon a false theory as to the nature of the word. Read without *metheg*, it will be the impf. *Qal* אֶסַּף (as *ψ.* 104, 29), with — shortened to — when the syllable is rendered toneless by the addition of a suffix (so in the *ptcp.* מְאַסְפֶּךָ 2 Ki. 22, 20¹, אֶסְפָּר *ch.* 24, 5 al.; and in *Piel* מְאַסְפֶּם Is. 52, 12. אֶסְפָּרָם Job 16, 5 etc.). Comp. König, i. 382 f.; GK. § 68^b. אספ, as Jud. 18, 25. *ψ.* 26, 9. Ehrl. suggests אֶסְפָּר (Gen. 18, 23. 24).

וְאֵתָהּ] Note the emph. pronoun.

קִינִי] Read either קִין (as Nu. 24, 22. Jud. 4, 11), or (LXX) הקיני (as *v.* 6^a, 27, 10. 30, 29).

7. מַחֲוִילָה בּוֹאֵךְ שׁוֹר] On Shur, see *DB.* s.v. It appears to have denoted the district on the NE. border of Egypt, which gave its name to the מְדַבֵּר שׁוֹר Ex. 15, 22. Where חוילה was is uncertain. In Gen. 2, 11. 10, 29. 25, 18 the name most probably denotes a region in the NE. of Arabia, on the W. coast of the Persian Gulf; in Gen. 10, 7 it may denote the Ἀβαλίται, on the African coast, a little S. of the Straits of Bāb el-Mandeb: but even a region in the NE. of Arabia is too remote to define the starting-point of the defeat inflicted by Saul upon the Amaleqites. Either חוילה is here the name of a place in or near the country of Amaleq, otherwise unknown, or we should simply (with We.) restore מִטְלָם (*v.* 4): 'the error may have arisen through a reminiscence of Gen. 25, 18,' where the phrase occurs, closely resembling the one here, מַחֲוִילָה עַד שׁוֹר אִשֶּׁר עַל פְּנֵי מִצְרַיִם, but where חוילה, as has just been said, appears from the context to denote a place more distant than is suitable here.

עַל פְּנֵי] *in front of*, in geographical descriptions, commonly means *to the east of* (*Lex.* 818^b): so Gen. *l.c.* 1 Ki. 11, 7.

9. הַמִּשְׁנִים] Explained by Kimchi (*Book of Roots*, s.v.) in the sense

¹ In the parallel passage, 2 Ch. 34, 28 (Baer and Ginsburg, but not B, Kittel), in exactly the same phrase, אֶסְפָּר is pointed as here, with *metheg*, i.e. as an impf. *Hif.*!

of שְׁנָיִים מִבְּטָן, i.e. young of a second birth, such as had the reputation of being superior to firstlings (see Tanhūm, quoted by Roed. in the *Theol.* p. 1451^a). So Roed. himself (p. 1451^b), and Keil. But the text reads suspiciously, and the position of על before הכרים (instead of before the pair of similar delicacies המשנים והכרים) suggests error. We. for הכרים ועל המשנים would read הַשְּׁמִינִים וְהַפָּרִים 'and the best of the flocks and the herds, (even) the fat ones (comp. Ez. 34, 16), and the lambs,' etc., which undoubtedly forms a better Hebrew sentence, and nearly agrees with the rendering of Pesh. Targ. (רִשְׁמִינִיָּא וּפְטִימִיָּא), neither of which, at least, appears to have had either מִשְׁנִים, or על before הכרים. הכרים are mentioned in terms implying that they were a delicacy in Am. 6, 4; Dt. 32, 14.

מלאכה means *business, occupation* (Gen. 39, 11), and so *property* on which a person is occupied, Ex. 22, 7. 10: here and Gen. 33, 14 specially of property consisting in cattle (cf. מִקְנֶה). נמבזה is a grammatical *monstrum*, originating evidently in the blunder of a scribe. The text had נמס: the scribe began by error with the *second* word, wrote the first two letters נמ, then discovered his mistake, but not wishing to make an erasure, simply added the letters בזה. (There are similar *monstra* in Ez. 8, 16. 9, 8.) The words present, however, other difficulties. אָתָּה, resuming כל המלאכה, is indeed defensible by Dt. 13, 1. 14, 6. Ps. 101, 5 al. (*Tenses*, § 197. 1, 2): and for the change of gender there are at least parallels which can be adduced (e.g. 1 Ki. 19, 11: see GK. § 132^d; ψ. 63, 2 בארץ ציה ועוף with Hitzig's note¹); but the use of נמס is very strange (lit. *melted away* = diseased, consumptive?). The Versions all express a synonym of נבזה—LXX καὶ ἐξουθενούμενον, Pesh. ܠܡܥܬܐ, Targ. ובסיר, Vulg. *et reprobum*: and there can in fact be no reasonable doubt that וְנִמְאַסָּת must be restored, either for אתה נמס or for נמס alone (retaining אתה²). Indeed, AV. RV. appear both to have adopted implicitly this emendation; for 'refuse' is no rendering of נָמִס, though it obviously expresses נִמְאַס (Jer. 6, 30 marg.) or

¹ 'The fem. termination of the adj., once used, can in a way operate forwards, so that the second adj. is left in the simplest, most immediate form.'

² Which is expressed by Pesh. Targ. LXX (Luc.), Vulg., and as stated above is fully defensible.

נִמְאָצָה. The omission of the art. with the ptc., after a subst. defined by it, is a further difficulty. The text as it stands expresses the sense 'But all the מלאכה, *being* common¹ (lit. *despised*) and refuse, they banned²:' but this contradicts the context; for *some* of the מלאכה was good, and was spared. The sense demanded by the context, viz. 'but *such* of the מלאכה *as* was common and refuse they banned,' requires either the *presence* of the art. in both cases, or its *absence* in both.

11. [מאחרי] *Lex.* 30^a.

12. [וישגם... לקראת] In thorough analogy with Hebrew usage (see on 6, 13). LXX, Vulg. express וילך, which Th. declares to be a 'necessary' insertion: but the renderings of these versions are merely accommodations to the idiom of a different language. See besides Ct. 7, 13 נשכימה לברמים; and Ges. *Thes.* p. 1406^b (referred to by We.).

[הכרמל] 'The garden-land' (Is. 10, 18 al.),—the word, like other proper names with the art. (as הגבעה), retaining its appellative force. It was a place in the 'hill-country' of Judah (Jos. 15, 55; see v. 48), mentioned also in *ch.* 25, 2 ff.; now *el-Kurmul*, 7 miles S. of Hebron.

[והנה] without the suffix, as 16, 11. But the ptc. מוציב 'is setting up' does not agree with the sequel (which states that Saul had *left* Carmel): and doubtless הציב 'hath set up' must be read (so LXX ἀνέστακεν).

[יד] lit. *hand*, i. e. sign, monument, trophy of the victory: II 18, 18.

[וירד הגלגל] Cf. on 10, 8.

14. [הזה] See on 14, 29. The correction הזה (*ZA W.* 1895, p. 317) is unnecessary.

¹ 'Vile' (EVV.), unless understood in the old sense of the word (*common, looked down upon*; Lat. *vilis*), is too strong, as it is also in Jer. 15, 19. Lam. 1, 11 EVV., and in AV. of Job 40, 4. Phil. 3, 21. See the writer's *Jeremiah*, p. 362; *Minor Prophets*, vol. ii (Nahum to Malachi), in the *Century Bible*, p. 25.

² So ψ. 18, 18; 92, 12 בְּקִמִּים עָלַי מְרֵעִים against those who rise up against me (as) evil doers; 143, 10 רֹחַךְ טוֹבָה thy spirit (being) good; Jer. 2, 21^b (but rd. גִּפֶּן); Ez. 24, 13; Hag. 1, 4 (cf. GK. § 126²). The adj. without the art. forms a species of predicate: cf. on 2, 23. (II 6, 3^b is corrupt: but even were it not so, the grammatical rendering 'drove the cart, being a new one' would be consistent with the context, which, in the case of the phrase here, is just what is not the case.)

15. [אשר] *is a link*, bringing the clause which it introduces into relation with what precedes: here the relation is a causal one, *in that, forasmuch as*: 20, 42. 26, 23^b. Gen. 30, 18. 31, 49. 34, 13 (cf. on II 2, 5): elsewhere, *אשר* may be resolved into the expression of a consequence, *so that*, as Gen. 13, 16; 22, 14; 1 Ki. 3, 12. 13; 2 Ki. 9, 37.

16. [הרף] Dr. Weir thus appositely illustrates the usage of this word: 'Dt. 9, 14 *ממני ואשמירם* ch. 11, 3 *ימים שבעת* II 24, 16 *הרפו ודעו* 46, 11 *הרף מאף* 37, 8 *הרף ירך*.'

[הלילה] *the night (that is just past) = last night*. Elsewhere always of the *coming* night, as Gen. 19, 5; 30, 15 etc.: comp. on 14, 34.

[ויאמרו] *Qrê*, a necessary correction. The opposite of the variation noted on 13, 19. See *Ochlah we-Ochlah*, No. 120 (eleven instances of ו at the end of a word *כתיב ולא קרי* cited: among them Jos. 6, 7; 9, 7; 1 Ki. 12, 3. 21; 2 Ki. 14, 13).

17. 'Though thou art little in thine own eyes, art thou not head of the tribes of Israel? And Yahweh hath anointed thee to be king over Israel' (i.e. thou art in a position of authority, and oughtest to have restrained the people).

18. [וְהִתְרַמְתָּה] but *v. 20 הִתְרַמְתִּי*. In the pf. Hif. of verbs *primae gutt.*, וְ of 1 and 2 ps. is changed to וּ after *waw* consec., whether the tone is thrown forward by the *waw* or not: so הִתְרַמְתָּ Job 14, 19, but וְהִתְרַמְתִּי Lev. 23, 30 and often; הִתְרַמְתָּ Ex. 16, 32, but וְהִתְרַמְתִּי Is. 49, 26; הִתְרַמְתִּי Is. 45, 1, but וְהִתְרַמְתִּי Ez. 30, 25; הִתְרַמְתִּי Nu. 20, 5, but וְהִתְרַמְתִּי Ex. 13, 19: and, with no change in the place of the tone, הִתְרַמְתִּי Is. 43, 23, but וְהִתְרַמְתִּי Jer. 17, 4; הִתְרַמְתִּי Ex. 33, 1, but וְהִתְרַמְתִּי Dt. 27, 6; הִתְרַמְתִּי Ez. 16, 19, but וְהִתְרַמְתִּי Is. 58, 14; הִתְרַמְתִּי Ex. 9, 16, but וְהִתְרַמְתִּי 1 Ch. 17, 14. And so often elsewhere: cf. Böttcher, ii. 380 f.; GK. § 63^o.

[עד כלותם אתם] 'Until *they* consume them' cannot be right. Either אתם בְּלוֹתָם (Jer. 9, 15 = 49, 37) must be read (with LXX, Pesh. Targ.), or אתם must be omitted (with the Vulg.), as having arisen by some confusion out of the preceding אתם-עד בְּלוֹתָם 'until (one, people: strictly הַמְבִלָה; see on 16, 4) consume them' is the more idiomatic usage: 1 Ki. 22, 11 *את־אֲרָם עד־בְּלוֹתָם*; ψ. 18, 38.

19. [וְתָעַט] for וְתָעַט from עוֹט: GK. § 72^{ff}; Stade, § 549^f. Cf. 14, 32.

20. [אשר] stands as the equivalent of כי, after ראה 18, 15; after ירע Ex. 11, 7. Ez. 20, 26 (unusually in Ezek.; see Hitz.). Qoh. 8, 12; after השביע 1 Ki. 22, 16; and = כי *recitativum* (2, 16), as here, II 1, 4 (cf. 2, 4). Neh. 4, 6 (most probably)¹. Cf. GK. § 157^c.

22. [להקשיב] The inf. cstr. with ל, as the subj., as Is. 10, 7^b; ψ. 118, 8. 9; Qoh. 7, 2. 5; Pr. 21, 9 פנת נג מואשת טוב לשבת על פנת נג מואשת טוב (contr. 25, 24).

23. [מרי] 'oftenest in Ezek. (2, 5 etc. מה מרי המה). Is. 30, 9 'את־מריך ואת־ערפך הקשה' (כי בית מרי המה). Nu. 17, 25 בני מרי. Dt. 31, 27 'את־מריך ואת־ערפך הקשה' (כי בית מרי המה). עם מרי הוא (Dr. Weir).

[אֵין] The fundamental idea of אֵין is apparently what is *valueless and disappointing*: and it denotes, according to the context, (1) *calamity, misfortune* (as ψ. 55, 4. Am. 5, 5); (2) *naught-y conduct, naughtiness*, a term of disparagement for wickedness, as ψ. 5, 6 and often; and (3) *worthlessness, a thing of nought*, esp. an *idol*, as Is. 66, 3 'he that burneth incense is no better than מִכְבֵּד אֵין he that blesseth an idol'; cf. Zech. 10, 2 'the teraphim דברו און speak worthlessness' (see further *Lex.* 19^b-20^a; *Parallel Psalter*, Glossary, p. 449 f.). 'Idols and teraphim,'—the general and the particular,—form, however, an unequal pair; Symm. has ἡ ἀνομία τῶν εἰδώλων, which points to עֲוֹן תַּרְפִּים; and Klo. Sm. Bu. Now. Ehrl. are probably right in reading this.

[תרפים] 19, 13. 16. Gen. 31, 19. 34. 35. Jud. 17, 5. 18, 14. 17. 18. 20. 2 Ki. 23, 24. Ez. 21, 26. Hos. 3, 4. Zech. 10, 2⁺.

[הַפְצִיר] in pause for הַפְצִיר, as constantly in verbal forms, as וַיִּלְאֶף, הִשָּׁב, הִתְוָה (Is. 18, 5), etc., and occasionally in nouns, as אֶצֶל Is. 7, 6 for אֶצֶל (cf. Ezr. 4, 7), אֶצֶל Jer. 22, 14, אֶצֶל Ob. 20, אֶצֶל Zech. 14, 5, אֶצֶל 1 Ch. 8, 38 (v. 37, out of pause, אֶצֶל): Ew. § 93^a, Stade, § 107^a, GK. § 29^d. הַפְצִיר is the abs. inf. Hif. almost with the force of a subst.: cf. הִשָּׁמֵד Is. 14, 23, הִשָּׁמֵד 32, 17, הִשָּׁמֵד Job 6, 25, הִשָּׁמֵד 25, 2 (Ew. § 156^c). The form, with a substantival force, is rare in Biblical Hebrew; but one nearly the same (הַבְּקֵר) is common in

¹ In late Hebrew אשר appears as = *quod* with greater frequency: Dan. 1, 8 bis, Qoh. 5, 4. . . טוב אשר (contrast Ru. 2, 22 (כי). 7, 29. 9, 1; and especially in Est. Neh. (*passim*)).

the Mishnah: Siegfried and Strack, *Lehrbuch der Neuhebräischen Sprache* (1884), § 55^b.

The word is, however, a suspicious one. פצר is to *push* or *press upon* (Gen. 19, 9), or to *urge* by persuasion (Gen. 19, 3. 33, 11. 2 Ki. 2, 17. 5, 16); and does not occur elsewhere in the Hif.: if correct, הפצר can mean only to *display pushing* (the 'internal Hif.,' GK. § 53^d), i. e., in the inf., *forwardness, presumption* (not 'stubbornness,' EVV.). Klo. suggests רע חפץ *evil desire*, which Bu. adopts; but this is a poor parallel to מרי, and cannot be said to be satisfactory.

יִמְאַסַּר in answer to בִּי, as *v.* 26. Hos. 4, 6 edd. (but Baer, Gi. Kitt. ?); cf. Nu. 14, 16. Is. 45, 4. 48, 5 al.: *Tenses*, § 127 γ; GK. § 111^b.

ממלך 'from king' = 'from being king:' cf. the fuller form in 26^b, and the alternative מְמַלֵּךְ in 8, 7. 16, 1. So וְיִסְבְּרָהּ מִנְּבִירָהּ 1 Ki. 15, 13. יַחַת מַעַם Is. 7, 8 etc. (*Lex.* 583^a (b),—towards the bottom).

28. ממלכות The usual word is מְמַלְכָּה: but the form ממלכות (from [מְמַלֵּךְ]) occurs besides II 16, 3. Hos. 1, 4. Jer. 26, 1. Jos. 13, 12. 21. 27. 30. 31⁺. Cf. מלכות Hag. 1, 13⁺ from מְלַאֵךְ Stade, § 304^e¹. We., observing that the form never occurs in the *absolute* state, questions the originality of the pronunciation expressed by the *plena scriptio*, and would restore everywhere מַמְלֻכָּת.

מַעֲלִיךְ *from off thee*: 1 Ki. 11, 11^b, in the same expression (applied to Solomon). For the figure, cf. על Is. 9, 5.

29. נצח ישראל Probably the *Glory of Israel*. The root נצח appears only in certain derivatives in Hebrew; the manner in which they are related is apparent only in Aramaic. נִצַּח in Syriac is properly *splenduit*, hence the adj. נִצְחָא = λαμπρός Apoc. 22, 16; but in the *Pe'al* (= Heb. *Qal*), and more especially in the *Elhpa'el*, it usually appears with the derived sense of *inclaruit, celebris evasit*, and so *victoriam adeptus fuit, triumphavit* (cf. Dan. 6, 4): similarly the subst. נִצְחָא = *victory* (e. g. Jud. 15, 18 = תְּשׁוּעָה), and the corresponding נצחנא in the Targg., as Jud. 7, 18 וַנִּצַּחנָא עַל יְדֵי גִדְעוֹן 'and *victory* by the hands of Gideon;' ψ. 35, 23 מְרִי נִצַּחֲנִי 'the lord of my *victory*.' In Heb. נצח has certainly a sense allied to this in the late passages,

¹ On forms in נות, see GK. §§ 86^k, 95^t: more fully Kön. ii. 204-6.

Lam. 3, 18; 1 Ch. 29, 11¹; and the expression here used is doubtless intended to characterize Yahweh as the *Glory* or *Splendour* of Israel. Similarly the Versions, but leaning somewhat unduly to the special (and derived) sense of *victory*: Pesh. ܢܨܚܐ the Illustrious or Triumphant one of Israel; Targ. מורי נצחוניא דיישראל the lord of Israel's victory; Vulg. *Triumphator* (no doubt from Aq. or Symm., though their renderings have not been here preserved): so Rashi נצחנו של ישראל. AV. (from Kimchi חזקם וכתם) *strength*: but this sense rests upon no philological foundation, and is merely conjectured from some of the passages in which נצה occurs, and where such a rendering would satisfy a superficial view of the context. Ges. Ke. render *fiducia*, comparing نَفَعَ *purus, sincerus, fidelis fuit* (used of sincerity towards God, Qor. 9, 92, or well-wishing toward men, 28, 11. 19). But it is doubtful if this sense of the Arabic root is sufficiently pronounced and original to justify the definite sense of *confidence* being attached to the Hebrew נצה².

כי לא אדם הוא להנהם Cf. Nu. 23, 19. Contrast here *vv.* 11. 35: as Le Clerc (quoted by Th.) remarked long ago, the *narrative* is expressed *ἀνθρωποπαθῶς*, the *prophecy* *θεοπρεπῶς*.

32. מעדרת] An (implicit) accus. defining the *manner* in which Agag advanced, i. e. an adverbial accusative: cf. בטח *in confidence* (12, 11 al.), מישור *in uprightness* (poet.): other examples in Ew. § 279^e, GK. § 118^a. The sense, however, is not certain. (a) The most obvious rendering is *voluptuously*: cf. עֲדִינָה *voluptuous*, 'given to pleasures,' LXX *τρυφερά*, Is. 47, 8. שְׂנֵי עֶדְנִים II 1, 24. ψ. 36, 9 וישמינו ויחעדנו LXX *χαίμαρρους τῆς τρυφῆς σου*. Neh. 9, 25

¹ The sense of the root in Aram. explains LXX *εἰς νῆκος* for לְנֶצַח (לְ) in II 2, 26. Am. 1, 11. 8, 7. Jer. 3, 5. Lam. 5, 20 (cf. Hab. 1, 4 RV. *m.*), and τοῦ ναῖναι for לְמִנְצָח Hab. 3, 19; and the rend. of לְמִנְצָח in the Psalms (4, 1 etc.) by Aq. τῶν νικησίων, and by Symm. *ἐπινίκιος*; also of LXX *κατέπιεν ὁ θάνατος ἰσχύσας* for בלע המות לנצה in Is. 25, 8 (Theod. *κατέπιθη ὁ θάνατος εἰς νῆκος*, exactly as I Cor. 15, 54; Aq. also *εἰς νῆκος*), and LXX τοῦ ἐνισχύσαι for לְנֶצַח in I Ch. 15, 21, and κατισχύουσίν μου in Jer. 15, 18 for נֶצַח.

² נצה in Is. 63, 3. 6 is a different word altogether (though identified by Kimchi, AV.), being connected with the Arab. نَفَعَ *to sprinkle*; see Ges. *Thes.*; *Lex.* 664.

LXX καὶ ἐτρίψαν¹. So Targ.² Aq. (ἀπὸ τρυφείας, i.e. מְעֵדָנִית), Symm. (ἀβρός), We. But this is not probable in view of the context. (b) Others compare מְעֵדָנִית in Job 38, 31, which can scarcely be explained otherwise than by metathesis from מענדות *bands*: hence, here, in *fetters*. So Kimchi. (c) LXX render τρέμων, whence Lagarde very cleverly, merely by a change of punctuation, suggests מְעֵדָנִית (of the same form as אַחֲרֵנִית *backwards*, קָרְבָּנִית *mourningly*), *totteringly* (GK. § 100^c). So Sm. Now. Dh. Ehrlich, probably rightly.

אכן in an exclamation, with asseverative force, as Gen. 28, 16 במקום הזה; Ex. 2, 14 אכן נודע הדבר. It is a stronger word than אַף, which is also used somewhat similarly (see 16, 6).

אכן a subst. *bitterness*, as Is. 38, 15 על מר נפשי. *מר* is *departed*, *gone by*, as Am. 6, 7 וסר מרוח סרוחים; and Is. 11, 13 of a state of feeling (קנאה). LXX, Pesh. omit מר, expressing merely the platitude, Surely death is bitter!³ (In LXX εὖ οὖτω implies the misreading of אכן as אֲכֵן.)

33. מנשים Jud. 5, 24.

וישסף Only here. Aq. Symm. δίστασεν, Vulg. *in frustra concidit*, Targ. Pesh. פשה; LXX more generally ἔσφαξεν. Of the general sense intended by the narrator there can be no doubt: but whether the word used by him has been correctly handed down may be questioned. Etymologically שסף stands isolated: the Syriac שִׁטַּף *fidit* (Roed. in *Thes.*) does not correspond phonetically. Should we read וַיִּשְׁפֹּעַ (Jud. 14, 6 al.)?

34. עלה from Gilgal: cf. v. 12 ירד.

The חָרֵם, referred to in this chapter, is well explained by Ewald in his *Antiquities of Israel*, pp. 101–106 [E. T. 75–78]⁴. The word itself is derived

¹ Comp. האכלים למעדנים Gen. 49, 20. Lam. 4, 5 מעדנים.

² מפנקא (see Dt. 28, 54 Onq.). *Hilarī animo* (Ge. Ew. Ke.) gives the word a turn which is foreign to the root from which it is derived. Vulg. *pinguissimus* [*et tremens* of the Clementine text is a doublet, derived from the Old Latin, and omitted by all the best MSS.] is based probably on Symm. ἀβρός.

³ Targ. בבעו ריבוני מריר מותא takes it as = שר; cf. Jer. 6, 28 כלם סרי סוררים = כל רברביהון מרדין (Aptowitzer, II, p. 28).

⁴ See also the art. 'Bann' in Riehm's *Handwörterbuch des Bibel. Altertums*² (1893); Dillmann's note on Lev. 27, 28 f.; and EB. BAN; DB. CURSE.

from a root which in Arabic means *to shut off, separate, prohibit* (حَرَّمَ), whence the *haram* or sacred territory of the Temple of Mecca, and the *harim* (حَرِيم), the secluded apartment of the women, applied also to its occupants, i.e. the 'harem'¹. In Israel, as in Moab, the term was used of separation or consecration to a deity. Mesha in his Inscription (ll. 14-18²) states how, on the occasion of his carrying away the 'vessels of Yahweh' from Nebo, and presenting them before his god Chemosh, he 'devoted' 7000 Israelite prisoners to 'Ashtor-Chemosh.' Among the Hebrews, the usage was utilized so as to harmonize with the principles of their religion, and to satisfy its needs. It became a mode of secluding and rendering harmless anything which peculiarly imperilled the religious life of either an individual or the community, such objects being withdrawn from society at large and presented to the sanctuary, which had power, if needful, to authorize their destruction. The term occurs first in the old collection of laws called 'The Book of the Covenant' (Ex. 20, 23—*ch.* 23), Ex. 22, 19 with reference to the Israelite who was disloyal to Yahweh (זָבַח לֵאלֹהִים אֲחֵרִים בְּלִי לַיהוָה לְבָדוֹ)³. More commonly we read of its being put in force against those outside the community of Israel: thus it is repeatedly prescribed in Deuteronomy that the cities and religious symbols of the Canaanites are to be thus 'devoted' to the ban; and the spoil of a heathen city was similarly treated, the whole or a part being 'devoted' or 'banned' according to the gravity of the occasion (Dt. 7, 2. 25 f. 20, 16-18). Instances of the *herem*, as exemplified historically, are recorded in Nu. 21, 2 f. (after a *vow*). Dt. 2, 34. 3, 6. Jos. 6, 17-19 (the whole spoil was here made *hērem* or 'devoted': a part of this *hērem* was afterwards secreted by Achan, as it was reserved by Saul on the occasion to which the present chapter refers). 8, 2. 26 al. Here, it is put in force, exceptionally, against an *external* political enemy of Israel⁴.

לֹא יָסַף . . . לְרֹאוֹת But see 19, 24. AV. 'departs from its usual fidelity when it softens this absolute statement, and writes that "Samuel came no more to see Saul"' (OT/JC.² 130).

¹ Also حَرَامٌ *harām*, sanctuary (as in the title *Harām 'es-Sherīf*, or Noble Sanctuary, applied to the area enclosing the 'Dome of the Rock' at Jerusalem, on which the Temple formerly stood); and مُحَرَّمٌ *muḥarram*, the sacred (first) month of the Arabs, in which it was forbidden to carry on war.

² Quoted and translated in the Appendix to the Introduction.

³ Comp. Dt. 13, 13-18 (the idolatrous city in Israel).

⁴ In AV. the verb הָרַס is generally rendered *utterly destroy* and the subst. הָרָס *accursed thing*; but these terms both express secondary ideas, besides having the disadvantage of being apparently unrelated to each other: in RV. by the uniform use of *devote* and *devoted thing*, in the margin, if not in the text (for 'utterly destroy,' with marg. 'Heb. devote,' has been retained in the text where the reference was to *persons*), the idea attaching to the Hebrew is more clearly expressed, and the connexion between the different passages in which the word occurs is preserved.

[שלם בואך] The interrogation being indicated by the tone of the voice (cf. on 11, 12). So, with the same word, II 18, 29. 2 Ki. 9, 19 (שׁו. 11. 17. 18. 22 הַשְׁלוֹם). There is no occasion, with Grätz, *Die Psalmen*, p. 116, and H. G. Mitchell (as cited in GK. § 150^a note), to restore הַ. Lit. 'Is thy coming peace?' the subst. *peace* being used in preference to the adj. *peaceable*. So often, as 25, 6 וַאֲתָהּ שְׁלוֹם; Gen. 43, 27 הַשְׁלוֹם אִבִּיךָ; 1 Ki. 2, 13 הַשְׁלוֹם בְּאַחֶךָ. On the principle involved see *Tenses*, § 189, GK. § 141^e; and comp. Delitzsch's note on Job 5, 24 (ed. 2).

5. [הַתְּקַדְּשׁוּ] viz. by lustrations (Ex. 19, 14). Cf. Ex. 19, 10. 22. Jos. 3, 5. Job 1, 5.

[וּבִאתֶם אִתִּי בֹזֵחַ] LXX express וְשִׁמְחֶתֶם אִתִּי הַיּוֹם. MT. is regarded by We. Bu. Sm. Now., as an explanation of this, which they prefer, as being more original, and less tautologous with the following וַיִּקְרָא לָהֶם לִזְבַּח.

6. [אך] So often, in an exclamation, to add force to the expression of a conviction (not necessarily a true one): Gen. 44, 28; Jud. 3, 24. 20, 39; *ch.* 25, 21; Jer. 10, 19; *ψ.* 58, 12. 62, 10 al.

7. [נִבְּחָה] Taken usually (GK. § 132^e) as a neuter adj., with the force of a subst.: cf. נִדְּלָה Ex. 15, 16. But the *st. c.* of נִבְּחָה is four times נִבְּחָה; so it is prob. intended as an *inf. c.* (Kön. iii. 578; Ehrl.). No doubt נִבְּחָה, and in Ex. 15, 16 נִדְּלָה, should be read.

[אֲשֶׁר יִרְאֶה הָאֱלֹהִים] LXX expresses in addition יִרְאֶה הָאֱלֹהִים, which must have fallen out accidentally. For בְּאַחֶיךָ, אֲשֶׁר must be restored; the passages in which אֲשֶׁר may be rendered *as* (Jer. 48, 8. *ψ.* 106, 34¹) are not parallel in form to the one here.

[לְעֵינִים] עֵינִן in the *sing.* means *look, appearance*, Lev. 13, 55. Nu. 11, 7; but the dual seems so unsuitable to express this idea that in Lev. 13, 5. 37 בְּעֵינָיו must almost certainly be read for בְּעֵינָיו. Kto. לְפִי עֵינִים; Bu. לְמַרְאֵה עֵינִים according to *that which the eyes behold* (Is. 11, 3. Dt. 28, 34; cf. מִרְאֵהוּ אֵל just before). This does seem to be the sense: the contrast between inner and outer is expressed not directly ('looketh at the appearance'), but indirectly. For the pathah in לְעֵי, see GK. 35^e.

¹ Where אֲשֶׁר is properly *that which*, and may be so rendered. But the writer cannot have intended here to say that 'God seeth not *that which* man seeth!' In Dt. 15, 14 read כֹּאשֶׁר for אֲשֶׁר: a כ has dropped out after the preceding ב. In Is. 54, 9. Jer. 33, 22 the construction is doubtful: but the sense *that which*, as the direct object of a verb, is excluded by the following בֵּן (cf. *Lex.* 83^b).

9. [שמה] So 17, 13†; שמעה II 13, 3. 32†; שמעא 1 Ch. 2, 13. 20, 7 = II 21, 21 Qrê†; שמעי II 21, 21 Kt.†

11. [הקטן] with a superlative force: GK. § 133^g.

[והנה] without the suffix, as the subject referred to immediately precedes: cf. 15, 12. 30, 3. 16. Gen. 37, 15; and on 10, 11.

[נָסַב] usually explained as meaning to *sit round* the table or divan. Dr. Weir writes: 'LXX οὐ κατὰκλιθῶμεν, Vulg. *non discumbemus*, Targ. נִסְבֵּחַר *surround*, which is used in the Targ. of sitting at meat, ψ. 1, 1. 26, 4. 5. Gen. 27, 18 = נִסְבָּה [and in the Af'el, ch. 20, 5. 24. 25]. In all these passages it corresponds to the Heb. יָשַׁב. Syr. ܐܢܝܢܐ ܐܠܐ *I will not return*. סָבַב is nowhere else used in the sense supposed. Perhaps we might read נִשְׁבַּב.' However, סָבַב is used in the Hif. (הִסְבֵּב) in post-Bibl. Heb. (e.g. *Pesalim* 10, 1) of sitting (or reclining) round a table at a meal (cf. also מִסְבָּב Ct. 1, 12); and the word may have been used in this sense much earlier.

12. [עַם יָפָה עֵינַיִם] So 17, 42: but the expression is very remarkable and anomalous. It is contrary to usage or analogy for עַם to be used with an adverbial force (Ew. § 352^c; Keil; AV. 'withal'): if the text be sound, יָפָה must be a neuter adj., like נָבָה in v. 7: 'together with beauty of eyes.' Grätz suggests עֵלָם (17, 56) for עַם: so also Max Krenkel in the *ZATW.* 1882, p. 309. Sm. Now. agree.

[רָאִי] in pause for רָאִי: GK. §§ 29^m *end*, 93^z. Elsewhere in this connexion מֵרָאֵה (ת) טוֹב is said (Sm.): Gen. 24, 16. 26, 7. II 11, 2.

16, 14-23. *First account of David's introduction to Saul. David is brought into attendance upon the king for the purpose of soothing him, during his fits of madness, by his minstrelsy, and is made his armour-bearer.*

14. [וּבַעַתָּו] The pf. with *waw* conv. (not simple *waw*) with a freq. force (cf. 15 *end*, the ptc.). The word (which is a strong one) occurs only here and v. 15 in prose¹, being elsewhere confined to poetry—chiefly the Book of Job.

רוּחַ יָיִ as good spirit is opposed to רוּחַ יָיִ 'רוּחַ יָיִ' or רוּחַ אֱלֹהִים as evil spirit. This distinction is strictly maintained in

¹ Except the Nif., which is found in *late* Hebrew (thrice).

MT.: only 19, 9 would form an exception, but there רוה אלהים should doubtless be read with LXX for 'רוה י"י' (We.).

15. [מִבְּעֵתְךָ : GK. § 80^g.

16. [יאמר ונ'] 'Let our lord, now, command, thy servants are before thee, let them seek,' etc. There seems to be some disorder in the sentence. The roughness and abruptness of the Heb. (which is *concealed* in RV.) is extreme: LXX, in far better accord with the usual form of a Hebrew period, express יֹאמְרוּנָא עֲבָדֶיךָ לְפָנֶיךָ וּבִקְשׁוּ (so We. Sm. Now.). יֹאמְרוּ was probably originally יֹאמֶר (see Introd. § 4. 1 c); and אֲדַנְנו, inserted as an expression of courtesy which was desiderated, was intended to be taken as a vocative: but יֹאמֶר being ambiguous, it was taken actually as a nom., and so the pronunciation יֹאמֶר (in lieu of יֹאמֶר) became fixed. But as אָמַר, to say, requires to be followed by the words said, we must, if we adopt this, read יִדְבְּרוּ for יֹאמְרוּ (cf. II 14, 12). Or, following a suggestion of Ehrlich, we might read יֹאמְרוּנָא אֲדַנְנוּ וּבִקְשׁוּ עֲבָדֶיךָ אִישׁ יָדַע מִנֵּן בְּכֹנֹר וְעַמֹּד לְפָנֶיךָ יֹאמְרוּ (cf. I Ki. 1, 2).

[יָדַע מִנֵּן בְּכֹנֹר] 'knowing, as a player with the harp' (cf. Ew. § 285^e). A particular case of the principle by which, in Hebrew syntax, one verb appears as supplementing or completing the sense of another (on 2, 3). But perhaps the inf. יָדַע should be read, as v. 18: cf. I Ki. 3, 7. Is. 7, 15. For יָדַע, as denoting technical skill, cf. I Ki. 9, 27 יֹדְעֵי הַיָּם, Am. 5, 16 יֹדְעֵי נְהִי, I Ch. 12, 32 יֹדְעֵי בֵּינָה, Is. 29, 11.

[וְנָן בִּידוֹ] To specify in detail the instrument or means by which an action takes place, even though to our mode of thought it may appear superfluous, is very Hebraic: LXX בְּכֹנֹרוֹ is anything but an improvement. See v. 23. 18, 10. 19, 9; also such phrases as שָׂרַף בָּאֵשׁ, etc.

הַטִּיבִי נָן Is. 23, 16; Ez. 33, 32 נָן [מִיטִיב לָנֶן].

18. [בֶּן לִישִׁי] 'a son of Jesse:' see GK. § 129^e.

[נְכוֹר חֵיל] See on 9, 1.

[נְכוֹן דְּבַר] LXX σοφὸς λόγος, Vulg. *prudentem in verbis*, i. e. clever, capable in speech. (*Ready in speech, fluent*, is אִישׁ דְּבָרִים Ex. 4, 10.) Cf. Is. 3, 3 [נְכוֹן לְחֵשׁ] clever in enchantment.

20. [חֲמוֹר לָחֵם] If the text be correct, this will mean an ass *laden*

with bread. But the expression 'an ass of bread' is peculiar; and as elsewhere לחם is regularly numbered (by loaves), it is quite possible that חמור is a corruption of חמשה or עשרה: LXX γομορ, i. e. עמר¹ favours the latter.

21. [עמד לפני] To 'stand before,' said of a single occasion, is equivalent to to 'present oneself before' (Gen. 41, 46. 43, 15. Ex. 9, 10 al.: *Lex.* 763^b bottom): when used of a constant relation, it acquires the force of 'stand before so as to be in attendance on; see the next note.

22. [יעמד נא דוד לפני] עמד לפני is an idiom denoting *to be in attendance upon* one, or, as we should naturally say, to 'wait upon.' 1 Ki. 1, 2; 10, 8 of Solomon's courtiers (cf. 12, 8. Jer. 52, 12): *ib.* 17, 1. 18, 15. 2 Ki. 3, 14. 5, 16 of Elijah and Elisha as the ministers of

¹ See Ex. 16, 36 LXX: so Γοθονηλ = עתניאל, Γοθολια = עתליה, Γαζα = עזה, Γομορρα = עמורה, Ζογορα (Gen. 13, 10), Ζογορ (Jer. 48 [31], 34), or Σηγωρ (Gen. 14, 2 al.) = צוער, Γαι or (Gen. 12, 8) Αγγαι = חעי (Ai), Γαιβαλ = עיבל, Φογωρ = פוער, Βεελφεγωρ = בעל-פוער, Χοδολλογομορ and Θαλγα = כדרלעמור and תדעל (Gen. 14, 1), Παγαν (Gen. 11, 18. Luke 3, 35) = רעו, Παγουηλ = רעואל, Γοφερα and Σωγαλ = עפרה and שועל (*ch.* 13, 17), Γαιδαδ = עירד (Gen. 4, 18), Γεφαρ (Γαφερ, Γαιφα) = עיפה (Gen. 25, 4. 1 Ch. 1, 33 [cf. 2, 46. 47]. Is. 60, 6): add Gen. 36, 2 צבעון Σεβεγων, 14 יעלם 'Ιεγλομ, 23 עלון Γωλων, עיבל Γαιβηλ, 35 עוית Γεθθαιμ (so 1 Ch. 1, 46), 40 עלוה Γωλα; Nu. 1, 8 צוער Σωγαρ; 33, 35 al. נבר עציין Γεσσίων (Γασίων) Γαβερ, 44-45 עי"ם Γαι, 46 עלמון Γελμων; Jos. 15, 59 מוערת Μαγαρωθ; 19, 11 מועלה Μαραγελδα; 12 Φαγγαι, 21, 18 עלמון Γαμαλα [1 Ch. 6, 45 (60) עלמות Γαλεμεθ]; 1 Ki. 5, 11 (4, 27) איתן Γαιθαν (עיתן or גיתן?); 16, 28 Γαβουζα (of Asa's mother עזובה in an addition to MT.; not with Γ 22, 42. 2 Ch. 20, 31); 1 Ch. 1, 9 רעמה Ρεγμα; 2, 47 שעף Σαγαε (Al. Σαγαφ); 4, 9 יעבין 'Ιγαβης (also *ws* γαβης for בעצב); 4, 14 עפרה Γοφερα; 9, 4 עוית Γωθει; 42 עלמות Γαμελεθ; *ib.* Γαζαωθ (but not so 8, 36. 12, 3. 27, 25); 11, 32 הערבתי Γαραβαιθθι. In Arabic, the soft and hard sounds of *ṣ* are distinguished by a diacritical point (ع, غ): in Hebrew, though no such sign has been adopted, it is clear, from the transliteration of LXX, that *ṣ* had in some words a harder and stronger sound than in others (comp. Stade, § 63^c). See further on this subject the studies of Rūžička in *Z. für Ass.* xxi (1908), p. 293 ff., and Flasher in *ZAW.* xxviii (1908), pp. 194 ff., 303 ff. Rūžička purports to give lists of *all* proper names in the OT. containing *ṣ*, with their LXX transliterations (but his readings are based on the text of Tisch., which sometimes differs from that of Swete², which is based (for cod. B) on the photograph published in 1890); Flasher's lists are limited to the names occurring in Genesis. Neither perhaps explains quite satisfactorily how it happens that γ represents *ṣ* in many words in which the corresponding word (or root) in Arabic has ع, and not غ (Rūžička, p. 302, cf. 339 f.).

Yahweh: elsewhere it is applied technically to the *priest* as in attendance upon *Yahweh*, Dt. 10, 8. 18, 7. Jud. 20, 28. Ez. 44, 15. 2 Ch. 29, 11; and to the *Levite* as in attendance upon the *congregation* or the *people*, to discharge menial duties for them (see e. g. 1 Ch. 9, 27-9. 31-2. 2 Ch. 35, 11), Nu. 16, 9. Ez. 44, 11. See more fully the writer's note on Dt. 10, 8 (p. 123)¹. It is a pity that in passages such as Nu. 16, 9. Dt. 10, 8 to 'wait upon' (with a marg. 'Heb. *stand before*') has not been adopted in EVV.: it may be doubted whether many English readers understand what to 'stand before the congregation' means.

23. Notice the series of perfects with *waw* conv. expressing what happened *habitually*, and represented rightly in the Versions (impff. in LXX, Vulg.; ptcpp. in Targ. Pesh.²). ל' ורוה as Job 32, 20†.

לו In ל טוב is a *verb*, 'to be good to' = 'be well with:'. Nu. 11, 18. Dt. 5, 30 al.

הרעה [רוה הרעה] is an adj. (not a subst. in the gen.) as appears (1) from the analogy of 15^b. 16^b; (2) from the fact that הרעה is not used as a qualifying genitive. Comp. above, on 12, 23. For the conception of the רעה רוח, cf. Jud. 9, 23.

17, 1—18, 5. *Second account of David's introduction to Saul. David, a shepherd youth from Bethlehēm, attracts the king's attention by his victory in single combat over Goliath.*

17, 1. [שוכה] One of the towns in the Shephēlah (Jos. 15, 35), generally identified with *esh-Shuweikeh* (1145 ft.), on the N. slope of a range of low hills running E. and W., 14 miles W. of Bethlehēm.

The 'Vale of Elah' (v. 2) is immediately below it, on the N. It is (Bu.) strategically important, as it is close to a number of valleys and roads leading up to Hebron, Bethlehēm, and elsewhere; the large PEF. Map marks a Roman road leading up to Bethlehēm. LXX have Σοαχθ. The pl. may be original;

¹ Dr. Orr (*Probl. of the OT.* p. 192) seeks to shew that to 'stand before Yahweh' does not denote distinctively *priestly* functions. But it is idle to argue that to 'stand before Yahweh' means nothing more than to 'stand;' and in 2 Ch. 29, 11 the last word ומקטרים shews that the writer has priests (v. 4) in his mind; for to burn incense was an *exclusively* priestly duty. See the thorough examination of the idiom in McNeile, *Deuteronomy, its Place in Revelation*, 1912, p. 74 ff.

² Cf. the same versions in 1, 3. 7, 16. Ex. 33, 8-10 al. (*Tenses*, p. 146).

for (We.) Eus. (*Onom.* 292, 32-4) says that there were *two* villages of this name, an upper and a lower, 9 miles above Eleutheropolis (which agrees fairly with the site of esh-Shuweikeh, 7 miles NE. of Eleutheropolis).

Bliss (*PEFS.* 1900, p. 97 f.) doubts this site, as it shews no signs of pottery earlier than Roman times; and suggests *Tell Zakariya* (so called from a *wely* dedicated to the father of John the Baptist), 3 miles below esh-Shuweikeh, on the same side of the Wādy, where an Isr. fortress has been excavated (*ib.* 1899, pp. 10-36, 89-98), supposing the old name to have been transferred to esh-Shuweikeh.

[אשר ליהודה] Cf. 1 Ki. 19, 3; 2 Ki. 14, 11 (of Beersheba); 1 Ch. 13, 6 (of Qiryath-ye'arim): also אשר לפלשתים 1 Ki. 15, 27. 16, 15; הנבעה אשר לבנימין 20, 4. *ib.* 17, 9; Jud. 18, 28. 19, 14 אשר לצירון

[עוקה] Mentioned next to Sochoh in Jos. 15, 35; an important strong city (Jer. 34, 7. 2 Ch. 11, 9). The site is not known: Tell Zakariya (confused by Bartholomew in G. A. Smith's Maps with the *village* Zakariya opposite: see Rob. ii. 21), 'Askalun (1 mile S. of Tell Zakariya), and other sites, have been conjecturally suggested.

[אפס רמים] A place, not identified, between Sochoh and 'Azēkah. The name, though peculiar, is supported by 1 Ch. 11, 13 (the parallel to II 23, 9; see note there) פס-רמים. LXX (B) has Εφερμεμ, other MSS. σφερμαειμ, σαφαρμειν, etc., which, however, lead to nothing. Aq. ἐν πέρατι Δομειμ agrees with MT. (for πέρας = אפס in Aq., see Is. 5, 8. 52, 10 al.). In view of 1 Ch. 11, 13, and of there being no support from Aquila, בעבר המים (Kitt.), of the stream running down the Wādy, is a very doubtful emendation.

2. [עמק האלה] The 'Vale of the Terebinth' (*v.* 19. 21, 104), the 'broad depression between hills' (on 6, 13), formed by the junction of two valleys, from the S. and E., which unite on the E. of esh-Shuweikeh; the valley then narrows to form *W. es-Sanṭ* (the 'Wādy of Acacias'), which afterwards runs down westwards, past the shining white rock of Tell eṣ-Ṣāfiyeh, very probably Gath (on 6, 17), into the Philistine plain (see further Cheyne, *Devout Study of Criticism*, 85 f.; *EB.* s. v. ELAH; and Photograph No. 443 of the Pal. Expl. Fund).

3. [והניא ביניהם] 'with *the* ravine between them.' The ravine is probably the deep and narrow gorge cut out by the stream running down the vale on the N. of esh-Shuweikeh, mentioned in the note on *v.* 2 (*H. G.* 227 f.; Conder, *Tent Work*, 279).

The ptcpp. describe the *continuous* position of the parties during

the incidents about to be related. The Israelites would be on one of the hills NE. of esh-Shuweikeh, on the opposite side of the עמק.

4. [אִישׁ הַבָּנִים] i. e. the man of the *μεταίχμιον*, who came forward as the *μεσίτης* to bring the warfare to a close. Kimchi: לפי שהיה יוצא ליום יום בין שתי המערכות נקרא איש הבנים¹.

[גלית] The same fem. termination occurs in other old Semitic (mostly Canaanitish) names: אֲחִיזַח (m.) Gen. 26, 26 (Philistine); בְּעִמָּה (f.), מַחֲלַת (f.), בְּכוֹרֶת (*ch.* 9, 1), גְּנוֹבֶת (1 Ki. 11, 20—perhaps Edomite), נַחַת and מִנְחַת Gen. 36, 13, 23; and in Nabataean, Euting, *Nabatäische Inschriften*, pp. 73, 90-2, as חֲרַתָּה (= *Ἀρέτας* 2 Cor. 11, 32), בִּנְרַת (m.), גְּוִיאַת (f.), מִנְעַת (m.), מִרַת (m.), עִבִּירַת (m.), al. (several of these similarly in Arabic)².

5. In MT. the giant's weapons of defence are of bronze, those of attack are of iron. Here there is undoubtedly a consistency, which is badly disturbed in LXX (We.).

[קַשְׁקִשִׁים] of scales (of fish, Lev. 11, 9 al.; of a crocodile, Ez. 29, 4), i. e. scaled armour. For the form, cf. עֲפָעִפִּים, וְלִזְלִים Is. 18, 5. חֲתָחִתִּים Cant. 5, 11. חֲתָחִתִּים Qoh. 12, 5 (Kön. ii. 91 f., cf. 181, 452 n.). 5000 shekels of bronze was probably c. 220 lbs. av. (Kennedy, *DB.* iv. 904 ff.).

6. [וּמִצְחָת] (We.) is preferable.

[וּכִידוֹן וּג'] Keil quotes appositely (from Bochart) Il. 2. 45 al. ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. בִּירוֹן = *javelin*: see v. 45 and Jos. 8, 18.

7. [וְחֵץ] Read, with the Qrê, and the parallel, II 21, 19, וְעֵץ, i. e. and the shaft.

[מִנּוֹר אֲרָנִים] LXX in II 21, 19. 1 Ch. 11, 23. 20, 5 ἀντίον; i. e. (Kennedy in his interesting art. WEAVING in *EB.*, iv. 5284 f.) the weaver's 'shaft,' or 'leash-rod' (Lat. *liciatorium*), used for holding

¹ Some of the Jews imagined fancifully that the word described Goliath's mixed parentage: Lagarde's *Prophetæ Chaldaice*, p. xvi (from the margin of the Cod. Reuchl.): תַּרְנוֹם יְרוּשְׁלָמִי. גְּבֵרָא פּוֹלּוֹמֶרְכָא (πολέμαρχος) דְּאִיתִלִּיד מִבִּינֵי חֲרָתִי גְּנִיסָן מִן שְׁמִישוֹן דְּהוּה מִן שִׁיבֵט דִּן וּמִן עֶרְפָּה דְּהוּת מִן בְּנֵי מִזְבֵּחַ גְּלִית שְׁמוֹ (חֲרָתִי גְּנִיסָן pl. of גְּנִיסָן = γένος.) The same tradition evidently underlies the Vulg. *vir spurius*. Cf. Aptowitzer, *ZAW.* 1909, p. 244.

² And in many names of places. Comp. *Tenses*, § 181 note.

the threads of the warp apart, while the shuttle, carrying the weft, was passed between them.

8. בָּהֲרוּ לָכֶם] In all probability this is an error for בָּהֲרוּ לָכֶם (as 1 Ki. 18, 25. Jos. 24, 15: and בָּהֲרָ לָךְ II 24, 12 ||). בָּרָה in Heb. means *to eat food*: and the meaning *select, choose*, is not substantiated for it by either Arabic or Aramaic. (So also Dr. Weir.)

9. 10. אֲנִי] Notice the emph. pronoun.

10. חֲרַפְתִּי] חֲרַף is to *reproach* (sc. with taunts), i.e. to *defy*.

12-31. We here reach the first of the considerable omissions in LXX as compared with MT. These verses are not in cod. B; and though they are supplied in cod. A, they form no part of the original and genuine LXX. This may be inferred from the different style of the translation, which (1) adheres more closely to the existing MT. than is the case in the book generally; (2) deviates in the rendering of particular words, as *κοιλὰς τῆς δρυὸς* 16 against *κοιλὰς Ἡλα* 21, 9; *μεσαῖος* 23 instead of *δύναιος* 4 for אֵיט הַבָּנִים, *Γολιαθ ὁ Φιλιστιαῖος ἰβ.* against *Γολιαθ ὁ ἀλλόφυλος* 21, 9. 22, 10; comp. also in the allied passage *vv. 55-8 ἄρχων τῆς δυνάμεως* for שָׂר הַצָּבָא against *ἀρχιστρατηγὸς* 12, 9. 14, 50. 26, 5: *ἐστηλώθη* 16 against *κατέστη* (see 3, 10. 10, 19. 23. 12, 7. 16) is of less weight, as it may have been chosen on account of the particular sense of וִיתִיעַב, and recurs in a similar context II 23, 12.

12. הִזֶּה] Contrary to grammar, as well as unsuitable. 'This Ephraimite' would be הָאִישׁ הָאֶפְרַתִּי הִזֶּה: but the word *this* is out of place,—for the paraphrase (Vulg.) *de quo supra dictum est* (i.e. Jesse, in *ch.* 16) is inadmissible. Still, as the verse, being really superfluous after *ch.* 16, only stands here as introducing a narrative originally unconnected with *ch.* 16, it is possible that הִזֶּה is a late and unskilful insertion made with the view of identifying the אִישׁ אֶפְרַתִּי here mentioned with the יִשִּׁי of *ch.* 16. Or it might be an error for הִיא (Pesh.: so Dr. Weir, comparing II 4, 4), though in point of fact no verb is required (see 25, 2. 1 Ki. 11, 26). Ehrlich thinks it a corruption of הוּא, and makes the plausible suggestion that הוּא מְבִית *לחם יהודה* is a gloss, intended to shew that אֶפְרַתִּי did not mean Ephraimite (1, 1 al.), but *Bethlehemite*.

וְלוֹ שְׁמֵנָה בָּנִים] Cf. on 1, 2.

מעל] *from attendance on* Saul: see Jud. 3, 19. Gen. 45, 1. Mr. Deane (*David: his Life and Times*, p. 14) has omitted to notice מעל.

17. [הקליא] with א otiosum: GK. § 231. See on II 17, 28.

הוא cannot belong to עשרה (contrast 18 האלה), and להם הוא is not Hebrew (Jer. 40, 3 דבר הוא is corrected in the Qrê). הלהם must therefore be restored (cf. the *Addenda*): after עשרה, ה might readily have dropped out. הרץ = *take it quickly*: Gen. 41, 14.

18. [חרצי החלב] lit. *cuts of milk*, i. e. probably (*EB.* iii. 3091), *fresh-milk cheeses*. Luc. τυρφαλίδας, *soft cheeses*; Vg. 'formellas casei.'

[תפקד לשלום] A variation for the usual לשלום (v. 22). Another (uncommon) variation is את שלום אחיך Gen. 37, 14.

[ואת ערבתם תקח] 'and take their pledge,' i. e. bring back some token of their welfare. Of the Versions, LXX (Luc.), Targ. Pesh. hit the general sense most nearly: καὶ εἰσοίσσεις μοι τὴν ἀγγελίαν αὐτῶν, וית, טיבהון תיתי¹.

20. Cf. vv. 22 (על יד) 28; and נתן על Is. 29, 12 (אל 11). Mic. 1, 14.—המענלה (ה loc.) to the *round enclosure* (camp: *EB.* i. 636): מענל as 26, 5. 7†. Some edd. read the *fem.* form המענלה (*milra'*).

[וישא] and *lifted up* (viz. the things mentioned in v. 17 f. on to the asses: cf. נשא על הגמלים, Gen. 31, 17. 42, 26 al.): but the ellipse is surprising. Bu. suggests the insertion of רגליו after וישא (Gen. 29, 1†): but this seems to suggest a longer and more formal journey than one of 12 miles or so. The same objection may be made to Sm.'s יִפֶּע (Gen. 20, 1 al.), which also suggests a journey by *stages*.

[והחיל היצא] with the art. must of course be in apposition with החיל: as the text stands, therefore, it can only be rendered 'And the host that went forth to the battle array—they shouted in the war' (והרעו, acc. to *Tenses*, § 123 a or 129: RV. implies מִרִיעַ for והרעו). The construction, however, is very strained; and the fact of the host going forth is surely intended to form part of the information given, and not to be presupposed. No doubt, therefore, יִצֵּא should be read for היצא: 'And he came to the enclosure, and (=as: a circum-

¹ The later Jews interpreted ערבה oddly of a *deed of divorce*; see Lagarde, p. xvi; cod. 56, Holmes and Parsons (ap. Field) βιβλίον ἀποστασίον; Jerome, *Quaestiones*, ad loc.; and Aptow. *ZAW.* 1909, p. 245.

stantial clause) the host was going forth to the battle array, and (*Tenses*, 113. 4 β ; GK. § 112^k) they were shouting in the war.'

Read, as elsewhere (e.g. Jud. 15, 14), הִרְיֵעוּ: the verb is רָעַע, not רָעַע.

21. [ותערך] Cities and countries, regarded as the *mothers* of their inhabitants, are regularly in Heb. construed with a fem. sg.; and occasionally the name, even when it denotes the *people*, is construed similarly (Ew. § 174^b; GK. § 122^b, i): Ex. 12, 33 ותחזק מצרים על העם. II 8, 2. 5. 6 (in the parallel I Ch. 18, 2. 5. 6 altered to ויהיו, ויבא, ויהי). 24, 9 ותהי ישראל (in I Ch. 21, 5 ויהי). Is. 7, 2. 21, 2. 42, 11. Job 1, 15 ותפל שבת ותקחם. By poets the principle is carried further: and they love to *personify* the population of a nation or city, as a woman: e.g. Is. 54, 1 ff.; and in the frequent בית ציון, etc., etc., יושבת ציון Is. 12, 6 etc.: cf. Mic. 1, 11-13. Jer. 10, 17 etc.

23. . . . והנה . . . [והוא מדבר] A special case of the idiom noticed on 9, 5: I Ki. 1, 22. 42. Gen. 29, 9 are closely parallel.

[ממערת] An error, already noted in the Qrê. LXX, Vulg. Targ. agree with the Qrê in expressing the pl. מְפַעֲרֹת. Pesh. has the sing. מְפַעֲרָה; and one of these must be right.

24. [וינסו] as 14, 19^b. Gen. 30, 30 (*Tenses*, § 127 α ; GK. § 111^h).

25. [הראיתם] See on 10, 24.

[עלה] without subj., as Gen. 32, 7; Is. 33, 5: *Tenses*, § 135. 6 (2); GK. § 116^s.

[והיה וג'] and it shall be, *as regards* the man, etc.: see on 2, 36. For the *Hif.* יַעֲשֶׂרנוּ, see GK. 53ⁿ; and cf. וידבִּקּוּ 14, 22.

26. [מעל] Cf. Jos. 5, 9. I Ki. 2, 31. II 24, 21. 25 (*Lex.* 758^b).

[כי חרף] not *that he should reproach* (יִחַרֵּף), but *that he should have reproached* (as a completed fact): ψ . 44, 20 that thou *shouldest have* crushed us in a place of jackals. Gen. 40, 15. יחרף would no doubt be more usual (18, 18. Ex. 3, 11: cf. *Lex.* 472^b f): but are we entitled to say (Ehrlich) that the pf. here is 'absolutely un-Hebraic?'

[אלהים חיים] the plural of 'majesty': GK. 132^b.

28. [ההנה] צֵאן is construed regularly as a *fem. pl.*, e.g. 25, 18; Jer. 33, 13; Zech. 13, 7.

[אני] Note the emph. pronoun: cf. II 7, 8. Jos. 23, 2. 2 Ki. 2, 3.

29. [הלא דבר הוא] 'Was it not a word?' i.e. I merely asked a

question: that was all. So Ki. rightly: *פתגם הוא דאמרית*: כלומר אם דברתי לא עשיתי דבר ואין רצוני לעשות אף על פי שאני מרבר.

30. [אל מול אחר. 'to the front of another.']

דבר [וישבהו העם דבר] lit. *turned him back with* (GK. § 117^{ff}) *a word* = *replied to, answered*: see on II 3, 11.

32. [לב אדם. LXX, We. לִב אֲדָמִי, which is undoubtedly more pointed, and is recommended by the עֲבָרָךְ which follows: cf. v. 11 (which immediately precedes in LXX). 'It is the custom, when the king is addressed, to say "my lord" in place of what would be the first *thou*' (We.).

[עליו] as ψ. 42, 5. 6. 7. Not 'within him' (= בְּקִרְבּוֹ), which suggests an incorrect idea, but 'upon him.' על in this and similar expressions is idiomatic: it 'separates the self, as the feeling subject, from the soul' (Delitzsch). So ψ. 131, 2 as a weaned child is my soul *upon me*. 142, 4. Lam. 3, 20. Jon. 2, 8. Jer. 8, 18 *עלי לבי דוי* my heart *upon me* is sick. See *Lex.* 753^b d; *Parallel Psalter*, p. 464.

34. [רעה היה וג'.] Form of sentence, as 2, 11^b (see note).

[והארי ואת־הרוב] It is strange that here *את* should be a redundancy, while in v. 36 *נם את הארי נם הרוב* it is rather desiderated before the same word for the sake of symmetry. As it is, *ואת* stands according to Ew. § 277^d *end*, *Lex.* 85^a 3, to mark a new subj. in a sentence: but though several instances occur, they are not mostly in passages belonging to the best style, nor can this use of the particle be counted an elegance. Here *את* is quite superfluous. It would seem as though a copyist's eye had actually interchanged *והרוב* here with *את הרוב* in v. 36 (so Now.). [וְאִפְּי] 'and *even* a bear' (Grätz, Klo. Bu. al.) is plausible: but was a bear *more* dreaded than a lion? The poet. וְאִתָּה (Perles) is not probable. The rendering in GK. § 154^a n. (b) is very forced.

[שֶׁה] Many edd. read *זה*, with the note *שֶׁה קרי*: but the note is not a Massoretic one; and in fact *זה* is no part of the Massoretic Text at all, but is simply an error, first occurring in the Rabbinical Bible of 1525, edited by Jacob ben Ḥayyim, and perpetuated in subsequent editions. See De Rossi, *Variae Lectiones*, ad loc., who states that *all* MSS. known to him (184 of Kennicott's, and 64 of his own, besides others) read correctly *שֶׁה*.

34^b-35. The series of *perfects* with ו, instead of the *impff.* and *waw* conv., which is the usual narrative tense, is remarkable. A series of *pff.* with *waw*, in an historical book, has the *presumption* of being designed by the writer in a frequentative sense; and such is in all probability the case here, though, as the accentuation shews, the passage was understood otherwise by the punctuators. If the sense suggested be adopted, והצלתי must, of course, be read והצלתי (see Jer. 6, 17; Am. 4, 7), and והחזקתי—though not quite with the same *absolute* necessity¹—והחזקתי. The solitary ויקם is not decisive against the interpretation proposed (see Jer. *l.c.*, and on 14, 52). In this case, further, as the allusion will be no longer to a single *particular* incident, the art. in הארי and הרוב will be generic (GK. § 126^r): ‘And if a lion or bear came, and took a sheep out of the flock, I would go out after him, and smite him, and rescue it from his mouth: and if he rose up against me, I would seize hold of his beard, and smite him, and slay him.’ (So also Dr. Weir.)

35. [והצלתי מפיו] Am. 3, 12.

וְהִמְיָתִי] ‘The dagesh is an indication that וְהִמְיָתִי would be the correct form; cf. GK. § 72^w’ (Bu.).

37. [ויאמר דוד] In accordance with Hebrew idiom, though omitted in LXX. It is ‘a recapitulation of the substance of a preceding longer speech, entirely in the manner of popular narrative, and of repeated occurrence in Hebrew’ (We.): cf. *v.* 10.

הוא] resuming the subj. with emph.: *Lex.* 215^b 2.

38. [כדיו] [כד] is used chiefly of the outer garment of a warrior:

¹ On account of the *pashṭa*: see Jer. 4, 2 (*Tenses*, § 104).

² So LXX in *v.* 34 ὅταν ᾔρχετο καὶ ἐλάμβανεν: in LXX (Luc.) the *impff.* are continued, as logically they should be, to the end of *v.* 35. (On the frequentative force of ὅταν, ἡνίκα ἄν, ἐὰν, ὡς ἄν, with the *impf. indic.*, and even with the *aorist*, in Hellenistic Greek, see Winer, *Grammar of N. T. Greek*, § xlii. 5; Blass, *Gramm. of N. T. Greek*, § 63. 7; Moulton, *Grammar of N. T. Greek*, 1906, p. 168: and comp. Gen. 6, 4 [wrongly explained in Winer’s note *ib.*; see the Hebrew: in 27, 30 for ὡς ἄν Tisch. must be read either ὡς with codd. AD (so Swete) and 10 cursives, or ὅσον with E and 18 cursives (also Philo): see Hatch, *Essays in Biblical Greek*, 1889, p. 163 f.; and Brooke-McLean, *ad loc.*]. Ex. 17, 11. 33, 8f. 34, 34. 40, 30. Nu. 21, 9. Jud. 6, 3. II 14, 26 (where Lucian, as here, has also consistently the *impf.* ἵστα for ἕσται), etc.; and Mark 3, 11 in the Revised Version.)

מְדֹי, as here, *v.* 39. 4, 12. ומְדֹי קְרוּעִים 18, 4. Jud. 3, 16; מְדֹיָהֶם (from [מְדֹיָה] or [מְדֹי]); but see note) II 10, 4 = I Ch. 19, 4; מְדֹי II 20, 8 [rd. מְדֹי]: Lev. 6, 3 (of a priest), *ψ.* 109, 18 קָלֵלָה בְּמְדֹי; ויִלְבֹּשׁ קָלֵלָה בְּמְדֹי; מְדֹיָתִי *ψ.* 133, 2 (of Aaron); מְדֹיָן (?) Jud. 5, 10†. Cf. *EB.* i. 1137.

קֹבֵעַ] So Ez. 23, 24†; *v.* 5 and elsewhere קֹבֵעַ.

39. Ehud Jud. 3, 16, for purposes of concealment, girds his sword under his מְדֹיָה (מתחת למְדֹיָה). On מְעַל לְ (chiefly late), *v.* *Lex.* 759^a e.

וַיֵּאָל לָלֶכֶת The words admit of no rendering consistent at once with the meaning of הוֹאִיל, and with the following *causal* clause *כי לא נסה*: for *assayed* (AV.), which (as *כי לא נסה* shews) must mean ‘endeavoured *unsuccessfully*,’ is not a sense that is ever possessed by הוֹאִיל. In Targ. Pesh. the difficulty is felt so strongly that the positive clause is transformed into a negative one (וְלֹא אָבָה לְמִוֹל) ‘And he *wearied himself* to go (with them),’ i.e. he exerted himself in vain to go with them, which agrees well with the following clause ‘for he had not tried them.’ Cf. Gen. 19, 11 וַיִּלְאוּ לְמַצָּא הַפֶּתַח and they wearied themselves to find the door, i.e. exerted themselves in vain to find it. The reading וַיֵּאָל is accepted by Luzzatto *Il Profeta Isaia* [ed. i. 1855] on 1, 14 (who states that it was first suggested to him by his pupil Abraham Meinster), and Geiger (*Urschrift*, p. 377); it is adopted also (in each case, as it would seem, independently) by We. and Dr. Weir.

וַיִּסְרֹם דֹּד] LXX וַיִּסְרֹם. The original text had no doubt simply וַיִּסְרֹם, which was read by some as a plur., by others as a sing.; by some of the latter דֹּד was added.

40. [חֲלָקֵי אֲבָנִים] *smooth ones of stones* = *smoothest stones*: GK. § 132^c.

וַיִּבְלִקוּט either read בְּיִלְקִיט (We. Now.), or (Ehrl.) וַיִּבְלִקוּט, and delete לוֹ אִשֶּׁר הָרַעִים אִשֶּׁר לוֹ, as an explanatory gloss; or (Sm. Bu.; cf. LXX τῷ ὄντι αὐτῷ εἰς συλλογὴν) read לוֹ לְיִלְקִיט ‘his shepherd’s bag which served him for a (sling-stone) wallet.’

41. [וַיִּלְךָ . . . הַלֵּךְ וַיָּקָרַב] Contrast 14, 19. Cf. II 15, 30^a †.

43. [אֲנִכִּי] in pause with *zāqēf*: cf. on 1, 15.

בְּמַקְלֹת] the plur. is the generic plural. LXX put into David’s mouth the singularly vapid reply: καὶ εἶπε Δαυιδ, Οὐχί, ἀλλ’ ἡ χεῖρων κυνός.

46. [פנר] collectively, as נבלתי Is. 26, 19. But read probably with LXX פנר ופנרי.

[יורעו כל הארץ] construed with a plural, as Gen. 41, 57; and, more frequently, in late poetical style, as *ψ.* 66, 1. 96, 1. 9. 100, 1 al.

[כי יש אלהים לישראל] 'that Israel *hath* a God.' יש asserts existence with some emphasis; cf. *ψ.* 58, 12.

47. [יהושיע] The retention of ה of the Hif'il, after the preformative of the impf., is rare and usually late: Jer. 9, 4; Is. 52, 5; *ψ.* 28, 7; 45, 18; 116, 6 (as here); Job 13, 9; Neh. 11, 17; Ez. 46, 22 (*Hof.* ptcp.). These are all the examples of the uncontracted *verb* that occur in Hebrew: cf. the n. pr. יהושִׁפָּט once *ψ.* 81, 6; יהונָבָל Jer. 37, 3 (38, 1 יונָבָל). The form occurs also regularly in Biblical Aramaic, as Dan. 7, 18. 24. Comp. GK. § 53^q; Stade, § 113. 2; König, i. 294^f.¹ But Klo's יהושיע יהוה (so Bu.) both removes the anomalous יהושיע, and yields a better antithesis to what follows (כי ליהוה וג').

48. [והיה] See on 1, 12.

50. . . . [והרב אֵין] the emph. word before אֵין: 21, 2^b (see note). II 15, 3. Jud. 14, 6 ומאומה אֵין בידו. 16, 15. 18, 7. 28. 19, 1 al.

51. [וימתתהו] See on 14, 13.

52. [גיא] The גי in *v.* 3 was the ravine which separated the opposing forces; but this could not also be the goal of their flight: moreover, if a particular גיא were meant, the article would be required. The word must thus represent some proper name: LXX have גת (cf. *l*), which is accepted by both Keil and Commentators generally.

If Gath was Tell eṣ-Šāfiyeh, it was about 10 miles W. of Sochoh, down Wādy Sanṭ; Ekron was 16 miles NW. of Sochoh: Sha'araim is mentioned in Jos. 15, 36, next to Sochoh and 'Azēqah, as a town in the Shephēlah, so that it was presumably some place down the valley between Sochoh and Tell eṣ-Šāfiyeh. Its actual site can, however, only be conjectured. Tell Zakarīya has been suggested: but we must first satisfy ourselves that this is not either Sochoh or 'Azēqah (cf. on *v.* 2). וער is preceded naturally by מן: so בְּדֶרֶךְ מִשְׁעָרִים (Sm. Kitt.; Bu. alternatively) is a very probable correction for בִּדְרֵךְ שְׁעָרִים.

54. [ירושלם] An obvious anachronism. Jerusalem was still a Jebu-site stronghold; see II 5, 6-9.

[באהלו] Keil (following Th.): 'an archaism for *dwelling*, as 4, 10.

¹ So with the art., the non-syncopated form *ψ.* 36, 6 (except in כהיום) is nearly always late: comp. on II 21, 20.

13, 2 etc.' But אהל has (apparently) this sense only in the phrase איש לאהליו, inherited from a time when the nation dwelt actually in tents. The meaning can only be that David put the armour in the tent occupied by him, when he was on duty with Saul (18, 2-5 etc.): afterwards, the sword at any rate was removed to Nob, and placed behind the ephod (21, 10). Ehrl. בָּאַהֶל (1 Ki. 1, 39).

55. [וכראות . . . אמר] Not a common type of sentence, in early Hebrew. 'It is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either (a) to postpone them somewhat, or (b) to prefix ויהי: it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad (a) Gen. 19, 16. 34, 7. 50, 17. Ex. 31, 18. Jud. 8, 3 with 2 Ch. 12, 7. 15, 8. 20, 20. 24, 25. 26, 16. 19^b. 33, 12. 34, 14. Dan. 10, 9. 11. 15. 19; and ad (b) (וכבלותם) 2 Ch. 7, 1. 20, 23^b. 24, 14. 29, 29. 31, 1 against some fourteen times in earlier books with ויהי prefixed¹, e.g. ch. 18, 1; 1 Ki. 8, 54 (יהי omitted in the parallel, 2 Ch. 7, 1). 9, 1.

[בן-מיזה הנער] Not as AV. RV. 'Whose son is this youth?' but 'Whose son is the youth?' זה is enclitic, and belongs to מי, as Jer. 49, 19; ψ. 24, 8 etc. (GK. § 136^c; Lev. 261^a 4 b). In v. 56 EVV. render correctly.

[חִי נ] so always in this expression, and in other oaths not by God (חִי פרעה); II 15, 21; Am. 8, 14): in oaths by God always חִי יהוה, חִי אֱלֹהֵי. Either חִי is the *st. c.* of a subst. חִי, an old sing. of the usual חִיִּים (Thes., Ke. Kön. ii. 42), = (By) the life of . . . ! (so the Massorites: cf. Targ. of I 20, 3 al. נפִישׁךְ וְחִי יהוה וְחִי נפִישׁךְ); or, in spite of the fem. נפִישׁ, we should vocalize חִי נפִישׁךְ. The explanation of חִי in GK. § 93^{aa} n. as a contracted form of the *st. abs.* חִי is not natural.

56. [שאל אתה] Note both the position and the force of אָתָּה 'Ask thou:' Ex. 20, 19 דבר־אתה עִמָּנו speak thou with us; Dt. 5, 24; ch. 20, 8; 22, 18 אתה סב; Jud. 8, 21 אתה ופגע בנו (Tenses, § 202).

[העלם] 20, 22⁺. The masc., of which the corresponding fem. is עלמה Is. 7, 14 al. For ויקח v. 57, see on 4, 20.

¹ Quoted from a letter of the writer by Prof. Franz Delitzsch in *The Hebrew New Testament of the British and Foreign Bible Society. A contribution to Hebrew Philology.* Leipzig, 1883 [written in English], p. 19.

18, 1. [נקשרה וג'] Gen. 44, 30 ונפשו קטורה בנפשו 30.

ויאָהבו The Kt. is וַיֵּאָהְבוּ (a rare form: Ew. § 249^b; Ol. p. 469; Kōn. i. 224, 621; GK. § 60^d: Hos. 8, 3 ירדפו ψ. 35, 8 תלכו Jer. 23, 6 יקראו; Qoh. 4, 12 יתקפו; Jos. 2, 4 [corrupt]; see also on 21, 14 and II 14, 6): the Qrê substitutes the more usual וַיֵּאָהְבוּ.

2. [ולא נתנו לשוב] The same idiom as Gen. 20, 6. 31, 7. *ch.* 24, 8 etc.: and Nu. 20, 21. 21, 23 without ל.

3. [ודור] as יהונתן is the subj. to the end of the verse, Sm. Bu. Now. Kit. read לרור for ודור. But כרת ברית ל', with the rarest exceptions (2 Ch. 29, 10. Ezr. 10, 3), is used only of a superior, especially a conqueror, prescribing terms to an inferior (11, 1. Jud. 2, 2. Is. 55, 3 al.), so that it would seem here to be unsuitable. Unless, therefore, י (Ehrl.) is the *warw* of 'concomitance' (Ex. 21, 4: *Lex.* 253^a; above, p. 29), it is better to read את רור for ודור.

4^b. [ומדיו] = *and also* his (warrior's) garment: cf. on 6, 11. Without the usual מן (before ער: *Lex.* 581^b 5), as Lev. 11, 42. Nu. 8, 4.

5. [ישביל] defines how David fared when he went out: 'And David went forth, wherever Saul sent him he prospered' = prospering wherever Saul sent him. Jer. 15, 6 תלכי אחור תלכי 'Thou didst forsake me, thou wentest ever backward' = going ever backward. *Comp. Tenses*, § 163 with *Obs.* The impff. have of course a frequentative force.

השביל is to *deal wisely* with the implied consequence of success: in other words, it expresses not success alone, but success as the result of wise provision. No single English word expresses the full idea conveyed by the Hebrew: hence the margins in RV. here, Jos. 1, 8; Is. 52, 13. Success *alone* is denoted in Heb. by הצליח.

The narrative 17, 1—18, 5, precisely as it stands, it appears impossible to harmonize with 16, 14—23. The two narratives are in fact two parallel, and, taken strictly, incompatible accounts of David's introduction to the history. In 16, 14—23 David is of mature age and a 'man of war,' on account of his skill with the harp brought into Saul's service at the time of the king's mental distress, and quickly appointed his armour-bearer (*sv.* 18. 21). In 17, 1—18, 5 he is a shepherd lad, inexperienced in warfare, who first attracts the king's attention by his act of heroism against Goliath; and the inquiry

17, 55-58 comes strangely from one who in 16, 14-23 had not merely been told who his father was, but had manifested a marked affection for David, and had been repeatedly waited on by him (rv. 21. 23). The inconsistency arises, not, of course, out of the double character or office ascribed to David (which is perfectly compatible with historical probability), but out of *the different representation of his first introduction to Saul*. In LXX (cod. B), 17, 12-31. 41. 50. 55-18, 5 are not recognised. By the omission of these verses the elements which conflict with 16, 14-23 are greatly reduced (e.g. David is no longer represented as *unknown* to Saul); but they are not removed altogether (comp. 17, 33. 38 ff. with 16, 18. 21^b). It is doubtful therefore whether the text of LXX is here to be preferred to MT.: We. (in Bleek's *Einleitung*, 1878, p. 216 = *Comp. des Hex. u. der hist. Bb.*, 1889, p. 250), Kuenen (*Onderzoek*², 1887, p. 392), Bu. Dh. hold that the translators—or, more probably, perhaps the scribe of the Heb. MS. used by them—omitted the verses in question from harmonistic motives, without, however, entirely securing the end desired¹. On the other hand, W. R. Smith (*OTJC*.² pp. 120 ff., 431 ff.), Löhr (p. xxxiv), Cornill, *Introd.* § 17. 6, Stade (*EB.* iv. 1276), Sm. Now. Kennedy (p. 121) maintain the superior originality of the shorter LXX text. In either case, however, 17, 1-18, 5 will,

¹ And so Kamphausen, *Theol. Arbeiten* (Elberfeld), vii. 'Bemerkungen zur alttest. Textkritik,' pp. 16-18.—Dr. Weir views the Hebrew text similarly, though accounting in a different manner for the omission in LXX: "Whose son is this?" In 16, 21 it is said that Saul loved David, and he became his armour-bearer. To reconcile the two statements, it has been conjectured (*Speaker's Commentary*) that 16, 21 records by anticipation what did not really come to pass till after David's victory over Goliath. But how can this be reconciled with 18, 9. 10, and especially with 18, 13? Or, again (Keil), that the question "Whose son is he?" has relation not to the name, but to the position of David's father (but see v. 58); or that Saul's madness accounts for his having forgotten David. But all these explanations are insufficient. Are the verses wanting in LXX a later interpolation in the Hebrew text? This cannot well be: for an interpolation would not insert anything at variance with the narrative interpolated. We seem therefore shut up to the conclusion that the verses omitted in the Vat. MS. belong to an independent narrative, which was in parts incorporated with the older account, but not in all MSS. existing when the LXX translated the book. The Greek translation of the added verses [in cod. A] is very exact and must have proceeded from a later period, when the Hebrew text was fixed as at present.'

more or less, have been derived from a different source from 16, 14-23 (notice how David is introduced in 17, 12 ff. as though his name had not been mentioned before), and embodies a different tradition as to the manner in which Saul first became acquainted with David.

18, 6-30. *Saul's growing jealousy of David*
(in continuation of 16, 23).

6. והמחלות (Qrê) [לשיר] The two words correspond in form so imperfectly that the text can scarcely be in its original form. The least change is to read with Bu. בְּמַחֲלוֹת (cf. Ex. 15, 20 ותצאן כל הנשים; והנה בתו יצאת לקראתו בתפים ובמחלות; Jud. 11, 34 אחריה בתפים ובמחלות; 21, 21 אס יצאו בנות שילה לחול בְּמַחֲלוֹת). LXX, omitting 6^a (see p. 155) as far as את-הפִּלְשִׁתִּי, express then לקראת דוד, which is adopted by Sm. Now. (though מכל ערי ישראל בתפים ונ' (לקראת דוד מכל ערי ישראל should precede), at least as the text of what is regarded by them as the main narrative here (LXX, cod. B). במחלות is obviously the right correction of the *Massoretic* text, as we have it: the question of the relation of the *Massoretic* text of this verse to the LXX is one belonging to 'higher' criticism, which cannot here be considered.

[שאל המלך] The order is *late*: see p. 305 n.

7. ותענינה [So Ex. 15, 21 ותען להם מרים].

[הנשים המשחקות] 'the women which made merry.' Illustrate from II 6, 5, where David and the Israelites, as they bring the ark up into Zion, are described as מְשַׁחֲקִים לפני יי'; also Jer. 30, 19 תודה וקול עור תעדי תִּפְיָךְ (in the promise of Israel's restoration); 31, 4 משחקים ויצאת במחול משחקים.—On the omission in LXX, see at the end of the section.

8. [רבבות] Read with LXX הָרַבְבוֹת, to correspond with האֱלֹפִים (We. Bu. Sm. etc.).

[ועור לו אך המלוכה] 'and there is still only the kingdom (*sc.* to give) to him.' The correction לי (Klo. al.) is unnecessary.

9. [עון] The Qrê עוֹן is right. ויהי with the ptc. expresses at once origination and continuance—'and . . . came into the condition of one eyeing:' so Gen. 4, 17 ויהי בנה עיר; 21, 20^b; Jud. 16, 21

ויהי טוחן; 2 Ki. 15, 5. The verb is a denom. from עֵינַן, 'to eye' (sc. enviously: LXX, cod. A ὑποβλεπόμενος), the ptc. being perhaps that of Qal, but perhaps also that of Po'el (Ew. § 125^a), with the prefix מ omitted (Stade, § 229; GK. § 55^c), as sometimes in Pu'al (Ew. § 169^d; GK. § 52^s). The omission of מ is no doubt irregular: but there is a presumption that for the sense in question, the conjugation which Ew. (§ 125^a) has well characterized by the term 'Conjugation of attack' would be in use. Cf. לִטְעֹן *to be-tongue*, i. e. to slander, ψ. 101, 4¹, and GK. § 55^{b,c}. The verb, however, does not occur elsewhere; and Ehrl. would read שִׁנָּא (the א dropped by haplography, and ש then taken as עו).

10. ויתנבא] *played the prophet*, viz. by gestures and demeanour, as 10, 5.

וורד מנן] 'as (or while) David was playing: ' a circumst. clause.

בירו] See on 16, 16.

ביום] only here. See on 3, 10. יום ביום itself does not occur till the latest Hebrew: Neh. 8, 18. 1 Ch. 12, 22. 2 Ch. 8, 13. 24, 11. 30, 21. Ezr. 3, 4. 6, 9 (Aram.)†.

11. ויטל i. e. *cast*, from טל. But it does not appear that Saul actually cast the javelin on this occasion; hence Th. We. Kp. al. following LXX (ῥην) and Targ. (ארים) would punctuate וַיִּטֹּל *and took up*, from נָטַל, Is. 40, 15.

אבה ברור ובקיר] 'I will smite David and the wall,' i. e. I will smite them together, I will pin David to the wall: so 19, 10. Cf. Dt. 15, 17.

12. מלפני] elsewhere, to express the source or cause of an act or feeling, mostly late (for the earlier מפני): see *Lex.* 818^a: and cf. *ch.* 8, 18.

13. I. e. Saul removed him from his circle of immediate attendants, and gave him duties with the army. מעם as 14, 17.

14. לכל-דרכו] 'with regard to (7, 7) all his ways.' But בכל-דרכו is better; so 18 MSS., and many Rabb. quotations *ap.* Aptow. I.

¹ So מִשְׁפָּטִי Job 9, 15 not *my judge*, but he that would *assail me in judgement*, i. e. my *opponent* in judgement. The conjugation is in more regular use in Arabic, where its signification is also distinctly seen (Wright, *Ar. Gr.* i. § 43): thus قَتَلَ *to kill*, قَاتَلَ *to try to kill* = to fight with: سَبَقَ *to outrun*, سَابَقَ *to try to outrun* = to run a race with.

15. [אשר] for the usual כי (*Lex.* 83^a 8 a β). Cf. on 15, 20.
 [ויגר מפניו] and stood in awe (Kp.) of him. A stronger expression than וירא in *v.* 12: Nu. 22, 3.

16. . . . , כי הוא] Notice the emph. pron. in a causal sentence (*p.* 110 *n.*); and also the participles in this verse.

17. [אתה אתן לך] Note the emphatic position of אתה. Cf. Jud. 14, 3 אוֹתָהּ קָח לִי; and see on 15, 1.

[מלחמות י"] 25, 28. Nu. 21, 14 ("כפר מלחמות י")†.

[אמר] said mentally = thought: so *v.* 21. 25, 21. 2 Ki. 5, 11, and frequently (*Lex.* 56^a 2).

18. [הַיְּ] Punctuate הַיְּ 'my folk' (Kirkpatrick). The word is the same as the Arabic حَيّ (so We. Keil, etc.; cf. *Thes.* 471^a), explained at length by W. R. Smith in his *Kinship and Marriage in Early Arabia*, pp. 36-40 (² 41-46), and denoting 'a group of families united by blood-ties,' moving and acting together, and forming a unity smaller than the tribe, but larger than that of a single family. The word is in frequent use in Arabic; but was rare—perhaps only dialectical—in Hebrew, and is hence explained here by the gloss מִשְׁפַּחַת אָבִי. The punctuation as a pl. ('my life') shews that the meaning of the word had been forgotten. מִי (not מַה) is used with reference to the *persons* of whom the הַיְּ consists: cf. II 7, 18 מִי בֵיתִי, Gen. 33, 8 מִי לֶךְ בְּלִהְמַחְנָה הוּא.

19. [תת] of giving,—though the action is (and, in the present case, remains) incomplete: cf. 2 Ki. 2, 1. Hos. 7, 1. For the omission of the suff., sometimes, as here, indefinite, sometimes definite, cf. Gen. 19, 29. 24, 30. Ex. 13, 21. Jer. 41, 6; and GK. § 115^e *n.*

21. [למוקש] מוקש is some kind of *fowling-implement*,—certainly not a 'snare' (i. e. a noose; Germ. *Schnur*, a 'string'), but probably the trigger of a trap with a bait laid upon it (see the illustration in the writer's *Joel and Amos*, p. 157, and p. 158). Hence it is often used metaphorically of that which *allures* a person to destruction, as here, Ex. 23, 33. Dt. 7, 16.

[בשחים] The expression recurs Job 33, 14; lit. *with two*, i. e. a second time (RV.)—not, however, excluding the first, but (as the literal rendering shews) together with it. Hence the phrase, as used here, must contain an ironical allusion to David's loss of Merab. Still, the

expression remains strange. Ehrlich conjectures **אֶל עֲבָדָיו** וַיֹּאמֶר שָׂאוֹל **אֶל עֲבָדָיו** 'with the help of the Philistines (*v.* 25^a) shall he make himself to-day my son-in-law.'

AV. 'with (one of) the twain,' is derived from Rashi, Kimchi, and ultimately from the Targ. (**בְּחֵרָא מִתְרִין**). A rendering which has to supply the most crucial word in a sentence, it might have been supposed, could have found no defenders: the Jews, however, discover a parallel for it in the OT.—Jud. 12, 7 and he was buried **בְּעָרֵי הַגִּלְעָד** in (one of) the cities of Gilead!

23. **הַנִּקְלָה**] the inf. abs. construed as a fem., as Jer. 2, 17. The **ה** is of course the interrogative.

נִקְלָה] Cf. Is. 3, 5 where this word is opposed to **נִבְבֵּר** (cf. 16, 14. Hos. 4, 7. Pr. 3, 35).

25. **מֹהָר**] The technical word denoting the price paid, according to ancient custom, by the suitor to the father or family of the bride¹. See Gen. 34, 12; Ex. 22, 15. 16 (which speaks of the **בְּתוּלָת**, i. e. the sum usually paid for a wife). Cf. the Homeric *ἔδνα* or *ἔεδνα*, Il. 16. 178 (of a suitor) *πορὼν ἀπερείσια ἔδνα*; Od. 21. 160–2 *Ἄλλην δὲ τιν' ἔπειτα Ἀχαιῶδων εὐπέπλων Μινιάσθω ἐξέδνοισιν διζήμενος ἥ δέ κ' ἔπειτα Γήμαιθ' ὅς κε πλείεστα πόροι καὶ μόνοςμιος ἔλθοι*: also as an interesting *material* parallel, Il. 9. 141–8 (Nestle, *Marginalien*, p. 14).

כִּי אִם] 9 MSS. have **כִּי אִם**, the more usual expression; so LXX, 3 Rabb. authorities *ap.* Aptowitzer, I; it is also a **סְבִיר** (on 12, 5).

26. **וְלֹא מִלְּאֵו הַיָּמִים**] Obscure: perhaps (Ke.) alluding to the time within which David's exploit was to be performed. The clause is not in the LXX.

27. **מֵאַחַד יְמֵי**] LXX **אַחַד**, which both agrees with the express statement, II 3, 14, and also (as We. observes) is alone consistent with the following **וַיְמַלְאוּם** (or better, as LXX², Aq. Theod. Vulg. **וַיְמַלְאוּם**), i. e. *completed* the tale of them to the king. The change was no doubt made for the purpose of magnifying David's exploit. The clause 26^b may have been added with the same object: David accomplished in shorter time than was fixed more than was required of him.

¹ Comp. W. R. Smith, *Kinship and Marriage in Early Arabia*, p. 78 (ed. 2, 1903, p. 96); Nöldeke, *ZDMG*. 1886, p. 154.

² Cod. A and Luc.: in Cod. B **וַיְמַלְאוּם לְמֶלֶךְ** is not represented.

28^b. וַיִּכְלֵב בַּת שָׁאֻל אֶהֱבֶתָהּ. LXX καὶ πᾶς Ἰσραὴλ ἡγάπα αὐτὸν i.e. וְכָל-יִשְׂרָאֵל אֶהָב אֹתוֹ: certainly original. The clause in this form states the *ground* for Saul's greater dread, expressed in v. 29: MT. merely repeats without need what has been said before in its proper place, in v. 20.

29. וַיֹּאמֶר. Written incorrectly, as from אָמַר: so Ex. 5, 7 (GK. § 68^b).

לָרֹא. Read לִירֹא: cf. יָרָא Jos. 22, 25 (Kön. i. 639 f.; GK. § 69ⁿ).

In 18, 6–30 there are again considerable omissions in LXX (cod. B), the text of LXX reading as follows:—6^b (And the dancing women came forth to meet David out of all the cities of Israel, with timbrels, and with joy, etc.). 7. 8^a (to *but thousands*). 9. 12^a (And Saul was afraid of David). 13–16. 20–21^a (to *against him*). 22–26^a (to *son-in-law*). 27–29^a (reading in 28^b 'and *that all Israel loved him*'). In this instance, it is generally admitted that the LXX text deserves the preference above MT.: the sequence of events is clearer; and the gradual growth of Saul's enmity towards David—in accordance with psychological truth—is distinctly marked,—observe the three stages, (a) 12^a 'And Saul was afraid of David:' (b) 15 'he stood in awe of him,' and endeavoured indirectly to get rid of him, 20–21^a: (c) 29 'he was yet more afraid of David,' and (19, 1) gave direct orders for his murder. The additions in MT. emphasize unduly, and *prematurely*, the intensity of Saul's enmity. They also harmonize badly with the account of David's betrothal to Michal: if, for instance, he had *already* been betrothed to Merab (vv. 17. 19), it is difficult to understand how he could reject as absurd the idea of his becoming the king's son-in-law as he does in v. 23¹.

19—22. *David obliged to flee from Saul. He visits Samuel at Ramah (19, 18–24), finds through Jonathan that Saul's enmity is confirmed towards him (ch. 20), repairs accordingly first to Ahimelech at Nob, then to Achish at Gath (ch. 21), and finally takes refuge in the cave (or stronghold) of Adullam (ch. 22).*

19, 1. לְהִמָּיֵת . . . וַיִּדְבֹּר. Cf. 2 Ki. 14, 27.

¹ Comp. Wellh., in Bleek's *Einleitung* (1878), p. 218 (= *Die Composition des Hexateuchs u. der hist. Bücher*², 1889, p. 251 f.); Stade, *Gesch.* i. 37–40; Kirkpatrick, on 1 Samuel, p. 242; Kamphausen, *l.c.* pp. 18–23; Kennedy, p. 131.

3. [ואני] Notice the emph. pron. (twice).

[ארבר ב] = *about*, as *v.* 4. Dt. 6, 7. *ψ.* 87, 3. Respecting another, more special sense of 'רבר ב', see on 25, 39.

[וראיתי מה והגדתי לך] 'And I shall see somewhat, and I will tell thee' = and *if* I see aught, I will tell thee: construction like that of *מה* = *τι* (not *τις*); as II 18, 22, 23; Pr. 9, 13; 25, 8 al. Comp. Nu. 23, 3^b [וַיִּדְבֹּר מִהֲיִרְאֵנִי וְהִגַּדְתִּי לָךְ], lit. 'and he will shew me the matter of aught, and I will tell thee' = and *if* he shews me . . . , I will tell thee.

4. [מעשיו] Sing. not plural, the *י* being due to the fact that *מעשה* is originally *מעשי*. Cf. *משתיו* Dan. 1, 5; *מוחניך* Dt. 23, 15; *מקניך* Is. 30, 23: Ew. § 256^b; Stade, § 345^a; GK. § 93^{ss}.

5. [וישם וג'] 28, 21; Jud. 12, 3; Job 13, 14: cf. *ψ.* 119, 109.

[להמית] 'in slaying:' cf. 12, 17.

9. [רוח אלהים LXX] רוח יי: see on 16, 14.

[והוא בביתו יושב] The position of the ptc. as 24, 4. 25, 9. II 11, 11. The circumst. clause, as Gen. 18, 1. 8. Jud. 3, 20. I Ki. 19, 19, etc. (*Tenses*, § 160; GK. § 141^e).

[ביר] Read בִּירוֹ (16, 16. 23), noting the following י, — unless, indeed, ביר were purposely chosen, for the sake of avoiding the assonance with the preceding בירו (comp. on 26, 23).

10. [ברור ובקר] Cf. on 18, 11.

[ויפטר] Only here in the sense of *depart, escape*. In post-Biblical Hebrew, the *Nif.* occurs frequently (e.g. *Ioma* 1, 5), particularly in the sense of departing from life: cf. Phil. 1, 23 in Delitzsch's Hebrew N. T. (published by the British and Foreign Bible Society), where לְהַפְטִיר = *eis τὸ ἀναλῆσαι*.

[בלילה הוא] A rare variation for the normal בלילה הוא, which should probably be restored: Gen. 19, 33. 30, 16. 32, 23[†]; on this and the other passages quoted, הוא is a סביר (on 12, 5). On the words themselves, We. remarks, 'As David no doubt fled immediately after Saul's attempt, and there is no ground for supposing that this was made *at night*, it is better to connect the definition of time with *v.* 11, where it is required [cf. the following בבקר], and to read with LXX: 'וַיִּפְלֹט: ויהי בלילה הוא וישלח וג''. So Kp. Klo. Weir, etc.

11. לִישְׁמְרוּ וּלְהִמָּיתוֹ בַּבֶּקֶר. The messengers, it would seem, were not commissioned to *kill* David (see *zv.* 14. 15), but only to watch the house where he was: hence doubtless ו must be omitted with LXX, and the words rendered, 'to watch it (cf. *ψ.* 59, 1), that he might slay him in the morning.' So Th. We. Klo. etc.

מִכְבֵּר . . . מִחַר אֶתָּה מוֹמֵת The use of the ptc., especially in the protasis, is very idiomatic: *Tenses*, § 137; GK. § 159^v. Cf. Ex. 8, 17; 9, 2 f. (where, as here, the apodosis also is expressed by a ptc.).

13. הַתְּרָפִים See on 15, 23.

כִּבְיֵר הָעוֹיִם The exact sense is uncertain. מִכְבֵּר is a *sieve*; מִכְבֵּר is the *coverlet* with which Benhadad was smothered by Hazael, 2 Ki. 8, 15. The phrase appears thus to denote something made of goats'-hair in the manner of net-work,—probably a quilt. Ew. *Hist.* iii. 107 (E.T. 77) and Keil suggest a *fly-net* (κωνωπεῖον), such as might be spread over the face whilst a person was asleep. (The κωνωπεῖον of Judith 10, 21. 13, 9 was, however, suspended on στῦλοι—the posts of the bed.) מִרְאֲשֵׁתוֹ does not define whether the כִּבְיֵר הָעוֹיִם was placed *above* or *under* or *round* the head: it merely expresses *proximity* to the head, see 26, 7.

בַּבֶּגֶד So בַּחֶבֶל Jos. 2, 15; בְּיָדַיִם 2 Ki. 10, 7. To be explained on the analogy of what was said on 1, 4, and 6, 8: the garment, the cord, the pots, are each not determined by some antecedent reference or allusion, but are fixed in the writer's mind, and defined accordingly by the article, *by the purpose to which it is, or is to be, put.* Comp. Gen. 50, 26 בְּאָרוֹן; Ex. 21, 20 בְּשֵׁבֶט with a rod: Nu. 17, 11 אֶת־הַמִּזְבֵּחַ; 21, 9 and he put it עַל־הַגֹּזֶם on a pole: Jud. 4, 18 בְּשִׁמְכָה; 7, 13 הָאֵהָל to a tent; 20, 16 every one able to sling בָּאֵבֶן אֶל־הַשֶּׁעָרָה with a stone at a hair, and not miss it; *ch.* 9, 9 הָאִישׁ a man; 10, 25 (where see note); 21, 10 בְּשִׁמְלָה; II 17, 13 הַנַּחַל. הַיְּפֹחָה a girl; 23, 21 בְּשֵׁבֶט: in compound expressions, Ex. 16, 32 מִלֵּא הָעֵמִיד; Jud. 6, 38 מִלֵּא הַפֶּסֶל; *ch.* 10, 1 אֶת־פַּר־הַשָּׁמֶן. 25, 38 (see note), etc. The principle alluded to on 6, 8 might possibly account for the art. in *some* of the passages cited, but it will not account for all: and a difference between Hebrew and English idiom must here be recognised. Comp. GK. § 126^{a-8}.

17. [למה ככה רמיתני. 17.] The position of ככה as 1 Ki. 1, 6: cf. II 13, 4. Notice afterwards the emph. הוא.

[למה אמיתך] The use of למה is thoroughly idiomatic; and it is by no means to be corrected (Th.) after the paraphrase of LXX to אִם לֹא: see Gen. 27, 45. 2 Ch. 25, 16 (quoted by Ges. *Thes.*, p. 770). II 2, 22—each time in deprecation: similarly Qoh. 5, 5. Introducing, however, as it does, the *ground* upon which the deprecation rests, it is virtually equivalent to *lest*, and is so rendered by LXX in the passages cited (μὴ ποτε, ἵνα μὴ)¹. And in dialectical or late Hebrew, as in Aramaic, it actually assumes this meaning, שׁ (שׁ) being prefixed for the purpose of connecting it more distinctly with the principal clause. See, in OT., Cant. 1, 7, and (with אשר) Dan. 1, 10. In Aram. ܠܡܐ is thus the ordinary word for *lest*, ܒܢ being not in use². The punct. לָמָּה (instead of the usual לָמָּה), on account of the gutt. (other than ח) : cf. 28, 9. Jud. 15, 10 etc., and before יְהוָה (i. e. אֲרֵנִי) ψ. 10, 1 etc. See *Lex.* 554^a; GK. § 102ⁿ.

18. [בְּנִיית] Qr̄ בְּנִיית. The origin and meaning of this word, which occurs six times in the present context, are alike obscure.

Mühlau-Volek³ derive it as follows: نَوَى in Arabic is *to intend, propose, conceive a design, make an aim for oneself*, hence the subst. نَوَى is not merely *intention, project*, but also *the goal of a journey*. Upon this basis, M.-V. conjecture that the root may have come to signify *to reach the goal of a journey, to rest there, bleiben, bestehen*; hence لَا יָנוּה in Hab. 2, 5 shall not *abide*, and נָוָה *place of rest after a journey* (Ort der Niederlassung, spec. für den Nomaden), and in a different application בְּנִיית *dwelling*, of the Coenobium of the prophets. The explanation is in the last degree precarious, the process by which a secondary and subordinate sense in Arabic is made the origin of the primary sense in Hebrew being an incredible one, and the number of stages—all hypothetical—assumed to have been passed through before the age of Samuel being most improbable. All

¹ And so elsewhere in LXX, as Gen. 47, 19; Ex. 32, 12; Joel 2, 17 (ὅπως μὴ); ψ. 79, 10; 115, 2.

² In OT. דִּי-לִמָּה Ezr. 7, 23. In Phoenician לִם (i. e. לָם) by itself has the force of *lest* (CIS. 2 [= Cooke, *NSI.* 5], 21 לִם יִסְגְּרִינָם אֱלֹהִים = *ne tradant eos Dei*): in Hebrew it is not clear that לָמָּה alone has acquired this force, for Qoh. 7, 17. 18. Neh. 6, 3 are sentences in which the sense of *why? wherefore?* appears to be distinctly present to the writers.

³ In the 11th ed. of Ges. *Handwörterbuch* (1890). In Buhl's editions (1895–1910) of the same work the explanation is not repeated.

that can be said is that, if the text of Hab. 2, 5. ψ. 68, 13 be sound, Hebrew must have possessed a verb נָוָה with some such sense as *to sit quiet* (which does not, however, appear in the cognate languages); and that נָוָה may perhaps be connected with it. נָוָה, however, does not signify 'habitation' in general, it denotes in particular a *pastoral abode* (see especially II 7, 8), and is only applied figuratively to other kinds of *abode* in poetry Ex. 15, 13, or the higher prose II 15, 25. The application is so different that it seems doubtful whether a word closely allied to this would have been chosen to denote a residence of prophets. Ewald, *Hist.* iii. 70 (E. T. 49 f.), starting from the same root follows a different track, and reaches accordingly a different goal. נָוָה is *to intend, propose, direct the mind upon* a thing; hence—here begins the process of conjecture—to *study* ('for what is study but the direction of the mind upon an object?'), and the subst. a *place of study, a college, a school!* Again, not merely is a hypothetical change of meaning postulated: but a very special sense, unsupported by analogy, and unheard of afterwards, is assumed to have been acquired by the word at a relatively early period in the history of the Hebrew language.

The Kt. should probably be pointed בְּנוֹיִת (cf. LXX ἐν Ἀθαθ¹) with the original fem. termination, preserved in many old proper names (*Tenses*, § 181 n.: comp. e.g. צִרְפֶּת, דְּבִרְת, בְּצִקֶת). The form נוֹיִת is rare (עֵמִית, גִּוִּית, Ol. p. 412). It is just possible (on the ground of the masc. נוֹה) that the word in itself might have signified *dwelling* (although, as Dr. Weir remarks, *the absence of the art.* is an objection to its being supposed to have any such appellative sense here): more probably it is the name of some locality in Ramah, the signification of which is lost to us.

20. עֹמֵד נֶצֶב] 'standing as one appointed over (1 Ki. 4, 7. Ruth 2, 5. 6) them.' Both ptcpp. are represented in LXX, but the combination is peculiar and suspicious, נֶצֶב יָשָׁן 26, 7 being not quite parallel. Omit prob. עֹמֵד (Sm.). For וִירָאוּ read וִירָאוּ (Versions).

22. עַד בּוֹר הַגְּדוֹל אֲשֶׁר בְּשֶׁבֶן] LXX ἕως τοῦ φρέατος τοῦ ἄλω τοῦ ἐν τῷ Σεφει = עַד בּוֹר הַגְּדוֹל אֲשֶׁר בְּשֶׁבֶן, no doubt rightly. The article in הַגְּדוֹל is irregular (on 6, 18); and a שְׁפִי or *bare height* (often in Jeremiah) is a natural site for a גֶּרֶן.

22^b. וַיֹּאמֶר] sc. הָאֹמֵר, as 16, 4. The more usual וַיֹּאמְרוּ is a סְבִיר (cf. 12, 5, with the note).

23. שָׁם] LXX ἐκεῖθεν = מִשָּׁם. So Th. Klo. Weir, Bu. etc.

¹ ν having dropped out in transcription; comp. Jud. 16, 4 ἐν Ἀλωρηχ for בְּנַחַל שָׂרָן. Am. I, 1 ἐν Ἀκκαρεῖμ for בְּנִקְרַיִם.

הלך הלך ויפלי Irregular: comp. II 16, 13 ויפלי; and with the pf. (as a freq.) 13, 19 ותלך הלך ויעקה: Jos. 6, 13^a הלבים הלך. These four are the only irregular cases. The normal type would be וילך הלך והתנבא (on 6, 12^a); and this should doubtless be restored in each (so Ehrl.): notice the regular type in Jos. 6, 13^b הלך . . . הלך ותקוע).

24. [ערם] i.e. as Is. 20, 2. Mic. 1, 8 without the upper garment, and wearing only the long linen tunic, which was worn next the skin. The passage records another explanation of the origin of the proverb הגם שאל בנביאים, which refers it to a different occasion from the one described in 10, 10 f.

20, 1-10. David entreats Jonathan to let him know if he can discover that it is really Saul's purpose to kill him, and suggests to him a plan by which he may do this (vv. 5-7).

1. [כי מבקש] with no subj. expressed: cf. on 17, 25.

2. [לוי עשה] The Kt. can only be pointed לו עשה i.e. 'If my father had done . . .,' which, however, yields a sense unsuited to the context. The Qrê לא is therefore to be preferred. As for the verb, עשה would be grammatical (*hath not done* = doth not do: *Tenses*, § 12): but the impf., which is expressed by the Versions, is preferable (Am. 3, 7): 'My father doth not anything great or small, without revealing it to me' (lit. uncovering my ear: 9, 15).

3. [וישבע] עור is no doubt an accidental dittograph of ע and ד: but וישבע seems sufficiently justified by the חי יהוה which follows: David strongly protests that there *is* ground for his suspicion of Saul's intentions. There is thus no occasion to follow We. al. in reading with LXX (καὶ ἀπεκρίθη) וישבע for וישבע: the רברב alone for רברב (see on 12, 3).

[ואולם] a strong adversative: *but indeed*, as Ex. 9, 16 (*Lxx.* 19^b).

[כי] introducing the fact asserted in the oath, as 14, 44 etc.

[כפצע] 'the like of a footstep is, etc.' כ is properly an undeveloped subst., *the like of*¹: for instances of a subst. compounded with it forming the subj. of a sentence, see Lev. 14, 35 כפצע לי בבית. Lam. 1, 20 כפצע כפצע.

¹ See *Lxx.* 453^a; and especially Fleischer, *Kleinere Schriften*, i. 2 (1885), pp. 376-381.

[נפש] only here: the meaning is clear from the Aram. פִּסְעָא, פִּסְעָא. Comp. the cognate verb in Is. 27, 4.

4. Jonathan offers to test his father's state of mind, in any way that David may suggest.

[מָה תֹאמַר וְנָ] lit. 'what doth thy soul say? and I will do it for thee:' = *whatsoever* thy soul saith, I will do it for thee: similarly Est. 5, 3. 6: *Tenses*, § 62. Cf. on 11, 12.

[נפש] The נפש in Hebrew psychology is the usual seat of the emotional impulses: hence נפֿשׁ (נפֿשו, נפֿשי) is used as a *pathetic* periphrasis for the simple pronoun: Gen. 27, 4. 19. 25. 31; Nu. 23, 10 and Jud. 16, 30 (obliterated in AV., on account of the difference in the Hebrew and English conception of the 'soul'); *ch.* 2, 16 (comp. note): in poetry (often in parallelism with the pronoun), *ψ.* 3, 3. 11, 1. 34, 3. 35, 9; Is. 1, 14. 42, 1. 55, 2; Jer. 5, 9. 29 al. Its use, in a passage like the present, is a mark of grace and courtesy.

[תֹאמַר] 'LXX ἐπιθυμῶ, reading perhaps תִּאֲמַר [cf. on 2, 16], which is usually the Hebrew of ἐπιθυμῶ, or תִּשְׁאַל, as in Dt. 14, 26, where also it is connected with נפֿשׁ. Only here is ἐπιθ. the translation of אמר' (Dr. Weir). Bu. Sm. Now. all read תֹאמַר: cf. II 3, 21.

5. [יָשֵׁב אִשָּׁב] 'David, as appears from *v.* 25 ff., was, together with Abner and Jonathan, Saul's daily and regular companion at table: thus the sentence וְנָכְנִי יָשֵׁב וְנָ cannot be so related to the preceding one, as though the new-moon were the occasion of his being a guest at the king's table: on the contrary, the new-moon is rather alleged as the excuse for his absence. Consequently, the rendering, "To-morrow is new-moon, and I must sit with the king at meat" is excluded; and the only course remaining open is to read with LXX יָשֵׁב לֹא אִשָּׁב "To-morrow is the new-moon, and I will *not* sit with the king at meat; but thou shalt let me go" etc.' (We.). So Löhr, Sm. Now.: Bu. dissents. For the new-moon, as a festival and popular holiday, see 2 Ki. 4, 23. Am. 8, 5.

[הַשְּׁלִישִׁי] cannot be construed grammatically with הערב, and is omitted by LXX. Targ. '(Or) on the third day.' 'But *on the third day* is always בְּיוֹם הַשְּׁלִישִׁי; and שְׁלִישִׁית, when without a noun, is always *a third part*' (Dr. Weir). Probably the word is a gloss due

to a scribe who observed that in point of fact David remained in concealment till the third day (*v.* 35).

6. In this verse we have two idiomatic uses of the inf. abs. combined: (*a*) to emphasize the terms of a condition expressed by **אם**, which has been briefly noticed before (1, 11): add Ex. 15, 26. 19, 5. 21, 5. 22, 3. 11. 12. 16. 22. 23, 22; *ch.* 12, 25. 14, 30, below *vv.* 7^b. 9. 21: (*b*) at the beginning of a speech, where a slight emphasis is often required: so *v.* 3. Gen. 43, 3. 7. 20. Jud. 9, 8. *ch.* 10, 16. 14, 28. 43. 23, 10; II 1, 6; 20, 18.

נשאל] on the force of the *Nif.* (*asked for himself, asked leave*; so Neh. 13, 6), see Ew. § 123^b; Stade, § 167^b; GK. § 51^e.

זבח הימים] as 1, 21: cf. on 1, 3.

7. **אם כה יאמר**] See on 14, 9.

מעביו . . . כלתה] *v.* 9. 25, 17. Est. 7, 7: *is accomplished* (= determined) *of him* or *on his part*. **בעם** expresses origination (= Greek *παρὰ* with gen.): 1 Ki. 2, 33. 12, 15. Is. 8, 18. 28, 29.

8. **על עברך**] Everywhere else **עם** עשה חסד **עם**, or, occasionally (*Lex.* 794^a), **את** or **ל**. There occur indeed **אל נטה חסד אל** Gen. 39, 21, and **על נטה חסד** Ezr. 7, 28. 9, 9: but **על** suits as naturally with **נטה** as it is alien to **עשה**. Doubtless, therefore, **עם** should be restored, which is expressed also by LXX, Pesh. Targ. For the 'covenant,' see 18, 3.

המיתני אתה] For the emphatic position of **אתה**, cf. on 17, 56.

ויער אביך למה זה תביאני] 'but to thy father wherefore shouldst thou bring me?' Notice the emphatic position of **ער אביך**, *before* the adv.: cf. before **ה** and **הלא** Jer. 22, 15. Neh. 13, 17. **סֹפֶן** 34, 3 **אל אל** **כי אל אל** for unto God did one ever say? before **כי** Gen. 18, 20. 1 Ki. 8, 37. Mic. 5, 4. Ez. 14, 9. 13 al.; before **אם** **ψ.** 66, 18; before **מה** Est. 1, 15. 9, 12^a; before **ער** **ψ.** 141, 10.

9. **חלילה לך**] in answer to the remark in the previous verse; so *v.* 2.

כי אם נו'] 'for if I *know* that the evil is determined of my father to come upon thee, shall I not tell thee *that*?' **ולא** as Ex. 8, 22 (GK. § 150^a; cf. on 11, 12. 16, 4): but very probably **הלא** should be read (so Bu.). Ke. We. construe affirmatively, assuming an apo-

seems to be no *necessity* for such a particle to be used, if the sense is sufficiently plain without it. At the beginning, if יהוה is a *vocative*, it agrees badly with the speech following, in which the second person is throughout Jonathan, and in this case ער has probably fallen out after דור (so Pesh. RV.)¹. On בעת מחר see on 9, 16; and on גלה און 9, 15. גלה און is as perplexing and intrusive as in v. 5, and is no doubt, as there, 'a correction *ex eventu*.'

[והנה] lit. *and behold*, used similarly in the enunciation of a particular hypothetical alternative, Dt. 13, 15; 17, 4; 19, 18; and in Lev. 13—14 frequently. Comp. above, on 9, 7.

[יִטֵּב] The punctuation (*make good* or *pleasing* to) implies as subject המיטיב (on 16, 4). Perhaps, however, the word ought to be read as *Qal* יִטֵּב (*be pleasing* to), construed with את as יִרַע II 11, 25, where see note (though Klo.'s להביא after אבי would remove even this irregularity). But the Heb. idiom for *seem good to* is not יִטֵּב אל but יִטֵּב פְּעִינִי; so יִטֵּב after all may be right.

14—15^a. Another difficult passage. 'And wilt thou not, if I am still alive (*sc.* when thou comest to the throne), wilt thou not shew toward me the kindness of Yahweh, that I die not?' The second ולא must be treated as merely resumptive of the first: cf. כי 1 Ki. 20, 31; ויהי Gen. 27, 30; ויהי Dt. 20, 11. But most moderns prefer to point ולא (II 18, 12) for ולא twice: 'And *oh that*, if I am still alive, *oh that thou wouldst* shew toward me the kindness of Yahweh!' (on ולא אמות see the next note). Resumption, however, of either ולא or ולא would be very unusual (see on 25, 26); and what we should *expect* is simply 'ואם עודני חי הלא תעשה וג' חסד אלהים, חסד י"י', as חסד אלהים II 9, 3.

[ולא אמות] This clause does not in itself cause difficulty: nevertheless LXX, Vulg. both render as if it expressed the opposite alternative to אם עודני חי (*καὶ ἐὰν θανάτῳ ἀποθάνω, si vero mortuus fuero*). Accepting this view, we must either (Sm.) read ולא מות אמות for ולא אמות (though לא would be unusual in such a connexion), or (Bu. Now.) read ולא מות אמות, supposing ולא to have come into the text by some

¹ Ehrlich, however, regards 'יהוה א' as an accus. expressing an oath (= By ...!): cf. in the Talm. האלהים = *By God!* המועון הזה = *By the Temple!* (*Randglossen*, i. 216).

error—**וּאִם מוֹת**, for instance, having dropped out, **אִם מוֹת** being connected with *v.* 14, and **וְלֹא** being needed to complete the sense. Render then (connecting with *v.* 15), 'And, *if I should die*, thou wilt not cut off thy mercy from my house for ever¹.' Or, with a slighter change in MT., but at the cost of another 'resumption,' we might read 'וְלֹא אִם מוֹת אִם מוֹת וְלֹא תִכְרִית וּג' 'And thou wilt not, if I should die, thou wilt not cut off,' etc. But again, what we should expect is **וּאִם מוֹת אִם מוֹת לֹא תִכְרִית חֶסֶדךָ וּג'**.

15^b-16. [**וְלֹא בִהְכַרְתָּ וּג'**] A third difficult passage. *V.* 15 will just admit of the rendering, 'And thou wilt not cut off thy kindness from my house for ever, and not (= yea, not) when Yahweh cuts off the enemies of David,' etc. But the repetition of **וְלֹא** is very awkward; and in *v.* 16 not merely is the covenant concluded with the house of David strange, but clause *b* is anacoluthic, and what is expected is not that Yahweh should require it from the hand of David's enemies, but from the hand of David himself, in case he should fail to fulfil the conditions of the covenant. LXX points to another and preferable reading, uniting 15^b and 16, and treating the whole as a continuation of Jonathan's speech in 15^a (as rendered in the last note): καὶ εἰ μή, ἐν τῷ ἐξαίρειν Κύριον τοὺς ἐχθροὺς Δαυεὶδ ἑκαστον ἀπὸ προσώπου τῆς γῆς, εἰρεθῆναι [cod. A ἐξαρθῆναι] τὸ ὄνομα τοῦ Ἰωναθαν ἀπὸ τοῦ οἴκου Δαυεὶδ i. e. יִכְרֶת בְּפִנִּי הָאֲרָמָה וְג' = 'And when Yahweh cutteth off the enemies of David, each one from the face of the ground, *the name of* Jonathan shall not be cut off *from* the house of David.' The clause 'וּבִקֵּשׁ וּג', which was incongruous in MT., is now in its appropriate place, in Jonathan's speech, as a final wish expressed by him on behalf of his friend: 'and may Yahweh require [Gen. 31, 39. 43, 9. Jos. 22, 23; cf. II 4, 11] it at the hand of David's enemies!' (viz. if they presume to attack or calumniate him). The reading is also supported by 24, 22, where Jonathan says to David, 'Swear to me now by Yahweh that thou wilt not cut off my seed after me, nor destroy my name out

¹ We.'s **וְלֹא אִם מוֹת לֹא תִכְרִית** is a form of sentence against analogy.

² We. Bu. **וְלֹא אִם מוֹת** and may not . . . ! (LXX, representing **וְלֹא** by καὶ εἰ μή, vocalized wrongly **וְלֹא**: see below, on II 13, 26; and comp. Jer. 11, 21 LXX).

of my father's house.' Jonathan, being David's brother-in-law, and prescient that David will succeed Saul upon the throne, prays that when his enemies are destroyed—especially, in accordance with the usual Oriental custom (cf. 1 Ki. 15, 29. 16, 11. 2 Ki. 10, 6. 11, 1), the family of his predecessor—his own relationship with David's house may not be forgotten or disowned. David's acknowledgement of the obligation is recorded II 9, 1: cf. 21, 7. The expression נכרת שם מעם recurs Ruth 4, 10.

The passage is very difficult; and other suggestions have been made about it. Thus Smith reads: 'And if (וְלֹא), when Yahweh cutteth off the enemies of David, etc., the name of Jonathan should be cut off with the house of *Saul* (so Luc.), then will [or may] Yahweh require it at the hand of *David*;' i. e. should David forget the covenant, God will be the avenger. Upon this view שם אִיבִי will be a scribe's insertion to avoid the imprecation on David (cf. 25, 22. II 12, 14). For the constr. of לֹא, see *Lex.* 530, לוֹ 1 ב, לֹאִיָּא 1 ב: it occurs once (Mic. 2, 11) with a pf. and *wayw* consec. in the apodosis. But with regard to all these restorations, it must be remembered that the separation of either וְלֹא or וְלֹא from its verb by a long intervening clause is very un-Hebraic: in ordinary Hebrew we should expect either יִכָּרֵת וְ (or וְלֹא אִם וְבַחֲכִירִית, or (with בַּחֲכִירִית) the *resumption* of וְלֹא (or וְלֹא) before יִכָּרֵת (cf. on *v.* 14-15^a; and see more fully on 25, 26; *Tenses*, § 118 *n.*), though it may be doubted if there are any cases of this quite parallel to that of וְלֹא (or וְלֹא) here or in *v.* 14-15^a.

17. [וְיֹסֵף יְהוֹנָתָן לְהִשָּׁבַע אֶת דָּוִד.] 'And Jonathan made David swear again.' But this does not agree with the context. 'The impassioned entreaties addressed by Jonathan, *vv.* 14-16, to David might with some show of plausibility be termed an *adjuration* of David: as, however, they are entreaties *on behalf of himself*, they cannot be regarded as any special token of his love *towards* David. It follows that בִּאהֲבָתוֹ אֹתוֹ in *v.* 17 agrees only with the reading of LXX ¹ לְהִשָּׁבַע לְדָוִד 'And Jonathan *swore to* David again,'—i. e. repeated the oath of *v.* 13, that he would inform David if his father still meditated evil against him,—which also has the advantage of admitting of a strict interpretation: for *v.* 12 f. (to which the reference will now be) express an actual oath, whereas *vv.* 14-16 do not properly express an adjuration' (We.). With 17^b cf. 18, 3^b.

¹ Or (Bu. Sm.) אֶל דָּוִד (Jer. 38, 16).

18-23. The sequel to *v.* 10. Jonathan unfolds to David his plan for acquainting him with Saul's intentions towards him.

19. [וְשִׁלַּשְׁתָּ תָרַד מֵאֵד] For תָרַד LXX has ἐπισκέψῃ, i. e. תִּפְקֹד, incorrectly vocalized for תִּפְקֹד *thou shalt be missed* (so Targ. תתבעי, Pesh. ܬܬܒܥܝ), which agrees as it should do with מֵאֵד *greatly*, and is evidently right. To *go down* is an idea which, as used here (Jud. 19, 11 is different), would not be qualified by *greatly*: RV. *quickly* takes an unwarrantable liberty with the Hebrew.

שִׁלַּשְׁתָּ is a denom., *to do a thing the third time* (1 Ki. 18, 34), or, as here, *on the third day*¹. Lit. 'and thou shalt act on the third day, thou shalt be missed greatly' = and thou shalt *on the third day be missed greatly*; cf. Is. 29, 4 וְשִׁפְלַת מֵאֵרֶץ תִּדְבְּרִי lit. 'and thou shalt be humbled, thou shalt speak from the earth' = and thou shalt *speak humbly* from the earth, the second verb, in each case, defining the application of the first. The principle is the same as that which underlies the idiom explained on 2, 3 אֵל תִּרְבוּ תִדְבְּרוּ, though as a rule the two verbs are in the same tense (GK. § 120^g end²).

הַאֵזֶל [הַאֵזֶל] LXX τὸ ἐργαζέσθαι: cf. *v.* 41, where מֵאֵזֶל הַנֶּגֶב is rendered ἀπὸ τοῦ ἀργαζ. Clearly, in both passages, the translators found before them the same word, which they did not understand, and therefore, as in similar cases (e. g. *v.* 20 Ἀρματταρεῖ; 14, 1 al. Μεσσαβ), simply transliterated. And in both passages their reading, as compared with the present Hebrew text, has the presumption of originality in its favour. Here הַאֵזֶל is a *vox nihili*; in *v.* 41 'beside the south' is a position which does not admit of being fixed, and from which, therefore, no one can be conceived as arising; at the same

¹ Expressions not quite identical, but analogous, are cited by Roed. from Arabic in the *Thes.*, p. 1427^b.

² Better here (by the side of Is. 29, 4) than in § 120^c, where the second verb is subordinate to the first (*Tenses*, § 163 *Obs.*, second paragraph).

Lagarde (*Bildung der Nom.*, p. 212) illustrates the combination of *different* tenses from analogous constructions in other Semitic languages: thus in Arabic

يَنْظُرُ بَقِيَ = *he continued looking*, كَرَبَ يَذُوبُ = *he was nearly melting*;

لَا يَكُونُ بَقِيَ there shall not have been left (Wright, *Ar. Gramm.* ii. § 10); and in Ethiopic ይመል: ሀላ: *he is about to come*, ወደ: ይብረ: *it hath finished to lie* = *it is already laid*, Mt. 3, 10 (Dillm. *Eth. Gr.* § 89. 2, *Eth. Lex.* col. 932 f.).

time, there is the presumption that **אצל** was in both passages followed by some similar word. Restore, therefore, here (**הָאֲרֶגֶב הָלוּ** or **הָפָאוּ**¹) and in *v.* 41 **מֵאֲצֵל הָאֲרֶגֶב הָלוּ** has occurred before in 14, 1, and is expressed here also by Pesh. (**אֶרֶב**): **אֶרֶב** is a word which (cf. **רֶגֶב**) would naturally signify a *mound of earth*.

20. **וְאֵנִי**] Notice the emphatic pronoun.

וְאֵנִי אֶשְׁלֵשׁ בַּחֲצִים [**צִרְה**] **אוֹרָה** LXX, the claims of which are well stated by We. **אֶשְׁלֵשׁ** will be construed as in *v.* 19, to which Jonathan's promise now forms the counterpart, 'And I on the third day will shoot to its side with arrows.' It is true, of course, that Jonathan in fact shoots but one arrow, and the boy at once runs to fetch it; but in the first *general* description of what Jonathan will do, the expressions 'shoot with arrows,' 'find the arrows that I shoot' are naturally used. As a **מוֹעֵד**, however, must evidently be carried out in accordance with the terms arranged, the fact that in *v.* 35 ff. no mention is made of the *three* arrows of MT. is an indication that they were not originally part of *v.* 20. **צִרְה**, though omitted in LXX, may be retained, but must be pointed **צִרְה** (i.e. **צִרְהוּ**, referring to **הָאֲרֶגֶב**: see on II 21, 1). In MT. **צִרְה** (not **צִרְה**, with **ה** *loc.*) is for **צִרְה** (referring to **הָאֲבֶן**), the *mappiq* being omitted, as occasionally happens (about 30 times), e.g. Ex. 9, 18; 2 Ki. 8, 6; Is. 23, 17. 18: Ew. § 247^d (2); Stade, § 347^c; GK. §§ 91^e (under '3rd fem.'), 103^g.

לִישְׁלַח לִי] *so as to send it for me* etc. The reflexive **לִי**, implying that the **שְׁלַח** is done *with reference to* the speaker, or for his pleasure, cannot be properly reproduced in our idiom. Comp. on II 18, 5.

21-22. **הַחֲצִי**] LXX throughout have the sing., i.e. **הַחֲצִי**, an unusual form (see on *v.* 36^b), which might readily be changed erroneously into a pl., as in MT.

21. **לֶךְ מִצָּא**] Either prefix **לֵאמֹר** (which is required in prose), or (Sm. Ehrl.) read **לְמִצָּא**.

קַחְנוּ וּבֹאָה] As the text stands, **קַחְנוּ** is addressed to *David*, the suffix relating to the lad: 'Fetch him and come.' We. reading with LXX **הַחֲצִי** (sg.) makes **קַחְנוּ** the end of the words addressed to the boy, 'fetch it,' and treats **וּבֹאָה** as beginning the apodosis. But though

¹ Like the sporadic **קָאֵם**, **רָאֵם**, **רָאֵם**, **רָאֵם** (II 12, 1): GK. §§ 7^b, 23^e, 72^p.

הַחֲצִי may be right, for the apodosis to be introduced by ו and the *imperative* is most unusual, if indeed it occurs at all in the OT.; if, therefore, this view of קָהֵנוּ be adopted, it will be necessary to read either יִבְאֲהוּ or (Bu. Sm.) בִּבְאֶה, for וּבְאֶה; the latter is favoured by the corresponding לך in v. 22. With אֵין דָּבָר, cf. Nu. 20, 19.

22. [שְׁלַחךְ] 'will have sent thee away' (*sc.* in the case supposed). The pf. as 14, 10; Lev. 19, 8; II 5, 24 (*Tenses*, § 17; GK. § 1060).

23. . . . [וְהִרְבֵּר אִשֶּׁר] the *casus pendens*: GK. § 143^a. The reference is to David's promise to shew kindness to Jonathan and his descendants in the future (*vv.* 14-16).

24-34. Jonathan, adopting the plan suggested by David (*vv.* 5-7), discovers what his father's intentions towards him are.

25. [וַיָּקָם יְהוֹנָתָן] LXX καὶ προέφθασεν τὸν Ἰωαβὰν (Luc. more correctly αὐτὸν Ἰωαβὰν), implying וַיִּקְרָם. *Rose up* is out of place: the relative position of those at the table is described, and Jonathan *was in front*, opposite to Saul: the seat opposite to Abner was vacant. True, קָדַם commonly denotes *to come* or *go in front*; but not perhaps necessarily, and the use of the word here would closely resemble that in ψ. 68, 26 קָדְמוּ שָׁרִים the singers *were in front*.

26. [בִּלְתִּי טָהוֹר] The only passage in which בִּלְתִּי is used to negative an adj. (as elsewhere—at least in poetry—בִּלְי, e.g. Hos. 7, 8). It negatives a subst. once, Is. 14, 6. See *Lex.* 116^b.

[כִּי־לֹא טָהוֹר] LXX ὅτι οὐ καθαρίσται = כִּי־לֹא טָהוֹר, which relieves the tautology of MT.: 'he is not clean; for he hath not been cleansed.' As thus read, the clause will state the ground why Saul supposed David to be still בִּלְתִּי טָהוֹר.

27. [וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ הַשֵּׁנִי] Keil: 'And on the morrow of the new-moon there was the second (day),—a fact so patent as hardly to be worth recording. Better with LXX (and substantially RV., for the word cannot be *understood*) insert פֵּיִם before הַשֵּׁנִי, 'on the morrow . . . , even on the second day.' A slight redundancy of expression is not out of harmony with Hebrew style, especially when, as here, the 'second day' will suggest to the reader a repetition of the scene described, v. 24 f. On מִמָּחֳרַת, see GK. § 80^a n.

29. [וְהוּא צוּה־לִּי אֲחִי] Cf. ψ. 87, 5 וְהוּא יְבוֹנֵנָה עָלַי 'and *He* will establish it, even the Most High.' The unusual form of expression

may have been intended to suggest that David had received the command from one whom he would not willingly disobey. But it does not read naturally. We. Bu. would read **וְהָא** and *lo* (Gen. 47, 23. Ez. 16, 43+; cf. Aram. **הָא**). For the words quoted LXX express **וַיִּצְוֵה לִי אֶחָי**. This, or **וְהָא צִוָּה לִי אֶחָי**, is most probable (note 'my brethren' just below).

אֶחָי in pause for **אֶחָי**: see GK. § 29^v. So **הַחֲרִיב**, but **הַחֲרִיב**.

30. [בן נעות המרדות] Commonly rendered 'son of a perverse¹ woman (**נָעוּת** being ptc. Nif. fem.) in respect of rebelliousness.' The expression is, however, peculiar, and excites suspicion. The genitive is attached commonly to a descriptive adj. for the purpose of defining it (Ew. § 288^c; GK. § 128^{xy}): thus (a) **לֵב בָּר** pure of heart, **נְקִי כַפַּיִם** clean of hands; (b) **אֲבָר יַעֲזוּת** perishing in regard to counsels; **נִשְׁוִי** forgiven in respect of transgression; (c) **כָּרַת טָעָם** (Pr. 11, 22) a woman turned aside in respect of discretion (= turned aside from discretion); **טָפְי פִּשְׁעֵי** (Is. 59, 22) = those turned back from transgression; **שׂוֹיֵב מִלְחָמָה** (Mic. 2, 8) = averse from battle. **מִרְדּוּת**, however, does not define **נָעוּת**, but repeats the same idea under a different form. Further, **מִרְדּוּת**, if derived from **מָרַד** to rebel, ought by analogy (cf. **מִלְכּוּת**, **מִלְדּוּת**; Ol. § 219^a; GK. § 86^k) to be pointed **מִרְדּוּת** (with aspirated **ר**). On these grounds, Lagarde, in a note on the expression (*Mittheilungen*, i, 1884, p. 236 f.) contends that **מִרְדּוּת** is not derived from **מָרַד**, but corresponds to the Syr. **ܕܝܠܝܢܐ** discipline (from **ܕܝܠ** to discipline); and connecting **נָעוּת** with **גָּוִי** to go astray, leave the right path, he renders the phrase 'son of a woman gone astray from discipline,' comparing the Arabic expression (Lane, p. 2305^b) **وَلَدٌ غَيَّيَّةٌ** son of a woman gone astray, i.e. son of a whore. But though Lagarde's argument is philologically just, the distinctively Syriac sense which it postulates for **מִרְדּוּת** is not probable².

¹ Used (N. B.) in EVV. not in its modern sense, of *contrary*, but in the etym. sense of *perversus*, *διεστραμμένος* (Prov. 11, 20 *βδέλυγμα Κυρίῳ διεστραμμέναι ὁδοί*), i.e. *twisted, crooked*; of one pursuing crooked and questionable courses (cf. the writer's *Deuteronomy*, on 32, 5, p. 353).

² But Lagarde is unquestionably right in maintaining that in **עוה** and its derivatives *two* roots, distinct in Arabic, have, as in many other cases (see *Tenses*³, § 178 (pp. 230-232); and cf. on 15, 29), been confused in Hebrew, viz. **עָוָי** to bend (e.g. in Is. 21, 3 **נַעֲוִית מִשְׁמַע**; **ψ.** 38, 7); and **גָּוִי** to err, go astray

[illegible]

'LXX good' (Dr. Weir). So Bu. Sm. etc.

102, 21†); and אנשי מות II 19, 29; איש מות I Ki. 2, 26.

33. וַיִּפֹּל] Read probably וַיִּפֹּל, as in 18, 11.

[כי בלה היא . . . להמית] For this use of היא (which is uncommon), cf. 2 Ki. 18, 36. Jer. 50, 15. 25. 51, 6. 11. בלה is, however, else-

(Qor. 2, 257. 7, 143. 19, 60 and often : especially, as Lagarde abundantly shews, opp. to *رَشَدٌ* *rashad*, to go straight, to keep on the right path), which is found in הַעוֹה *ha'oh* to act erringly, II 24, 17 al., and in the common subst. עָוֶן *iniquity*, properly error. The idea expressed by עוֹה (= غَوَى) and its derivatives is thus not that of crookedness, ‘perverseness’ (= لعكس), but deviation from the right track, error: and this sense is still sometimes expressed by the ancient versions: as Is. 19, 14 (though here probably wrongly) πνεῦμα πλανήσεως, روح ضال; Pr. 12, 8 فاحش الجهل = one deficient in understanding, Vulg. *vanus et excors* (as though lit. one gone astray from understanding). The conventional rendering of the frequent עוֹן by words of general import, such as ἀδικία, ἁμαρτία, *iniquitas*, *iniquity*, tends to conceal from those to whom the Hebrew term is thus familiarly represented, the metaphor which originally underlay both עוֹן itself, and the cognate verb.

¹ In Lucian's recension of the LXX there is a second rendering of the phrase in question, viz. *γυναικοτραφή*, i. e. (as it seems) *woman-nourished*, effeminate. Symm. has *ἀπαιδευτων ἀποστατούντων*, Theod. . . . *μετακινουμένων*. Vulg. substitutes another disparaging comparison, based upon an old Jewish Haggadah (see Rashi; and Aptow. *ZAW.* 1909, p. 245), *Fili mulieris virum ultro rapientis*, which seems to stand in some relation to the first part of the paraphrase of Chrysostom (X. 301 D, quoted by Field), as the second does to the rendering of Lucian: *ὕψι πορνιδίαν ἐπιμαυνομένων ἀνδράσιν, ἐπιτρεχόντων τοῖς παριούσιν, ἐκνευρισμένε καὶ μαλακὲ καὶ μηδὲν ἔχων ἀνδρός*.—Pesh. *ܐܢܬܐ ܕܥܠܡܐ ܕܥܠܡܐ* (comp. the rendering of Pr. 12, 8 cited in the last note : hardly נעדרת).

where confined to poetry, and expresses the idea of *consumption*, *destruction* (usually with עשה, as Is. 10, 23), not that of *complete determination*. בָּלָהָה (LXX, We. etc.) for בָּלָהּ היא is certainly a more idiomatic expression (cf. *sv.* 7, 9), and is to be preferred.

34. [מַעַם הַשְׁלָחַן] Cf. 2, 33 (*Lxx.* 769^a).

35-39. Jonathan acquaints David with Saul's intentions.

36. . . . [הַנֶּעַר רִצֵּן ו.] See on 9, 5. For the idiomatic *fut. instans*, מורה, cf. 10, 8. 24, 5. 1 Ki. 2, 2; and on 3, 11.

הַחֲצִי So 37 *bis*, 38 Kt., 21 f. (LXX), and 2 Ki. 9, 24 MT. Probably a genuine alternative form of חֵץ (Ew. § 186^e). Though the pl. in Hebrew is חֲצִים, the form in Arabic (حُظُوءٌ) and the plural in Eth. (ሕደዳ፡ ሕደዳ፡ Dillm. col. 134) shew that there is a parallel form, the root of which is a ḥ' verb.

38. [מַהֲרָה חֹשֶׁה] מַהֲרָה before the verb which it qualifies, as 2 Ki. 1, 11, מַהֲרָה רְדֵה, ψ. 31, 3, מַהֲרָה הַצִּילֵנִי; and (for the sake of the rhythm) 37, 2. Is. 58, 8. Ehrlich's note is arbitrary.

יִיבֹא LXX, Pesh. Vulg. וַיָּבֵא, which is preferable.

40-42. The final parting between Jonathan and David.

40. [אִשֶּׁר לִי] 17, 40. 21, 8. 24, 5. 25, 7. II 3, 8. 1 Ki. 1, 8. 33. 49. 4, 2. 10, 28. 15, 20. 22, 31. 2 Ki. 11, 10. 16, 13^b. Not always with a *compound* expression. Cf. GK. § 129^b.

41. [מֵאֵצֶל הַנָּגֶב] See on *v.* 19.

עַד הַגִּבְלָה [עַד דֹּר הַגִּבְלָה] There seems no occasion to alter this; and עַד הַגִּבְלָה (with the inf. *abs.*) is unparalleled Hebrew.

42. [אִשֶּׁר] = *in that, forasmuch as*, Gen. 30, 18 etc.: cf. on 15, 15.

נִשְׁבַּעְנִי Though an oath is not expressly mentioned, an agreement such as that of *sv.* 14-16 would be naturally sealed with one (cf. 24, 22). For לֵאמֹר וְ, see *v.* 23.

21, 2. [לָבָה] So 22, 9: cf. דִּרְגָה Ez. 25, 13; also the anomalous punctuation ה־ in the imper. דַּעַה Pr. 24, 14, and 1 and 3 pers. impf. *ch.* 28, 15 וַאֲקַרְאָה (but see note), and ψ. 20, 4 יִרְשָׁנָה. See GK. § 90ⁱ (*end*); Ew. § 216^c; Stade, § 132.

Nob, as Is. 10, 32 shews, was a place between 'Anathoth (now 'Anāta, 2½ miles NE. of Jerusalem) and Jerusalem, whence the Temple hill could be seen; perhaps a spot on the Rās el-Meshārīf, 1 mile N. of Jerusalem, a ridge from the brow of which (2685 ft.) the pilgrim along the north road still catches his first view of the holy city (2593 ft.). See NOB in DB.

[אחימלך] 'LXX Αβειμελεχ, as also in *ch.* 22. 23, 6. 26, 6. ψ. 52, 1 : on the contrary, Αχειμελεχ 30, 7. II 8, 17. The same mistranscription occurs in 1 Ch. 18, 16 MT., where LXX has rightly Αχειμελεχ,' We. (the readings of LXX as given by Swete).

[ויחרד . . . לקראת] as 16, 4.

וּפָתַח יָיִן אֶתוֹ Cf. Gen. 40, 8 וַיֹּשֶׁבֶת יָיִן אֶתְּךָ. Jud. 13, 9. 16, 15 וַיִּנְיִם אָזְן לְשִׁתּוֹת : 5 (but Nu. 20, 5 וְלִבְךָ אָזְן אֶתִּי [p. 71]). See *Lex.* 34^b *top.*

מֵאוֹמֶה [אִישׁ אֵל יָדַע] The same expression, Jer. 36, 19. 38, 24. *as regards* anything = at all.

[יודעת] Po'el from יָדַע, according to Ew. § 125^a, 'to make a person know a thing in order to determine him to act accordingly' = *to direct*. But this explanation requires more to be supplied than is probable. LXX διαμεμαρτύρημαι, which points to a reading יְעִדֵּתִי, Po'el from יָעַד (see p. 77 *bottom*), in Qal to *designate* or *appoint* (a place, II 20, 5; a person, Ex. 21, 8. 9): hence in Po'el with a sense in which it is difficult to perceive the characteristic force of the 3rd Arabic conjugation (Wright, *Arab. Gr.* i. § 43 : comp. above, p. 152 *n.*), but which is at least that of the corresponding form (from وَعَدَ to *promise*) in Arabic, as وَعَدَ Arnold, *Chrestom. Arab.*, p. 197, 10; Qor. 7, 138; 20, 82 وَاَعَدْنَاكُمْ جَانِبَ الطَّوْرِ الْاَيْمَنِ and *we appointed you to the right side of the mountain*. So here, 'the young men *I have appointed* to the place of such and such a one.' The Hif. הוֹעִיד is used in a similar, but specially *forensic*, sense Jer. 49, 19 = 50, 44; Job 9, 19. Dr. Weir however writes: 'Is it not rather יְעִדֵּתִי? comp. Jer. 47, 7 אֵל חוּף הַיָּם שָׁם יְעִדָּה.' The Qal would certainly seem to express all that is required.

[פְּלִנִי אֶלְמִנִי] So Ru. 4, 14: in Dan. 8, 13 פְּלִמִּי—the *one* example of a real contraction which the Hebrew language affords. مُلَان (Qor. 25, 30) and فَلَم are used in the same sense, perhaps derived from the root of פָּלַה, and meaning properly a *separate, particular* one. אֶלְמִנִי perhaps signifies *one whose name is withheld* (from אֵלם *to be dumb*). Ew. § 106^c renders, 'ein gewisser verschwiegener.'

4. [וְעַתָּה מִה וְגו'] Keil, RV. and others: 'And now what is under thine hand? Five loaves of bread give into my hand, or whatsoever there is present.' But this leaves the emphatic position of חֲמִשָּׁה לֶחֶם

unaccounted for: and how could David ask specifically for five loaves, when his previous words had just implied that he did not know whether Ahimelech possessed them? Read, with LXX (A, Luc.) εἰ εἰσὶν (in B the first εἰ has dropped out), אַם for מָה ('And now, if there are under thy hand five loaves of bread, give them into my hand, or whatsoever there is present'); or else (Ehrlich), מַה־יֵּשׁ תַּחַת, i. e. that which is here present, as 13, 16. Gen. 19, 15. Jud. 20, 48. An idiomatic use of the *Nif.* of מָצָא.

5. [אֵל תַּחַת יָדִי] The use of אֵל here is destitute of analogy. In Jer. 3, 6. Zech. 3, 10. Ez. 10, 2 אֵל תַּחַת of course expresses *motion* under. Here it is simply a corrupt repetition of חָל.

[לָחֶם קִדֵּשׁ יֵשׁ] The position of יֵשׁ after לָחֶם קִדֵּשׁ is partly for variety (after the preceding clause with אֵין), partly for emphasis: comp. Is. 43, 8 וְיֵשׁ יֵשׁ; and אֵין similarly, Lev. 26, 37. Mic. 7, 2 וַיֵּשֶׁר אֵין בְּאֶדְם אֵין. Pr. 17, 16. 25, 14 (cf. Gen. 2, 5. Is. 37, 3 al.).

6. [כִּי אִם] apparently, as Jud. 15, 7, with the force of an oath: see Ges. s.v. who renders *hercle*.

[אִשָּׁה] a good example of a sing. term used collectively. For other rather noticeable instances see Gen. 30, 37 מִקָּל (note the following *בהן*). Jud. 19, 12 עֵיר (followed by הַנִּיָּה. 21, 16 אִשָּׁה as here). Jer. 4, 29^b עֵיר (note *בהן*). Cf. GK. § 123^b. Also in אִישׁ יִשְׂרָאֵל, etc. (14, 24, and often); and with certain numerals (as שְׁלֹשִׁים אִישׁ). GK. § 134^{e-h}.

[עֲצֵרָה־לָנוּ] kept away (viz. by a religious *taboo*, on account of war being a sacred work) *in reference to* us, i. e. (Anglice) *from* us: cf. ל. construed with verbs of removing or withholding in ψ. 40, 11; 84, 12; Job 12, 20; and in the Syr. ܥܕܝܢ. War was regarded as sacred; and the prohibition of women to men engaged in it is wide-spread (*DB.* iv. 827^b; W. R. Smith, *Rel. Sem.*² 455).

[בְּחִמּוֹל שְׁלֹשָׁם וְנִי] 'as heretofore (i. e. on previous occasions), when I have gone forth (viz. on a military expedition), so that the gear (clothes, arms, etc.) of the young men is holy, even though it is a common (i. e. not a sacred) journey; how much more so [*Lev.* 22], when to-day they will be consecrated with (their) gear?'—a distinction being drawn between expeditions of an ordinary kind,

and campaigns opened by consecration of warriors (cf. the Heb. expression to 'consecrate' war, and warriors: Mic. 3, 5. Jer. 6, 4. 22, 7. 51, 27. 28. Is. 13, 3. Joel 4, 9), and David hinting that his present excursion is of the latter kind, and that the ceremony of consecration will take place as soon as he joins his men (so W. R. Smith, *Rel. Sem.*² 456; Now.). כחמל שלשם always means *as heretofore* (e.g. Gen. 31, 2. 5. Ex. 5, 7), not (as EVV.) 'about these three days;' and for the rend. here adopted (which places the greater break at 'gone forth'), we must move the *zāqēf qāṭōn* from שלשם to בצאתי. Read also יקרשו (LXX, Pesh. We. al.) for יקרש. Kennedy, however, renders the last clause, 'how much more to-day will they be consecrated with (their) gear?' (viz. by the consecrated bread being put into their wallets, and so, according to ancient ideas (Lev. 6, 27 [for *be* read *become*], Ez. 44, 19; see *DB.* ii. 395), conveying the contagion of 'holiness' to them): *Lex.* אף כי 3.

7. [לחם הפנים] *Presence-bread*, i.e. bread set out in Yahweh's presence, and designed originally as His food. See the writer's note on Ex. 25, 30; and *DB.* s.v. *SHEWBREAD*.

[המוסרים] The plur. might be explained as a reference to the separate loaves (cf. חמשה לחם): but this does not accord well with הלקחו at the end of the verse. It is better, therefore, either to read there הלִקְחֵם with LXX, or to suppose that the final ם in מוסרים has arisen by error from the first מ of the word following, and for המוסר ממלפני (cf. on 1, 24) to restore המוסר מלפני. Comp. Jer. 29, 9 (read חלִיָּמִים); 36, 21 (rd. על, in accordance with idiom); Jos. 10, 21 (איִשׁ); 2 Ch. 28, 23 (rd. עוֹרִים); Hab. 1, 16 f. (rd. בריא); Job 27, 13 (rd. מַיָּאֵל). See further instances in *ZAW.* 1886, 211-213 (some doubtful). On the other hand, sometimes a repeated letter has dropped out, as *ch.* 17, 17. II 3, 22. Is. 45, 11 (read תשאלוני with Hitzig, Weir, Cheyne, al.). Dt. 15, 14 (p. 133 *n.*); and probably *ψ.* 42, 2 (אילת), 45, 7 (כסאך כאלהים): Edghill, *Evid. Value of Prophecy*, 252).

8. [נעצר] i.e., probably, *detained* in the precincts of the sanctuary, and precluded from entering it, by some ceremonial impurity. Comp. Jer. 36, 5 (אני עצור לא אוכל לבוא בית יהוה); Neh. 6, 10.

[אביר הרעים] *אביר* is not *chief* (RV.), but *mighty*, which, however, does not well agree with הרעים, *might* or *heroism* being hardly a

quality which in a shepherd would be singled out for distinction. Read, with Grätz, הַרְצִים for הָרָעִים, 'the mightiest of Saul's runners,' or royal escort (so Now.): Saul's רָצִים are mentioned afterwards, 22, 17. In a runner, strength and size, such as אביר—elsewhere, it is true, only used in poetry—connotes, would be a qualification which the narrator might naturally remark upon.

LXX has νέμων τὰς ἡμέρους Σαουλ, whence Lagarde (*Bildung der Nomina*, p. 45 n.) would restore אֲבִיל הָעֵצִים *manager of Saul's young asses* (Jud. 10, 4, 12, 14): cf. אֲבִיל, the name of an Ishmaelite, the overseer of David's camels (עַל הַנְּמָלִים) 1 Ch. 27, 30. 'Ibil in Arabic is a *herd of camels*, 'abila (denom.) is to *be skilled in managing camels*, and 'abil (adj.) is *skilled in the management of camels*; hence אֲבִיל, more generally, *manager* (of animals). The suggestion is ingenious: but the strong Arabism is hardly probable: and the n. pr. אֲבִיל is not Hebrew, but *Ishmaelite*.

9. וְאִין יֵשׁ The combination אִין יֵשׁ occurs ψ. 135, 17; hence אִין here is commonly regarded as an anomalous punctuation for אִין; cf. עִירָה Gen. 49, 11. שִׁיתוּ Is. 10, 17. עִינוֹת Pr. 8, 28 (for what, by analogy, would be עִירָה, נִשִּׁיתוּ, עִינוֹת: Kō. ii. 483; GK. § 93^v). So Kimchi, Ges. Ew. § 213^e, 286^h; Stade, § 194^e (2). Delitzsch, however (on ψ. *l.c.*), treats אִין as equivalent to the Aram. אִין *num?* אִין occurs in the Palestinian Targums = *if* (ψ. 7, 4. 5 etc.), also = וְ in *indirect* questions, and = אַם, where the answer *Non* is expected, Job 6, 12 אִין חִילָא הִיךְ אַבְנִיָּא חִילִי 10, 4^b. 5^b. 11, 7^b. 13, 9^b: and אִין אֵית (= Heb. אֵם יֵשׁ) occurs (e.g.) simply = *if there is* . . . ψ. 7, 4^b. Job 33, 23^a. 32^a; Job 6, 6^b אִין אֵית טַעַם וְגו' *or is there taste in the white of an egg?* in an indirect question, ψ. 14, 2 אֵית אִין לְמַחְמֵי אֵין אֵית Lam. 1, 12. But though the *punctuators* may have thought of this, or (Kō. *ZA W.* 1898, 242 f.) of the 'in underlying the later אֵילִי, such a pronounced Aramaism is not probable in an early narrative, clearly of Judaic origin; and it is better to read simply וְאַם,—אַם having the same interrog. force as in Gen. 38, 17. וְאַיַּי and where . . .? (Klo. Sm.) is not probable. Ehrl. וְאַיַּי and perhaps.

נַחֲוִין only here. נַחֲוִין is stated to mean *instilil ursilque rogando*; so possibly נַחֲוִין may have meant *pressed on*. But the root is a doubtful one in Heb.; and perhaps נַחֲוִין *urged on*, from אִין to *urge* (Ex. 5, 13), should be read.

10. [לוטה] Is. 25, 7. 1 Ki. 19, 13 וַיִּלֶּט פָּנָיו בְּאַדְרָתוֹ; II 19, 5 לֹא־לֹא־ט. [אם־אתה תקח־לך קח] If thou wilt take *that* for thyself, take it. Cf. for the position of אָתָּה, Ex. 21, 8 Qrê לוֹ (opp. to לָבֵנוּ, v. 7), and p. 35; also on 15, 1.

[בְּנֵה] Elsewhere always pointed בְּנֵה.

11. [נת] See on 6, 17.

12. [מֶלֶךְ] an anachronism, generally explained now as is done by Bu, Sm, Dh, Kenn. Ehrlich, however, would read מֶלֶךְ (18, 27).

14. [וַיִּשְׁנֵנו אֶת־טַעְמוֹ] 'And he changed it, (even) his understanding (25, 33).' The anticipation of the object of a verb by a suffix is common in Aramaic; but, though cases occur sporadically in Heb., it is not a genuine Heb. idiom; and while there are no doubt instances in which for distinctness the original writers explained the suff. by the addition of the object, there are others in which the combination is open to the suspicion of being due to a faulty or glossed text, or, in late Heb., to Aramaic influence.

Comp. Ex. 2, 6 וַתִּרְאֶהָ אֶת־הַיֶּלֶד and she saw him, the child, 35, 5 (P) בָּאֵשׁ תִּשְׂרַפְנוּ אֶת־אִשְׁרֵי בֹן הַנֶּנֶע (יביא. ?rd), Lev. 13, 57^b וַיַּעֲדָהּ . . . אֶת־נְבוֹת 21, 13 (הבשר). LXX om. 1 Ki. 19, 21 הַבָּשָׂר (LXX om. 2 Ki. 16, 15 Kt. Is. 29, 23 (render, with Hitzig, 'when his children see it, the work of my hands,' etc.; but many regard ילדיו as a gloss). Jer. 9, 14 הַנְּנִי מֵאֲכִילֵם (את העם הזה. LXX om. Ez. 3, 21 (הוהרת. 44, 7 שִׁיתֵּמוּ נְדִיבֵמוּ Pr. 5, 22. ψ. 83, 12 לְחַלְלֵם אֶת־בֵּיתִי (om. את ביתי with LXX). Pr. 5, 22. ψ. 83, 12 שִׁיתֵּמוּ נְדִיבֵמוּ 'make them, (even) their nobles,' etc.¹. Here the emphatic anticipation of an object such as טַעְמוֹ is not probable, and the form of the suffix—rare even in strong verbs (see on 18, 1)—is found only once besides with a verb ל"ה, II 14, 6, where there are *independent* grounds for questioning its correctness. No doubt וַיִּשְׁנֵנו is an error of transcription for וַיִּשְׁנֶנָּה. So Ol. p. 547; Stade, § 143^o; Kön. i. 546.

¹ Comp. Ew. § 309^o; GK. § 131^m°. There are also other types, as Jer. 48, 44 כִּי בָא עָלֶיהָ עַל בָּבֶל שׁוֹדֵד 51, 56 כִּי אָבִיא אֵלֶיהָ אֵל מוֹאֵב שְׁנַת פָּקֶדֶת (so often in Syr., as II 11, 3. 12, 5 Pesh.; comp. above, on 5, 3); and with the suffix in the *genitive*, as Ez. 10, 3. 42, 14. Job 29, 3 (GK. § 131^m); and in Ch., in a form recalling strongly Syriac usage, 1 Ch. 5, 26 וַיִּנְלֵם לִי. 23, 6. 2 Ch. 25, 10. 28, 15. For the Mishnic usage, see Segal, *Mishnaic Hebrew*, p. 82 ff. Only with one word, the interrog. אֵי, does the apparent pleonasm appear to be idiomatic: Is. 19, 12 אֵי מֶלֶךְ חֲמַת 2 Ki. 19, 13 אֵי אִפּוֹ חֲכָמִים Where are they, then, thy wise men? 2 Ki. 19, 13 אֵי אִפּוֹ חֲכָמִים (in the ||, Is. 37, 13 אֵי). Mic. 7, 10 אֵי יְהוָה אֱלֹהֶיךָ.

[בעיניהם] Read לעיניהם : בעיני פ', as Ehrlich rightly observes, is used always idiomatically to denote *in the opinion of* (so even Pr. 1, 17).

[ויתהלל] and he behaved himself madly. The word recurs, applied metaphorically, Nah. 2, 5. Jer. 25, 16. 51, 7.

[בדרם] in their hands, i. e. as they sought to restrain him (Th. Ke.). ויִתְּרוּ Piel from תָּרָה, with anomalous *gamez*, for ויִתְּרוּ, i. e. *scratched*, made meaningless marks. But LXX ἐτυμάνιζεν i. e. ויִתְּרָה and he drummed on the doors of the gates,—‘a more suitable gesture for a raving madman’ (Kp.). So moderns generally: cf. GK. § 75^{bb}.

16. [חסר וג'] ‘Am I in lack of mad men?’—The question is indicated by the tone of the voice: see GK. § 150^b. Cf. on 11, 12; and 22, 7. 15.

[אחזה] See on 10, 27.

[עלי] *lit.* upon me, i. e. to my trouble: Gen. 48, 7 עלי.

22, 1. [מערת ערלם] So II 23, 13 = I Ch. 11, 15^d. It is remarkable that the מערה is afterwards, both here, *vs.* 4. 5, and in the other passage, II 23, 14 = I Ch. 11, 16, spoken of as a מצודה. Can a מערה be also termed a מצודה? A מצודה is a mountain-stronghold (ψ. 18, 3); and in Jud. 6, 2. Ez. 33, 27 מערות and at least מְצֻדוֹת (Is. 33, 16) are named side by side as *different* kinds of hiding-place. We. answers the above question in the negative; and believes that both here and in II 23, 13 = I Ch. 11, 15 מערת ערלם is an old error for מצודת ערלם the *stronghold* of ‘Adullam (so Bu. Now. Sm. Kitt. Kennedy¹, Buhl, *Geogr.* 97, Ehrlich).

‘Adullam is mentioned in Jos. 15, 35, next before Sochoh and ‘Azēkah, among the cities of the Shephēlah. This at once shews that it cannot be *K'hareitun*, about 4 miles SE. of Bethlehem, with which, since the twelfth century, tradition has identified it. Clermont-Ganneau identified it in 1871 with ‘*Id el-miyeh*, 2½ miles SE. of esh-Shuweikeh (see on 17, 1), supposing the ancient name to have been transformed by a popular etymology into one of similar sound, significant in the vernacular (*PEQS.* 1877, p. 177). ‘*Id el-miyeh* is ‘a steep hill, on which are ruins of indeterminate date, with an ancient well at the foot, and, near the top, caves of moderate size’ (*EB.* s.v.). The site is suitable, but not certain (*H.G.* 229 f.).

As regards the meaning of ‘*Adullām*, Lagarde (*Bildung der Nomina*, 54) derives it plausibly from *עָלָה* to turn aside (ψ. 119, 157; Lane, p. 1973), with the formative

¹ ‘The expression *cave of Adullam*, which has passed into a proverb among us, is due to a corruption of the similar Heb. word for “stronghold” in *v.* 4’ (*Century Bible*, ad loc.).

affix **ם** (Ol. § 216^a: Stade, § 293; Barth, *Nominalbildung*, 352 f.; cf. GK. § 85ⁱ), found frequently in proper names (**בְּלָעָם**, **מִרְיָם**, &c.), so that the word would signify originally a *retreat*. Heb. proper names have in many cases preserved roots not otherwise found in the OT.

וַיִּרְדּוּ 'Adullam being in the Shephēlah, and David's brethren, presumably, on the high ground of Bethlehem (2550 ft.), 12 miles to the ENE. So Gen. 38, 1. II 23, 13.

2. **כָּל-אִישׁ אֲשֶׁר-לוֹ נֶשֶׂא** Cf. Is. 24, 2 **כָּאִשֶּׁר נֶשֶׂא בּוֹ** 'as (one) who has a lender (creditor).'

מֵר נֶפֶשׁ Jud. 18, 25; cf. Job 3, 20; and on 1, 10.

3. **מִצְפֵּה מוֹאָב** There are several places in Palestine, both E. and W. of Jordan, called **הַמִּצְפָּה**, or **הַמִּצְפָּה**, 'the outlook-point'; and the situation of this one is not known.

יָצֵא . . . אִתְּכֶם If the text be sound, these words can only be rendered 'come forth (to be) with you.' But the case is not one in which such a strongly-marked pregnant construction would be expected. LXX *γυνέσθωσαν*, Pesh. **ܡܢܝܢ**, Vg. *maneat*. Read probably, not **יֵצֵא** (Bu. al.), but **יָצָא** (Ehrl.), which is closer to **יָצֵא**, and is used specifically of being *left behind* in a place, Gen. 33, 15. Ex. 10, 24. For **אִתְּכֶם** LXX has *παρὰ σοὶ* = **אַתְּךָ**; so Sm. Bu. (cf. v. 4^a).

4. **וַיְנִיחֵם** 'led them (so as to be) in the presence of the king of Moab.' Another pregnant construction, hardly less expected than the last. **אִתְּ פָנַי** is not used in conjunction with verbs of motion; and in Pr. 18, 16 **וּלְפָנַי גִּדְּלִים יִנְחֶנִּי** the prep. is different. Targ. **וְאִשְׁרֵינוּן**, Pesh. **ܡܡܝܢ** point to the punctuation **וַיְנִיחֵם** (see Jos. 6, 23 Targ.; II 16, 21 Pesh.) and *he left them*, which is altogether to be preferred. (LXX *καὶ παρεκάλεσε* = **וַיְנִיחֵם**.)

בְּמִצְדָּה i. e. the 'hold' of 'Adullam: see on v. 1.

5. **בְּמִצְדָּה** Pesh. **ܒְּמִצְפָּה** (cf. v. 3), which, as the 'hold' was in the land of Judah, seems to be correct.

חֶרֶת The site of Hérēth is not known. LXX has *ἐν πόλει Σαρκεκ*. Conder's *Kharās*, a village on a wooded mountain, 4 miles SE. of 'Īd el-miyeh (*Tent Work*, 243), does not agree phonetically. The suggestion that **חֶרֶת** is an Aramaism for **חֶרֶשׁ** *wood* is very precarious: in Targ. **חֶרֶשׁ** corresponds to **חֶרֶשׁ** (14, 27 al.); and the rare **חֶרֶשׁ** (Levy, *ChWB*. 286^b) does not mean 'wood.'

וּבְאֶתְלָךְ The reflexive **לָ** (*Lex*. 515^b *bottom*; GK. § 119^a). Cf.

which Dr. Weir prefers, remarking that 'אֶרֶב is not suitable to אֶיֶב, but is so to אֶיֶב.' So Sm. Now. Ehrl.

9. נִצַּב עַל [נִצַּב עַל] may mean here either merely *standing by* (Gen. 18, 2), or (*v.* 6) *standing in attendance* on Saul's עֲבָרִים (courtiers).

10. [וְצִידָה נָתַן לוֹ] the variation in order is pleasing in itself, and also gives a slight emphasis on צִידָה. Cf. 6, 14^b. 7, 1^b. Gen. 27, 16. 32, 17^b. 43, 12. 13. 1 Ki. 11, 18 לוֹ וְלֶחֶם אָמַר, etc.

13. [וְשֹׂאוֹל לוֹ] the inf. abs., according to GK. § 113^e (cf. § 113^z), Ew. § 351^e, Kön. iii. § 218^e. After an *inf. c.*, as 25, 26. 33; cf. Ex. 32, 6.

14. [וְסָר אֶל מִשְׁמַעְתָּךְ] RV. *is taken into thy council*, following Ges. (*qui devertere solet ad colloquium tuum, qui interioris apud te admissionis est*), and Keil. This, however, assumes an unusual sense for סָר, which is hardly justified by the parallels quoted, Gen. 19, 2. 3. Jud. 4, 18. 19, 12 (to 'turn aside' to *visit* a person). Probably for סָר we should read with LXX, Targ. (ἄρχων, רֶב) שָׂר 'captain over thy body-guard' (אֶל for עַל; see on 13, 13), which would imply a position of responsibility, and close attendance upon the king. For this sense of מִשְׁמַעַת (lit. *obedience*, i.e. a body of men bound to obedience), cf. II 23, 23 (= 1 Ch. 11, 25) מִשְׁמַעְתּוֹ (Ch. עַל) וְיִשְׁמְחוּ דָּוִד אֶל (עַל) מִשְׁמַעְתּוֹ: the word is also used in a concrete sense in Is. 11, 14 מִשְׁמַעְתָּם וּבְנֵי עַמּוֹן מִשְׁמַעְתָּם. So Ew. Bertheau (on 1 Ch. *l. c.*), Then. etc.

15. [הֲחֵלֵיתִי] 'Have I begun?' The question is indicated by the tone (11, 12).

בָּרַךְ [אֶל יֵשׁ ב'] lit. *to lay in*, i.e. to attribute to, as Job 4, 18: so שִׁים ל' Dt. 22, 8.

בְּבֵל בֵּית אֲבִי LXX, Pesh. וְג', which is required.

17. [הָרָצִים] *the runners*, or royal escort of the king: so 21, 8 (emended text). 1 Ki. 14, 27. 28 (= 2 Ch. 12, 10. 11). 2 Ki. 10, 25. 11, 4. 6. 11. 13. 19: cf. רָצִים לִפְנֵי II 15, 1. 1 Ki. 1, 5; and *ch.* 8, 11 וּרְצוּ לִפְנֵי מֶלֶךְכִּתּוֹ. If the emendation on 21, 8 is correct, Doeg will have been the most stalwart of Saul's 'runners.'

[יָדָם עִם] 1 Ch. 4, 10: II 14, 19 (אֶת); Jer. 26, 24 (אֶת).

18. [דְּוִיג] Ew. § 45^d. Kt. uses י in the Syriac fashion: the Qrê warns the reader to pronounce it softly, and not differently from דְּוִיג *v.* 9. 21, 8. Cf. p. 120 *n.*; and פְּתִיִּים beside פְּתָאִים (GK. § 93^x).

[סב אתה] For the emph. אתה, cf. on 17, 56.

[ויפנע הוא] Note the emphasis expressed by the pronoun: as Ex. 18, 19. 22. 26 etc. (*Tenses*, § 160 note).

[אפוד בר] So 2, 18. II 6, 14 (= I Ch. 15, 27)†. LXX, however, omits בר, probably rightly: for this 'ephod' is not worn, but 'borne,' by the priests (cf. on 2, 28).

20. [לאחימלך] GK. § 129^b and 129^e.

22. [סבה] סָבָה in Biblical Hebrew is used somewhat peculiarly in I Ki. 12, 15 מעם י"י [2 Ch. 10, 15 [נִסְבָּה סָבָה] lit. 'for there was a turning about (i.e. a turn or change of affairs: LXX μεταστροφή) from Yahweh that he might establish his word,' etc.: in the philosophical Hebrew of the middle ages, it acquires the sense of *cause*. Hence this passage has been rendered, 'I have been the cause in (the death of) all the persons of thy father's house.' The legitimacy of this rendering is questionable. There is no evidence that סבה possessed the sense *cause* in Biblical times; nor is it probable, if it did, that סבב (in *Qal*) would be a denominative of it; and thirdly, even though there were a verb סבב *to be the cause*, its use with ellipsis of the crucial word *death* is more than is credible. It is best for סבתי to read, with Th. We., חָבֵטִי *I am guilty* in respect of all the persons, etc.: cf. Pesh. ܠܝܫܒܝܬܐ. The construction with ב as 'חטא ב' 19, 5, where Targ. has the same word in the *Elhp.* with the same construction, viz. אתחייב ב'.

23. [נפשי . . . נפשך] The suffixes must have been accidentally transposed: נפשי . . . נפשך (Th. We. Bu. etc.).

[כי משמרת אתה עמדי] 'For thou art *a keeping* with me,' i.e. shalt be jealously guarded with me. The abstract for the concrete, according to a usage of which there are many other examples in Hebrew (*Tenses*, § 189. 2): comp. Is. 11, 14 וּבְנֵי עֲמֹן מְשַׁמְּרֵתֶם LXX ὅτι πεφύλαξαι σὺ παρ' ἐμοὶ = אֲתָה עֲמָדִי (כי נִשְׁמְרֵת אֲתָה עֲמָדִי, the two letters being very similar in the old character),—which has nothing to recommend it.

¹ And the remarkable parallel in Moabitic: Mesha, line 28 כי כל דיבן משמעת *lit.* for all Dibon was *obedience*.

23—26. *David as an outlaw, in the Shephēlah, the Hill-country, and the Wilderness of Judah.*

23, 1. קעילה] In the Shephēlah (Jos. 15, 44; see v. 33); now *Qilā*, a ruined village on a hill, on the E. side of W. eṣ-Ṣûr, 3 miles S. of 'Îd el-miyeh, 'the terraced sides of which are even to-day covered with corn,' so that we can understand why the Philistine raiders should have swarmed up the Vale of Elah and the Wādy eṣ-Ṣûr, past Sochoh and 'Îd el-miyeh, to rob the threshing-floors (cf. Cheyne, *EB.* s. v.; *H. G.* 230).

והמה שמים] *robbing* (without 'and they are'),—a circ. clause, like Gen. 15, 2. 18, 8 etc. (*Tenses*, § 160), and following another ptp., as 28, 14. II 15, 30. 2 Ki. 2, 12. Jer. 38, 22.

2. והבית . . . והביתי] There is considerable irregularity in the punctuation of the 1 and 2 pers. of the conjugations (other than Qal) of ל"ה verbs: but the following points may be usefully noted:—

יִּ is found always in Pu. Hof. (as הִרְאִיתָ Ex. 26, 30), and Nif. (except *once*, Gen. 24, 8 וְנִקִּיתָ); יֵ is found always in 1 pl. (נִנְיֵנוּ), and before suffixes, and in 2 sing. Pi.; and almost always in 2 pl. (as הִשְׁתַּחֲוִיתֶם), probably the only exceptions being הִרְבִּיתֶם Ez. 11, 6, and הִתְעִיתֶם Jer. 42, 20 Qrê (Kt. התעתים).

The irregularity is greatest in 1 and 2 sing. Hif. and Hithp. and in 1 sing. Pi.; but here יִ is very common in the first person, and יֵ in the second (as always in Pi.; see above): thus we find הִבִּיתִי 15 times, but הִבִּיתָ 17 times; הִשְׁתַּחֲוִיתִי (3 times), but הִשְׁתַּחֲוִיתָ (4 times); הִעֲלִיתִי (10 times), but הִעֲלִיתָ (6 times; also הִעֲלִיתָ Ex. 32, 7. 40, 4+); הִרְבִּיתִי (12 times), but הִרְבִּיתָ (4 times; but 2 fem. (הִרְבִּיתָ). A notable exception is צִוִּיתִי 5 times, but צִוִּיתָ 30 times; comp. also פָּלִיתִי 4 times, but פָּלִיתָ Nu. 25, 11+; בָּסִיתִי twice, but בָּסִיתָ 4 times. See Bö. i. pp. 410 f., 429; in GK. § 75²,⁶⁰ the usage might have been stated more clearly.

3. וואף כי] = *and how much more, when*, as 2 Ki. 5, 13.

מערבוכו] Cf. 4, 2. 12. 16; 10 times in *ch.* 17; and II 23, 3.

4. רד קעילה] Not from 'Adullam,—at least if this was at 'Îd el-miyeh (1468 ft.), which is *lower* than Qe'ilah (1520 ft.),—but presumably from the 'forest of Hêreth' (22, 5), which will have been somewhere in the higher, central part of Judah.

נִתַּן] the *fut. instans*: see on 3, 11.

5. וינהג] The word used as 30, 2. 20, like the Greek ἀγεῖν.

6. There is some disorder in this verse: Abiathar fled to David, *before* he reached Qe'ilah; and clause *b* cannot be construed so as to yield an intelligible sense (as it stands it can only be rendered '(the) ephod came down in his hand')¹. The simplest course is to read after **והוא עם דוד קעילה ירד** (וה)אפור בידו LXX (B), (so Bu. alt.), or (cf. Now., but *not* Luc.²) **ירד קעילה** (וה)אפור בידו. Even this change does not entirely relieve the verse of difficulty; for the sense required is *after* Abiathar fled, which is not strictly expressed by **בברחה אביתר**. AV. RV. 'that he came down with an ephod in his hand.' This (irrespectively of the difficulty in clause *a*) yields an excellent sense: only it should be clearly understood that *it is no rendering of the Massoretic text* (אפור ירד בידו). AV. (and occasionally even RV.) sometimes conceals a difficulty by giving a sense that is agreeable with the context, regardless of the fact that the Hebrew words used do not actually express it: i.e. they implicitly adopt an emendation of the text. Comp. on 17, 20: 24, 20; 25, 30: and see Jer. 19, 13. Ez. 45, 21 RV. 48, 29 (מנחלה for בנחלה). Ley's proposal to read **את** for **אל** (ZATW. 1888, p. 222) does not touch the real difficulty of the verse.

7. **וַיִּנְכְּרוּ אֶת הַמִּקּוֹם הַזֶּה** LXX $\pi\acute{\epsilon}\pi\rho\alpha\kappa\epsilon\nu$ מָכַר (comp. Jud. 4, 9). *Sold*, however, is here scarcely suitable. If the text be correct, the sense will be *to treat as strange = to alienate, reject* (cf. Jer. 19, 4 **וַיִּנְכְּרוּ אֶת הַמִּקּוֹם הַזֶּה**), construed here pregnantly with **ביר**. But the context in Jeremiah is not parallel; and the figure here would be rather a forced one. Ch. 26, 8, in a similar context, we have **סָפַר**, which, however, would here give rise to an inelegant alliteration with the following **נִסְנַר**. Perhaps Krochmal is right in suggesting **סָפַר**, which is construed with **פָּדַר** in Is. 19, 4 in exactly the sense that is here required, and only differs from **נָכַר** by one letter. The Versions, other than LXX, render only by a general term *deliver* (מָסַר, ~~מָסַר~~, *tradidit*), from which nothing can be inferred as to the reading of the text which the translators had before them.

¹ It is moreover out of connexion with clause *a*: for according to all but uniform usage **וַיִּהְיֶה** would be resumed by either **וַיִּרַד אֶפְרָיִם** or **וַיִּרַד אֶפְרָיִם** or **וַיִּרַד אֶפְרָיִם**, but not by **וַיִּרַד אֶפְרָיִם** (*Tenses*, § 78 *end*).

² Luc. omits $\kappa\alpha\iota\ \alpha\upsilon\tau\acute{o}\varsigma\ \mu\epsilon\tau\alpha\ \Delta\alpha\upsilon\iota\delta$, but otherwise agrees with B.

נכסר לבוא] *hath shut himself in* (Ez. 3, 24) *in* (by) *entering* etc.

רלתיים ובריה] Dt. 3, 5. 2 Ch. 8, 5; cf. 14, 6.

8. לרדת] presumably from Gibeah of Saul (22, 6), $2\frac{1}{2}$ miles N. of Jerusalem (on 9, 1).

9. מוהריש] *was fabricating, forging*. Apparently a metaphor derived from the working of metal: cf. חרש נחשת Gen. 4, 22. 1 Ki. 7, 14. Elsewhere in this figurative sense only in Proverbs, and only there in Qal (3, 29 רעה על רעך תחרש. 6, 14. 18. 12, 20. 14, 22†). The position of עליו makes it emphatic, *against him* (and not some one else): comp. Jer. 11, 19, and on II 15, 4.

10. שמע שמע] See on 20, 6.

לשחת לעיר] So, with ל, Nu. 32, 15. שחת is construed so constantly with an accus. that, though there is a tendency in Heb. for Pi'el, and especially for Hif.¹, to be construed with ל, expressing the *dativus commodi* (or *incommodi*), this is probably an instance of the use of ל to mark the accusative, such as is regular in Syriac, and occurs in Hebrew, rarely in the early and middle periods of the language, and with greater frequency in exilic and post-exilic writings. See 22, 7. II 3, 30 הרגו לאבנר (see note); Jer. 40, 2 לירמיה . . . ויקח. ψ. 69, 6 ואתה ידעת לאולתי; 73, 18 חשית למו al.: Ew. § 277^e; GK. § 117ⁿ; Lex. 512^a.

11 f. בעלי קעילה] This use of בעלים to denote the *lords* or *citizens* of a town is rare: Jos. 24, 11 (of Jericho). Jud. 9, 22 ff. (Shechem). 20, 5 (Gibeah). II 21, 12 and 2, 4 LXX (Jabesh of Gilead)².

13. ויגורי באשר תגורי] Cf. 2 Ki. 8, 1 ויגורי באשר תגורי; II 15, 20 ויאני הולך על אשר אני הולך; comp. also Ex. 3, 14. 4, 13. 16, 23. 33, 19. Ezek. 12, 25. A Semitic idiom, copiously illustrated by Lagarde, in a note at the end of his *Psalterium Hieronymi* (1874), p. 156 f., especially from Arabic authors, and employed where either

¹ E.g. ל' החיה to give life to, Gen. 45, 7; ל' הרחיב to give width to, ψ. 4, 2 al.; ל' הניח II 7, 1; ל' הרבה Hos. 10, 1; ל' הצדיק Is. 53, 11 to give right to. Comp. Ew. § 282^c; Lex. 511^b 3 a; and Giesebrecht's careful study on this preposition, *Die Hebräische Praeposition Lamed* (Halle, 1876), p. 80 f.

² Comp. in Phoenician C.I.S. i. 120 הרנה בעלה בונתי 'Irene citizen of Byzantium' (in the Greek Ἐρήνη Βυζαντία); and Cooke, *NSI*. p. 50.

the means, or the desire, to be more explicit does not exist. 'And they went about where they went about:' in the present case, no doubt, the vagueness of the expression corresponds with the reality. From Lagarde's instances may be quoted: אונקלוס תרגום מהשחרים (Rashi on Gen. 20, 13, and elsewhere) Onkelos renders as he does render; פאסענע מאן לטאן מאן fuit quod fuit = missa haec faciam; אנט מאנע age quod agis = non curo quid facturus sis, et liberam agendi ut volueris potestatem tibi concedo; עמערסעט פון אונדז emersit [ex undis] qui emersit = non attinet exponere qui et quot emergerint; אדעם פארשארעם אברויז פאר אים ad regem Persarum Parwêzum profectus est eo consilio quo profectus est = nil attinet explicare quaenam itineris causa ac ratio fuit: Arnold, *Chrestomathia Arabica*, p. 143, 7 nisi forte מא גיירעם mutaverit eos quod eos mutavit = nisi forte nescio quae res eos mutaverit. Sm. quotes also Qor. 53, 16.

14. [במדבר] i.e. in some part of the rocky and desolate region called the 'wilderness of Judah' (Jos. 15, 61-62, where six cities belonging to it are enumerated; Jud. 1, 16 [text very doubtful]; Ps. 63 *title*), bearing down by steep and rough descents to the Dead Sea, and extending some 15 miles from W. to E., and some 35 miles from N. to S. (*H. G.* 312,—followed by a vivid description of its wild and barren scenery). It begins in about the longitude of Ma'on and Carmel (23, 24. 25, 1), but becomes wilder and more desolate as it descends towards the Dead Sea.

[במצודות] (mountain-)fastnesses; cf. Is. 33, 16 מצודות סלעים. So *v.* 19. 29. Jud. 6, 2; and (in the sing.) 1 Ch. 12, 9. 17 [al. 8. 16].

[בהר] the elevated central 'hill-country' of Judah (Jos. 15, 48-60).

[במדבר זף] probably an intrusive anticipation of *v.* 15.

15. [וירא] 'Here, in spite of 26, 3, we must with Ew. *Hist.* iii. 127 (E.T. 92) vocalize וַיֵּרָא, not only in order to secure a connexion with what precedes, but especially to obtain a motive for what follows: cf. *v.* 16 "strengthened his hand," and *v.* 17 "fear not" (We.). And so Dr. Weir: 'Rather, *was afraid*; see next verse.'

[זף] now *Tell ez-Zif*, a conspicuous mound, 2882 ft. above the sea, 4 miles S. by E. of Hebron, on a plateau of 'red rolling ground,

mostly bare, partly wheat and barley, broken by limestone scalps partly covered by scrub, and honey-combed by caves,' which begins soon after Hebron is left (*H. G.* 306 n.). This plateau is the 'wilderness' of Ziph. Jos. 15, 55 mentions Zif as in the הַר יְהוּדָה.

בְּחֶרְשָׁה] The prep. ב and the ה locale combined. So *v.* 19; 31, 13 בְּרִבְלָתָה; Jos. 15, 21 בְּנִגְבָּה; II 20, 15 בְּאַבְלָה; Jer. 52, 10 בְּרִבְלָתָה. And even with מִן, as Jud. 21, 19 מִצְפֹּנָה ל'; Jos. 15, 10 מִצְפֹּנָה; Jer. 27, 16 מִבְּבִלָּה. Here the ה was already read by LXX (though wrongly understood) ἐν τῇ Καυῇ = בְּחֶרְשָׁה.

The word is pretty clearly (notice חֶרֶשָׁה, not הַחֶרְשָׁה, in *v.* 16) not an appellative ('in the wood'),—Conder (*T.W.* 243) observes that trees could never have grown on the dry porous formation of the plateau of Zif,—but the name of a place, *Hōresh* or *Hōreshah* [on ה loc. in names of places, see *Tenses*, § 132 *Obs.*],—perhaps the ruin *Hūrēsa* (or *Khoreisa*), 1½ miles S. of Tell ez-Zif (Conder; Buhl, 97; *H. G.* 307 n.).

16. [וַיְחַזֵּק אֶת יָדוֹ] fig. for *encouraged*; so Jud. 9, 24. Jer. 23, 14. Is. 35, 3. Ezr. 6, 22. Neh. 2, 18. 6, 9 al., always with the pl. *hands* (so LXX here): cf. with the Qal II 2, 7 al.

17. [תִּמְצֹאךָ] Cf. with יד Is. 10, 10. *ψ.* 21, 9. But מִצָּא does not correspond phonetically with Aramaic מִצָּא, with which Mühlau-Volck, in the 10th edition of Gesenius' *Lexicon*, compare it: מִצָּא = ܡܨܐ = *ast*: *advenire*: מִצָּא = *ast*:—in conj. I 2 (= *Pi'el*) *porrigere*, *praebere*. See Nöldeke, *ZDMG.* 1886, p. 736.

כן] *so*, in accordance with what has just been stated. Cf. *ψ.* 90, 12 '*so*'—i. e. in accordance with *v.* 11—teach us,' etc.

18. Cf. 18, 3.

19—24, 22. A doublet to *ch.* 26, beginning with almost the same words, and containing a different version of the same occurrences.

19. [וַיַּעֲלֵו] Tell el-Fâl (2754 ft.) = Gibeah (see on 9, 1) is lower than Ziph (2882 ft.); but the road from Ziph to the N. would ascend considerably (Hebron, 3040 ft., Ḥalḥul, N. of Hebron, 3270 ft.); and though it descends again to Jerusalem (2593 ft.), it rises again to Gibeah (2754 ft.), so that there would be considerable ascents between Ziph and Gibeah. The parallel, 26, 1, has, however, וַיִּבְאוּ for וַיַּעֲלֵו.

זָפִים] Read הַזָּפִים, as 26, 1.

[בחרשה . . . הישימון] These definite localities are inconsistent both with the preceding indefinite מצדות, and with the need of searching for David, expressed in the verses which follow. The words from בנבעת seem to have been inserted here from 26, 1, and בחרשה added to agree with *vs.* 15. 16. 18 (Sm.). On Hachilah and Jeshimon, see on 26, 1.

20. [לכל אות וג'] ל = *in accordance with* (Lex. 516^b): elsewhere (Dt. 12, 15. 20. 21. 18, 6†; comp. Jer. 2, 24) the phrase is used with ב: comp. on 2, 16. With the rhythm or run of clause *a*, cf. Qoh. 9, 10 (accents and RV. margin).

[ולנו הסגירו] 'and ours (will it be) to deliver him,' etc. Not a common use of ל. Cf. Jer. 10, 23 (reading וְהָלַךְ וְהָלַךְ); and (with ל before the inf.) Mic. 3, 1; and, in late Hebrew, 2 Ch. 13, 5. 20, 17. 26, 18. Comp. עלי in II 18, 11.

22. [הבינו עוד] certainly not 'make yet more sure' (RV.), but most probably, if the text is correct, 'Prepare further;' cf., in a military sense, Nah. 2, 4. Jer. 46, 14. Ez. 7, 14. 38, 7. 'Give attention still,' with ellipse of לב, is a very doubtful rend.: not only is the ellipse uncertain elsewhere (see Moore on Jud. 12, 6), but לב elsewhere has only the sense of fixing the heart firmly in a given direction, esp. towards Yahweh (*ch.* 7, 3), or to seek Him (2 Ch. 12, 14 al.), cf. (absol.) *ψ.* 78, 8. Job 11, 13 (Lex. 466^b).

[מי ראהו שם] The Hebrew is abrupt (comp. on 2, 35). LXX for מי ראהו has ἐν τάχει, whence Th. We. al. restore הַמְהִירָה—'know and consider his place where his *fleeting* foot may be.' מִהֵר as an *adj.*, however, is a doubtful form: it occurs only Zeph. 1, 14, where it is explained questionably (see esp. Schwally, *ZAW.* 1890, p. 176) as a Pi. ptcp. (מִמְהֵר) with aphaeresis of מ (GK. § 52^a); and it is better to read in Zeph. מִמְהֵר, and here, with Ehrl., הַמְהִירָה (from מִמְהֵר).

[אמר] sc. האומר (16, 4).

[ערם יערם הוא] Ex. 4, 14 הוא רבר ירבר הוא *ch.* 22, 18^b: cf. also 27, 2; 28, 8; Qoh. 9, 15. For the inf. *Qal*, see GK. § 113^w.

23. [ראו ודעו] In this order, only here and Jer. 5, 1. Elsewhere regularly דעו וראו (*v.* 22. 12, 17. 14, 38. 1 Ki. 20, 7. 2 Ki. 5, 7), דעי וראי (25, 17. Jer. 2, 19), דע וראה (24, 12. II 24, 13. 1 Ki. 20, 22). 25 MSS. have here ודעו וראו.

[מכל] Very hard. . . . מכל may mean *any of* (Lev. 11, 24), esp. with a neg. or אם (*Lex.* 580^b); but this does not suit here: it cannot mean *everyone* (Now.); and 'take knowledge of' (EVV., Dh.) gives to מן a sense which it does not possess. 'ידע ב' does, however, occur with the meaning *know about* (Jer. 38, 24. Job 37, 16, perhaps *ψ.* 31, 8; cf. *ch.* 22, 15); and as מ and ב are often confused in the old characters (Intro. p. lxvii), we may, in default of anything better, read בכל, and then we may rightly render 'take knowledge of.'

[ושבתם] *and return*. Neither this (We.) nor וַיִּשְׁבְּתֶם (Bu. Now. Kit.) can mean *bring back word*: see on 12, 3.

[אל נכון] אל must here be used as the equivalent of על, which is joined sometimes with substantives to express an adverbial relation; *ψ.* 31, 24 על יְתֵר upon (the basis of) abundance = abundantly; Jer. 6, 14 על קִלְיָה = lightly; Is. 60, 7 על רצון = acceptably. Here *on a certainty* = *assuredly* (*Lex.* 754^b).

[אלפי יהודה] not 'thousands' (EVV.), but *clans* of Judah; see on 10, 19.

24. [מדבר מעון] Ma'on, in the 'hill-country' of Judah (Jos. 15, 55,—mentioned beside Carmel and Ziph), was identified by Robinson with *Tell Ma'in* (2887 ft.), on a 'great hump of rock' (Conder, *Tent Work*, 244), 4½ miles S. of Ziph. The 'wilderness of Ma'on' is an extensive steppe, E. of the Tell, consisting of 'waste pasture-land, rough rocks with that dry vegetation on which goats and even sheep seem to thrive' (*EB.* s. v.).

[בערבה] The 'Arābāh (or Steppe) is the alluvial floor of the deep depression through which the Jordan runs, and in which the Dead Sea lies. It is difficult to understand how any part of the wilderness of Ma'on (2887 ft.) could be described as being 'in' the 'Arābāh (in which the Dead Sea is 1292 ft. *below* the Medit. Sea). If the text is in order, we must suppose that the wilderness of Ma'on extended sufficiently far in the E. to reach a point which could be reckoned as 'in' the 'Arābāh.

[אל ימין הישימון] 'on the South of the Desolation' (AV. *Jeshimon*; RV. *the desert* is too vague). הישימון (notice the *article*), though it is used as a general term (Dt. 32, 10; Is. 43, 19 al.), is here and *v.* 19, 26, 1. 3 (cf. Nu. 21, 20. 23, 28) used specifically of some part of the wild and desolate 'wilderness of Judah' (see on *v.* 14),—if ימין אל

is correct (26, 1 has פני על), of the part *South* of about the latitude of Ma'on.

25. [לבקש] 'Read לבקשו with LXX' (We.). ו has dropped out before the ו following. So Klo. Bu. Sm. etc.

[וירד הסלע] In illustration of the fact, Dr. Weir refers appositely to Jud. 15, 8 וישבו בסלע רמון ארבעה 20, 45. 47 וישב בסעף סלע עיטם; the הדשים are also mentioned as hiding-places in ch. 13, 6. The 'crag' here meant cannot be identified; but it must have been in some part of the מדבר מעון lower than that meant in v. 24.

[וישך LXX] 'and came down to the crag *which is in*,' etc. This is probably right, הסלע not being a proper name (We.).

[מדבר מעון] *into* the wilderness, etc.; not *in*, as EVV.

26. [שאל LXX] : probably rightly.

About 4 miles SE. of Tell ez-Zif there begins a deep and narrow gorge, with rocky sides, called first *W. el-Wa'r* and then *W. el-Malāqy*, which runs to the E. for a distance of some 6 miles; and it is a plausible suggestion of Conder's (*Tent Work*, 245) that this may have been the scene of the incident here recorded: there is, Conder says, no other place near Ma'on, where cliffs, or crags (*Sela'*, v. 28), can be found. But it is precarious to support the identification by the phonetically imperfect resemblance of 'Malāqy' to מחלקות (v. 28).

[ויהי דור נחפו] 'And David came to be (ס 18, 9) *hurrying in alarm*, . . . and Saul and his men were *surrounding* David and his men to take them,'—the ptcpp. describe the situation, into the midst of which the message, v. 27, came. For the idea expressed by נחפו, cf. II 4, 4 (Qal), 2 Ki. 7, 15 (Nif). עטר is, however, a very rare word, found otherwise only once in poetry (ψ. 5, 13†, of surrounding protectingly with a shield); and Klo. proposes עָטִים (14, 32. 15, 19) were *flying at* David (so Bu. Sm.). This, however, cannot be said to be probable. Ehrlich, more probably, suggests עָבְרִים were *crossing over* to the other side of the mountain to take David, when the message arrived.

28. [מִרְדֵּף] with dag. f. implicitum (GK. § 22^c end) in the ר, as in מִרְדֵּף Is. 14, 3 Baer and Ginsb. (GK. § 22^s end). So B and Kit. Baer and Ginsb. read מִרְדֵּף: cf. 1, 6. 10, 24 (see the *Addenda*).

[המחלקות] prob. *of divisions*¹, Saul and David there parting from

¹ Though מחלקת is elsewhere used only in a *concrete* sense, of the divisions

the neighbourhood of one another: cf. the Nif. in 1 Ki. 16, 21. Gen. 14, 15. A popular explanation of the meaning of the name. 'Dathe, Ges., De Wette, "rock of *escapes*;" but Th. objects rightly that the sense of *escaping* is not established for חֶלֶק (Dr. Weir)¹. LXX πέτρα ἡ μερισθείσα = סֶלַע הַמְּחֻלָּקֶת. Targ. has the characteristic paraphrase, 'the place where the heart of the king was divided to go this way and that.'

24, 1. [וַיֵּעַל] Very surprising, in the present context. 'En-gedi, in the 'wilderness' of Judah (Jos. 15, 62), the modern 'Ain-jidi, is a spring, bursting out from under a great boulder on the rocky precipitous descent to the W. shore of the Dead Sea, and 612 ft. above it (cf. G. A. Smith, *EB*. s.v.; and the writer's note on Gen. 14, 7): it is 680 ft. below the Medit. Sea, and consequently some 3560 ft. below Ziph (2882 ft.), and considerably below any place which could reasonably be included in the 'wilderness of Ma'on' (v. 25); David could not therefore have 'come up' to 'En-gedi from any of the places mentioned before. Either something has been omitted (so that מִשָּׁם does not refer to סֶלַע הַמְּחֻלָּקֶת in the 'wilderness of Ma'on,' v. 35), or the verse is due to some redactional confusion.

3. [עַל פְּנֵי] The expression is ambiguous. עַל פְּנֵי may denote either (1) *on the surface of*, Gen. 11, 8. Ex. 32, 20. II 18, 8; or (2) *on the front of* (usually in the sense of *on the East of*; see on 15, 7). In sense (1) עַל פְּנֵי is commonly used with words of *scattering* or *casting*: nor does it appear why here the *surface* of the rocks of the chamois-goats should be so particularly specified. Probably, therefore, (2) is preferable: though, as Ges. remarks, there is nothing here to guide us as to whether the 'front' definitely means the East. Wild goats still abound in the neighbourhood of 'En-gedi; and the צֹוֵר הַיַּעַר must have designated some locality in which they were particularly apt to congregate.

4. [נִדְרוֹת הַצֵּאן] Cf. Nu. 32, 16. 24. 36. Zeph. 2, 6. Low stone-walls ('build,' Nu. 32, 16), forming enclosures for sheep.

[יֹשְׁבִים] 'were in the recesses (Am. 6, 10. Is. 14, 15. 37, 24 al.) of the cave, sitting down.'

of a people (Jos. 11, 23. 12, 7. 18, 10), or (especially in Ch.) of the divisions (i.e. 'courses') of priests and Levites.

¹ It is assumed (though very questionably) by the Rabbis, and even favoured by Gesenius, for the Hif. in Jer. 37, 12.

5. אִשֶּׁר אָמַר] Do these words mean *of which he said*—the allusion being to some previous assurance of deliverance from Saul, which David's followers *apply* to the present occasion (Kp.); or *on which he says*,—*the occasion itself* being interpreted by them as an indication of Yahweh's purpose to deliver Saul into his hands (Th. Ke. We.)? In order to answer this question properly, the nature of אִשֶּׁר and its use in parallel cases must be considered in some detail.

אִשֶּׁר is properly not a relative *pronoun*, but a relative *sign*, indicating generally and indeterminately the idea of relation = *as to which*: it is followed in strictness by a pronominal or adverbial (שָׁם) supplement, defining more closely the nature of the relation which it is used to express—הָאִישׁ אֲשֶׁר דִּבֶּר עָלָיו the man *as to whom* he spake concerning him = the man *concerning* whom he spake. There are, however, certain cases—besides the familiar one, in which the pronominal supplement is the direct object of the verb—in which the pron. or adv. supplement is dispensed with. (a) with אִשֶּׁר אָמַר, followed by the words used, where, however, its place is really taken by a pronoun in the speech which follows, as Gen. 3, 17 the tree *as to which* I commanded thee, saying, Thou shalt not eat *from it*, Dt. 28, 68. 1 Ki. 8, 29. Jer. 32, 43; *ch.* 9, 23^b: *ib.* 17 the man *as to whom* I said unto thee, *This one* (זֶה) shall rule my people Israel; Jud. 7, 4 (exactly similar) and (where the noun repeated takes the place of the pronoun) Jud. 8, 15 Behold Zebah and Zalmunna', *as to whom* ye reproached me, saying, Is the hand of Zebah and Zalmunna' now in thine hand? etc. In 2 Ki. 17, 12. 21, 4 a term nearly equivalent to the antecedent of אִשֶּׁר follows similarly in the speech. The pron. or adv. supplement is dispensed with (b) when a word denoting *time* or *place* or *manner* has immediately preceded אִשֶּׁר: thus (a) Dt. 4, 10 יוֹם אֲשֶׁר עָמַדְתָּ the day *on which* thou stoodest, Gen. 45, 6. 1 Ki. 9, 10. 22, 25 and frequently: (b) Gen. 39, 20. Dt. 8, 15. Is. 64, 10 al.¹: (c) in . . . זֶה הָרֶבֶר אִשֶּׁר this is the matter *as to which* (or, account *how*) . . . Jos. 5, 4; 1 Ki. 11, 27². It is dispensed with (c) in a few extreme instances, in which it is left to the reader's intelligence to define the relation intended: as Nu. 21, 16; Dt. 7, 19; Is. 8, 12 אִשֶּׁר יֹאמַר לֹא תִאֲמְרוּן קִשְׁר לְבַל אִשֶּׁר יֹאמַר, *where* the *עַם* הַזֶּה קִשְׁר שׁוּבוּ לְאִשֶּׁר 31, 6 לֹא שׁוּבוּ לְאִשֶּׁר, where אִשֶּׁר would normally be followed by לוֹ; 31, 6 שׁוּבוּ לְאִשֶּׁר Turn ye to (him, as to) whom they have deeply rebelled.

Applying the principles that have been thus determined to the passage before us, we shall see that presumption favours its being regarded as analogous to *b* (a). Had the sense intended by the

¹ And regularly after בֵּאִשֶּׁר, בְּכֹל אֲשֶׁר (*ch.* 14, 47) = *wherever*, מֵאֲשֶׁר (Ex. 5, 11. Ru. 2, 9) *from the place where* = *whencesoever*, אֲשֶׁר עַל (אֵל) *whithersoever*, II 15, 20 al.

² Comp. the use of דִּבֶּר in the phrase . . . זֶה דִּבְרֵי Dt. 15, 2. 19, 4. 1 Ki. 9, 15; and in the first line of the Siloam Inscription.

narrator been, 'Behold the day, as to which Yahweh said to thee, I will etc.,' we should have expected (on the analogy of *a*) הנה היום 'אשר אמר יהוה אליך ביום ההוא אנכי אתן וג'. As it is, אשר has the presumption of being determined by the preceding היום: 'Behold the day on which Yahweh saith unto thee, Behold, I am about to deliver etc.' Compare the very similar passage, Jud. 4, 14.

[אויבך] The Qrê is right (notice לו). Cf. on II 24, 13.

5^b. 6. To produce a logical sequence in the narrative 5^b. 6 should be transposed so as to follow 8^a.

6. [את כנף] 'After כנף eight MSS., and LXX, Pesh. Vulg. insert חֲפָעִיל,—necessarily, as the art. is wanting' (Dr. Weir). So We.

7. [חלילה לי מיהוה] 'Ad profanum sit mihi a Domino'—the usual חלילה (12, 23) being strengthened by the act being represented as deprecated on Yahweh's part: cf. 1 Ki. 21, 3; and see on II 23, 17.

[אם] After חלילה with the force of an oath, as II 20, 20: more impassioned than the more ordinary constr. of חלילה with מן of the act deprecated (e. g. 26, 11). See GK. § 149; *Lex.* 321^a.

[במשית יהוה (ארני)] See GK. § 16^b. So v. 11. 26, 9 al.

8. [וישסע . . . ברברים] 'And David tare his men with words.' 'שסע is to cleave: in Qal only ptc., of the cloven hoof, Lev. 11, 3. 7. 26. Dt. 14, 6. 7; in Piel, Lev. 1, 17. Jud. 14, 6 הגרי בשסע and he rent it (the lion) as one would rend a kid. It follows that the Heb. text here yields no sense' (Dr. Weir). We. defends MT. on the ground that the addition ברברים (cf. Job 32, 4) implies that the verb is a *figurative* one; but if MT. be correct, David—to judge from such knowledge of the Heb. word used as we possess—must have expressed himself with singular violence, and in terms which would be suitable rather to an abusive and malicious attack by words (comp. the Lat. *proscindere* = to satirize, defame), than to a simple rebuke or 'check' (so RV., but not fully representing שסע). None of the emendations that have been proposed is, however, satisfactory (Th. וַיִּשְׁבֵּת; Dr. Weir, 'Perhaps וַיִּמְנַע or וַיִּשְׁקַט;' Klo. וַיִּצְאָר. Bu. agrees. וַיִּחְשֵׁף is a word that would be appropriate to the context (cf. II 18, 16); but וישסע could scarcely have arisen out of this by the ordinary processes of transcriptional corruption. The renderings of the Versions are: LXX *ἐπειρε*, Pesh. *לָעַס* made to repent, Targ.

פַּיִם *persuaded, pacified*, Aq. συνέκλασεν (hence Vulg. *confregit*), Symm. περιέσπασεν, Theod. ἡπάτησεν.

10. מְבַקֵּשׁ] *is seeking*,—much more expressive than ‘seeketh’ (EVV.).

11. וַאֲמַר] The tense is irregular: the pf. with simple *waw* is improbable: the pf. with *waw* conv. is out of place, the idea of reiteration being evidently not what is here intended to be expressed. Jerome’s וַאֲמַר (*et cogitavi ut occiderem te*), of course, cannot be right. Either וַאֲמַר *and one said* must be restored, or we must follow LXX καὶ οὐκ ἠβουλήθη and read וַאֲמַרְנָא *and I refused* (We. etc.).

לְהַרְגֵנִי] -*og-*: cf. on 15, 1.

וַתַּחַם] Elsewhere followed always by עֵין (Dt. 7, 16 and frequently). The ellipse, considering the standing usage of the word, is not probable. Sept. Targ. Pesh. express the first person וַתַּחַם: וַתַּחַם may have been ‘written in error by a scribe, who expected עֵינִי to follow’ (We. Sm. Now.). Or (Bu.) עֵינִי may have dropped out after וַתַּחַם: it is expressed by Vulg.

12. וַיֹּאמֶר גַּם רָאָה] The repetition of the imper. after גַּם is certainly very un-Hebraic: and Ehrl. would read—as Hupfeld did long ago (*Comm. in quosdam Iobideos locos*, 1853, p. vi)—וַיֹּאמֶר גַּם רָאָה,—the inf. abs. (see on 1, 6).

וְלֹא הִרְגַּתִּי] carrying on בְּכַרְתִּי: GK. § 114¹; *Tenses*, § 118.

נִצָּה] *liest in wait* (not *huntest*, צוּר): see Ex. 21, 13; also Nu. 35, 20. 22. ‘LXX δεσμεύεις (= צִרֵר)’, translating from an indistinct text’ (Dr. Weir).

13^a. Cf. Gen. 16, 5^b. 31, 53. For וַנִּקְמֵנִי, see GK. § 112^a.

16. . . . וְהִיא] The pf. and *waw* conv. with the force of a wish: cf. *Tenses*, § 119 δ.

וַיִּשְׁפֹּטֵנִי מִיָּד] *and judge me (and free me) from thy hand*: see on 25, 39.

19^a. הִגְדַּת] viz. by thy action in sparing me. But Klo.’s הִגְדַּת ‘*hast magnified* (cf. Gen. 19, 19) that which thou hast done to me (as) good’ yields a better sense; so Sm. Bu. Now. Kitt. Ehrlich.

אַתָּה] after עָשָׂה, as II 2, 6^b; cf. with חָסַד, Gen. 24, 49 al.

19^b. אֵת אִשֶּׁר] *as* alone = *forasmuch as* (15, 15): the אֵת is out of place, and is doubtless a scribal error, due to אֵת אִשֶּׁר just before.

20. [וּשְׁלָחוּ] will he send him away? For the question thus introduced, cf. Ez. 15, 5^b: *Tenses*, § 123 β; GK. § 150^a. Klo.'s יָמִי (GK. § 112^{hh} n.), with 'the general subject limited afterwards to the specific איש', is highly improbable,—though of course without איש it would have been quite suitable.

'תחת וג' [*in return for this day*—the sense being explained by what follows—*wherein* (on v. 5) *thou hast wrought for me.*' But as Klo. remarks, such a use of הַיּוֹם is un-Hebraic. Klo. reads הַטּוֹב *this good* (Nu. 10, 32) for הַיּוֹם; and we must either do the same, or adopt the transposition followed tacitly (cf. on 23, 6) by EVV., and read תַּחַת אֲשֶׁר עָשִׂיתָ לִּי הַיּוֹם הַזֶּה. Against LXX (ἀποτίσει αὐτῷ, and ἐν θλίψει) and Th. see We.

21. [וּקְמָה] = *and be confirmed*, as 13, 14; Gen. 23, 30. Nu. 30, 5.

23. [עָלוּ עַל הַמְצוֹרָה] from 'En-gedi (23, 29), 680 ft. *below* the Medit. Sea, up past Hebron (3040 ft.) and Halhul (3270 ft.) over the high backbone of central Judah, and then down into the Shephēlah to the 'hold' (22, 4) of 'Adullam (if = 'Īd el-miyeh, 1160 ft.).

25, 1. [וַיֵּרֶד] The place from which David 'came down' does not appear. The intention of the note seems to be to state that David, on hearing of Samuel's death, came down from some unnamed higher spot in the הַר יְהוּדָה to the wilderness of Ma'on (c. 2500 ft.).

[פָּאָרַן] Read מַעֲיָן (23, 24. 25. 26), with LXX, as the context (sv. 2. 4) requires. The wilderness of Paran (Nu. 12, 16) is much too far to the south.

2. [וְאִישׁ] without a verb: see on 17, 12; and cf. 1 Ki. 11, 26.

[וּמַעֲשֵׂהוּ] of work in the fields: cf. Ex. 23, 16 בְּפֹרֵי מַעֲשֵׂיךָ.

[בְּכַרְמֶל] now *el-Kurmul*, 1 mile N. of Ma'on, 'on the edge of the wilderness of Judah, but to the west the land is broad and fertile, not unlike scenes of upland agriculture in Scotland. The name Carmel ("garden-land") is therefore suitable' (G. A. Smith, *EB.* s. v.; cf. on ch. 15, 12).

[גִּדּוּל] So II 19, 33 of Barzillai; 2 Ki. 4, 8 of the Shunammite woman.

[וַיְהִי בָנוּ] apparently = *and he was* (engaged) *in* the shearing of his sheep,—a most unusual type of sentence. וַיְהִי גִּדּוּל, or rather וַיְהִי גִּדּוּל,

is what would be expected in that sense. For the unusual form of the inf. (in ע"ע verbs), **יָזוּ** (so Gen. 31, 19 : 38, 13 **יָזוּ**), see GK. § 67^{ce}.

3. **שָׂכַל** *insight, shrewdness*: Pr. 16, 22 **מִקּוֹר חַיִּים שָׂכַל בַּעֲלֵיו**.

מַעֲלִילִים elsewhere only in poetry, and in prose written in the elevated style of Dt. (Jud. 2, 19. Neh. 9, 35). **רָע מַעֲלִילֵיכֶם (הֵם)** occurs in Is. 1, 16, Dt. 28, 20, and often in Jer. (as 4, 4).

בְּלָבִי Qrê **בְּלָבִי** a Calebite, the **י** being the usual patronymic termination. So Targ. (מִדְּבִית כָּלֵב) Vulg. (*de genere Caleb*), Rashi, Kimchi (**לְפִי שֶׁהָיָה מִמִּשְׁפַּחַת כָּלֵב קָרָאֻ כֵּן**).

Nabal belonged to the Caleb-clan, a clan originally distinct from Judah, but afterwards incorporated in it, which had settlements in the country about Hebron (see 1 Ch. 2, 42-49, where Ziph, Hebron, Tappuah, Joque'am [so read for *Jorqo'am*], Ma'on, Beth-zur [4½ miles N. of Hebron], are specified as some of its settlements), and also in the Negeb (see *ch.* 30, 14 the **כָּלֵב**). See further *DB.* and *EB.* s.v. **CALEB**; and Kittel's *Die Bücher der Chronik*, pp. 13 f., 19 f.

5. **עָלֹי** Carmel (2887 ft.) is considerably above most of the surrounding plateau.

בְּרָמָלָה Cf. Ew. § 216^c; GK. § 90ⁱ.

וַיִּשְׁאַלְחֵם GK. §§ 44^d, 64^f.

6. **לְחַיִּי** A most perplexing and uncertain word. (a) The text can only be the pausal form of **לְחַיִּי** = *to him that liveth* (GK. § 29^v). But the rendering, 'And ye shall say thus to him that liveth, Both thou,' etc., affords a poor sense; hence it is thought by some to be a form of salutation, of which no other instance occurs, 'And ye shall say thus, To him that liveth! Both thou,' etc. So substantially Ges.¹ Ke., the former comparing the common Arabic formula of salutation **حَيَّاكَ اللَّهُ** *God keep you in life* = grant you good health. (b) Vulg. renders *fratribus meis* (**לְאַחַי**), following which We., admitting the difficulty of the passage, thinks that *relatively* the best explanation of it is to punctuate **לְחַיִּי**², and to render 'And ye shall say thus *to my brother*' (cf. II 20, 9 **הַשְׁלוֹם אֵתָּה אַחִי**, where Joab uses the same term

¹ *Theo.* 469 f. The rendering *In vitam* is, however, doubtful, the sing. **חַיִּי** *life* occurring otherwise, at most, in a particular form of oath (p. 148).

² In this case, however, it is almost necessary to read **לְאַחַי** (so Bu.). It is true, cases of the elision of **א** occur (GK. § 23^f), but none after a prep. with **לְ**.

in addressing Amasa, and 1 Ki. 9, 13 Hiram addressing Solomon)¹. This seems the most probable (so Bu.). (c) Sm. would read ואמרתם לו וילחיו אתה וגו' 'And ye shall say to him and to his clan, Be thou (at) peace,' etc. (so Now.); but a reference to Nabal's clan does not seem called for. The other Versions evidently presuppose nothing different from the MT. LXX εἰς ὄρας² (= בעת חיה Gen. 18, 14); Targ. לחיך; Pesh. לחיך. For חִי = clan, see on 18, 18.

[ואתה שלום] Lit. Both thou (be) peace: cf. II 20, 9 ואתה שלום; and see on ch. 16, 4. On י = both (rare), see Lex. 253^a h.

7. [כי גוים לך] Cf. II 13, 23, 24.

[לא הכלמינו] So v. 15; cf. Ruth 2, 15 end. For the irregular הָרָאָה Gen. 41, 28 al., הָיָלָה 2 Ki. 17, 11: GK. § 53^p.

[להם] after the pass. verb, as Ex. 12, 16 al.: Lex. 514^a.

8. [על יום טוב] על of time is most unusual. יום טוב recurs in Esther (8, 17, 9, 19, 22).

[את אשר תמצא ירך] Cf. (though in different connexions) ch. 10, 7. Lev. 12, 8. Jud. 9, 33. Qoh. 9, 10.

10. [רבו] irregular: see GK. § 67^{ee}.

[עבדים המתפרצים] The combination of a ptc. with the art. and a subst. without it occurs sporadically in OT., often (but not invariably) where the subst. is definite in itself or defined by the context. Thus Gen. 1, 21. 28. 7, 21 (with בל-חיה and בל-בשר): Dt. 2, 23. Jud. 14, 3 (with a n. pr.): 16, 27. Jer. 27, 3. 46, 16. Ez. 2, 3³. 14, 22⁴. Pr. 26, 18. ψ. 62, 4 (read יְהוָה יְהוָה). 119, 21 (accents)⁵. Here the

¹ Dr. Weir: 'Or is it לְאָחִי to my brother? But see v. 8 thy son David. כֹּה may follow the verb, as Ex. 5, 15, though rarely.' Against the view that treats לְאָחִי as commencing the speech is the extreme abruptness which attaches then to וְאָמַרְתָּ כֹּה: what is regularly said is כֹּה תֹאמְרוּ (תֹּאמְרוּן): c. g. ch. 11, 9. The objection derived from v. 8 against 'my brother' is not conclusive: for both brother and son being used metaphorically, the terms may be interchanged (especially when not addressed to the same person).

² I. e. next year: comp. Theocr. 15, 74 (quoted by Liddell & Scott, and also by Field here) καὶς ὥρας καὶ πεῖτα, φίλ' ἀνδρῶν, ἐν καλῶ εἴης.

³ Where, however, אֵל גוֹיִם should probably be omitted with LXX.

⁴ Where Cornill is probably right in vocalizing with LXX, Pesh. Symm. Vulg. הַמִּצְוֹתִים.

⁵ Some other instances are noted in *Tenses*, § 209 (2).

idea 'slaves' is virtually limited by the words היום רבו, which shew that the speaker has only a particular class of them in view.

מפני [מפני] is more than מן, and usually suggests *on account of, for fear of*: cf. Jud. 9, 21^b. *ch.* 18, 11. 19, 10. 23, 26: *Lex.* 818^a. It is used especially with verbs of fleeing.

11. [ולקחתי] *and shall I take?* cf. Nu. 16, 10. Is. 66, 9^b (tone *milfel* on account of Tifḥa, *Tenses*, § 104): GK. § 112^{cc}.

מימי LXX [מימי], which is generally preferred by moderns. מימי is probably, as Abu'lwalid (*Riqmah*, ed. Goldberg, p. 175) suggested long ago, due to a *lapsus calami*. It is true, in a district (Jos. 15, 19) in which it was scarce, water might have been a commodity which would not readily be given away; still, among the viands provided for the גוזזים, some more special beverage than water might not unnaturally find a place (cf. *v.* 18), and the change to מימי is readily explained as a consequence of the frequent collocation of להם ומים. For other instances of error due to *lapsus calami*, see *ch.* 12, 15. II 21, 8. Jer. 27, 1; and no doubt also I Ki. 2, 28.

13. [ויעלו] See on *v.* 5.

14. [וַיָּעַט] from עוט (14, 32 Qrê. 15, 19), here pointed regularly. The Versions mostly guess. LXX ἐξέκλινεν (but with ἀπ' αὐτῶν: (בהם for מהם), as 14, 32 ἐκλίθη; Aq. ὠτρύνθη; Symm. ἀπεστράφη; Theod. ἐξουδέωσεν; Targ. וקין בהון; Pesh. ספלא לא כנס; Vulg. (after Symm.) *aversatus est eos*. Th. considers that these renderings point to וַיָּקַט (cf. *ψ.* 95, 10); on which We. remarks: 'ויקט, even if Pesh. etc. read it, would be of no help: all turns here on the *expression* of Nabal's feeling.' But וַיָּכַעַט (We. al.) is hardly probable.

15. [כל־ימי התהלכנו] So (in the *st. cstr.*) with a finite verb Lev. 14, 46¹. *ψ.* 90, 15 (יָמֹות): with אשר, Lev. 13, 46. Nu. 9, 18 (GK. § 130^d). Elsewhere the inf., as *vv.* 7. 16. 22, 4.

17. [כלתה] 20, 7. על and אל here interchange in one and the same clause: for other remarkable instances of the same variation, see *v.* 25. II 2, 9; 3, 29: Jer. 26, 15. 28, 8.

¹ But some treat הסגיר here as an *inf.* (GK. § 53¹), though in that case it should no doubt be pointed הִסְגִּיר (see Driver on Dt. 3, 3. 4, 15. 7, 24. 28, 55).

[מִדְבָּר] GK. § 133^c. The implicit subj. is הַמִּדְבָּר: see on 16, 4.

18. [נִבְלִי] *skins* (so RV. *m.*), as 10, 4 etc.: the ἀσכול of the NT.

[עֲשִׂוֹת] i. e. 'āsūwōth. So Kt. On the form, see Ew. § 189^d; Stade, §§ 119^b, 319^c; GK. §§ 24^b, 75^v: and comp. נִטְוֹת Is. 3, 16. The Qrê substitutes the normal עֲשִׂוֹת 'āsūyōth.

[סֵאִה] the סָאָה (= σάτον, Mt. 13, 33) was $\frac{1}{3}$ of an ephah, or $2\frac{2}{3}$ gallons. On קָלִי, see on II 17, 28.

[צִמְקִים] *dried grapes, or clusters of raisins* (30, 12. II 16, 1. I Ch. 12, 41†). The root signifies to be *dry* or *shrivelled*: in OT. only Hos. 9, 14 (שָׁדִים צִמְקִים); in the Talm. (v. Levy) of dried figs, grapes, etc. In Ps.-Jon. עֲנִיבִים לָחִים וְיִבְשִׁים (Nu. 6, 3) is rendered by עֲנִיבִין רַטִּיבִין וְצִמְקִין. Cf. Kennedy, *EB.* ii. 1568.

[רִבְלִים] *pressed fig-cakes* (*EB.* ii. 1570): 30, 12. I Ch. 12, 41 (with צִמְקִים, as a present to David's warriors). 2 Ki. 20, 7 = Is. 38, 21†.

20. [וְהָיָה] The tense is incorrect (on 1, 12). Either read וְהָיָה (constr. as 2 Ki. 2, 11), or (though καὶ ἐγενήθη stands in the LXX) delete it as an early corrupt anticipation of the following הָיָא (comp. then, for the form of the sentence, 9, 14: *Tenses*, § 169).

[וַיֵּלֶךְ] to meet David, on his way up (*sv.* 6. 13).

21. [וְדָוִד אָמַר] Note the *plupf.* (on 9, 15). The clause expresses David's thoughts as he went along before he met Abigail.

[אֵךְ] as Jer. 5, 4; see on 16, 6.

22. [לְאִיבֵי דָוִד] LXX τῷ Δαυείδ = לְדָוִד, certainly rightly. Analogy (cf. e. g. 20, 13) requires the imprecation to be uttered by the speaker against himself. The insertion of אִיבֵי is probably intentional, to avoid the appearance, as the threat in 8 was not carried out, of the imprecation recoiling upon David himself¹.

23. [לְאִפֵּי דָוִד עַל פָּנָיו] We have the types, (1) וַיִּשְׁתַּחוּ אֲפִים אֶרְצָה Gen. 19, 1 and often; (2) וְלִאֲפֵי א' Gen. 48, 12. 2 S. 18, 28†, and לְאִפֵּי alone, Nu. 22, 31†; (3) וְעַל אֲפֵי א' 2 S. 14, 4. 33. 1 Ki. 1, 23†; (4) וְאִפֵּי א' 2 S. 24, 20†; also (5) וַיִּפֹּל עַל אֶלְּ פָּנָיו (אֶרְצָה) Jos. 5, 14. 2 S. 9, 6. 14, 22. Ru. 2, 10; (6) לְפָנֵי דָוִד עַל אֲפֵיהּ 1 S. 20, 41†: but never לְאִפֵּי another. לְפָנֵי דָוִד עַל אֲפֵיהּ would therefore here be more in accordance with usage (We. al.).

¹ Comp. similar instances in the Talm., Dalman, *Gramm. des Jüd.-Pal. Aramäisch* (1894), p. 78; ed. 2 (1905), p. 109.

7 [ארין] MSS. have the more usual ארצה, which is also a סביר (on 12, 5).

24. [ותפל על רגליו] Cf. 2 Ki. 4, 37 (Bu.).

[בי אני] Cf. 1 Ki. 1, 26; and see GK. § 135^g; Ew. § 311^a.

25. [נבל] 'Fool' is an inadequate rendering. The word in Hebrew suggested one who was insensible to the claims of either God or man, and who was consequently at once irreligious and churlish: see esp. Is. 32, 5 f. (where *v.* 6 unfolds the *character* of the נבל in terms which recall at once the conduct of Nabal described in this chapter¹). See further *Lex.* s. v.; *Parallel Psalter*, Glossary, p. 457. Here the best rendering would be *churl*—'Churl is his name, and *churlishness* is with him,'—or, as we might say, 'is his nature.'

26. [ועתה . . . ועתה] The word repeated after the long intervening clause.

Resumption is a frequent characteristic of Heb. prose style. The case of כי . . . כי has been noticed on 14, 39 (cf. *Lex.* 472^a): see also on 17, 13. The following are other examples, derived partly from my own observation, partly from Kön. *Stilistik* (1900), p. 129 f.: Ex. 1, 15–16 (ויאמר . . . ויאמר) 4, 9^b. 12, 41 (ויהי . . . ויהי). Lev. 13, 3 (וראה . . . וראה) 17, 5 (והביאו . . . והביאו) 27, 3. Nu. 5, 19–21. 10, 32 (והיה: so Dt. 20, 11. Jud. 11, 31). 14, 36–37 (האנשים). Dt. 4, 42 (אם באמת וג') 16^a–19^a (ויבא . . . ויבא) 18, 6 (לנים . . . לנים) 11, 1–2 (ויהי) 1 Ki. 8, 41–42 (ובא) 12, 10 (כה תאמר . . . כה) 10, 18–20. Ez. 21, 29 (יען) 24, 25–26^a (ביום . . . ביום ההוא) 28, 2^a–6^b (יען). Hag. 2, 13^a–15^a. Zech. 8, 23. For some examples from later books, see Kön. *l.c.* Comp. also the cases of the resumption of a noun by הוא, היא, etc. (*Tenses*, §§ 123 *Obs.* 199; 198), and of a *casus pendens* by a suffix (§§ 123^a, 197, with *Obs.* 2).

[אשר מנעך יי] The antecedent יי is repeated in the relative clause, because it is separated from אשר by the addition וחי נפשו: contrast 7. 34.

[והושע ירך לך] The inf. abs., in continuation of an inf. c., as 22, 13^b (see the note); and followed by a subst. standing to it in the relation

¹ In EVV. נבל is here rendered unfortunately *vile person*, and פילי (פילי) *churl*. Render: (5) 'The churl will be no more called noble, nor the knave said to be gentle (i.e., in modern English, a gentleman). (6) For the churl speaketh churlishness, and his heart worketh naughtiness, to do profaneness, and to utter defection (*lit.* going astray) against Yahweh, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail;' and *knave* for *churl* in *v.* 7.

of subject (rare), as *v.* 33, Lev. 6, 7. *ψ.* 17, 5 (Ew. § 328^c towards the end; GK. § 113^{gg}). The phrase itself, implying an exploit or success, achieved against opposing obstacles by *force*, recurs *vv.* 31. 33. Jud. 7, 2. Job 40, 14 (יִמִּיךָ), and with reference to Yahweh, Is. 59, 16. 63, 5. *ψ.* 98, 1; cf., with זֶרַע, 44, 4.

27. [בִּרְכָה] i.e. a *present*, called a *blessing* from the feelings of good will, of which it is the expression: 30, 26. Gen. 33, 11. Jud. 1, 14. 2 Ki. 5, 15.

[הִבִּיאַ] An error for הִבִּיאָה, as *v.* 35. So 26 MSS.

[וְנָתַנָּה] As in II 14, 10. Is. 9, 4, the *warw* conv. with the pf. introduces the direct predicate (*Tenses*, § 123; GK. § 143^d): here, as 20, 5. Jud. 11, 8, with a precative force, 'And now this present, . . . , let it be given,' etc.

[בִּרְגְלֵי אֲדֹנָי] at the feet of my lord = following him, Ex. 11, 8. Dt. 11, 6. Jud. 4, 10. II 15, 16. 17 al.

28. [בֵּית נֶאֱמָן] Cf. 2, 25. II 7, 16. 1 Ki. 11, 38.

[מִלְחָמוֹת יְהוָה] As 18, 17. Cf. Nu. 21, 14.

[מִיָּמֶיךָ] An idiomatic expression = *all the days that thou hast lived, since thy birth*: 1 Ki. 1, 6 מִיָּמָיו אֲבִיו עָצְבוּ; Job 38, 12 הַמִּיָּמִים¹ לֹא עָצְבוּ אֲבִיו מִיָּמָיו; צִוִּיתָה בָּקָר מִיָּמֶיךָ. *מִיָּמֶיךָ* having this sense, the pf. לֹא נִמְצָאָה would be the tense naturally used with it: probably לֹא תִמְצָא is chosen with the view of generalising the statement as much as possible, so as to allow it to include a possible future,—‘*is not to be found in thee*,’ etc.

29. [וְהָיָה . . . וְיָקָם] ‘And man has (as a fact) risen up, etc. . . . : but the soul of my lord shall be,’ etc. If it be thought that the sense, ‘and *should* a man rise up . . . then may the soul of my lord be,’ etc. is required, וְיָקָם must be read (Is. 21, 7; *Tenses*, § 149; GK. § 159^g): so Sm. Bu. Now. Dh.

[צִרְוֶרָה וְג'] *bound up* for safe custody in the bundle of life.

[אֵת] *with* = in the care and custody of, as Lev. 5, 23; Dt. 15, 3; Is. 49, 4.

[וְאֵת . . . יִקְלְעֶנָּה] The object resumed, and connected directly with the verb by the suffix; a frequent elegance of Hebrew style, as Gen. 13, 15. 21, 13: *Tenses*, § 197. 1, 6; GK. § 143^c.

¹ Cf. مَقْبُوضٌ, Wright, *Apocr. Acts of the Apostles*, p. 88, ll. 15-16.

30. [בכל וג'] EVV. 'according to all the good that he hath spoken concerning thee,' which in Hebrew¹ would be ככל הטובה אשר דבר עליך. 24, 19 טובה אתי טובה, cited by Bu., is not parallel. The text is evidently in some disorder, though it is not certain how it is to be corrected. Either this or כל הטובה אשר דבר עליך might be the original reading: but in either case it is not apparent how את הטובה would assume its present place. Perhaps את הטובה was originally a marginal gloss.

31. 'Then let not this be to thee a (cause of) tottering (*or* staggering), or a stumbling of heart, (*viz.*) to have shed innocent blood,' etc. Both expressions are peculiar: but the meaning appears to be, 'Let David avoid the difficulties which shedding innocent blood might hereafter involve him in, and the qualms of conscience which will inevitably follow it.' The kind of 'tottering' expressed by the root פוק may be learnt from a comparison of Is. 28, 7; Jer. 10, 4; and Nah. 2, 11 (פיק ברכים). The ancient translations seem merely to have conjectured for פוקה a meaning more or less agreeable with the context: LXX βδελγμός²; Aq. Symm. λυγμός, whence Vulg. in *singultum* et *scrupulum* cordis: Targ. יצפא (solicitude), Pesh.]לפוקה (terror). A curious Midrashic exposition of לפוקה may be seen in the *Midrash Tillin* on ψ. 53 (quoted by Levy, *NHWB.*, s. v. פקפק).

[ולשפך . . . ולהושיע] *et . . . et = both . . . and*. But no stress seems to rest here upon the combination; and no doubt the first ו is to be omitted, with LXX, Vulg. Pesh. After ולהושיע LXX express יד (which the translators are most unlikely to have done, had not the word stood in their text); and the insertion, as We. remarks, is a necessary one: for it just gives to the expression used the sense of *force* (v. 26) which is required.

33. [טעמן] *discretion, tact*. טעם as Pr. 11, 22.

[כלתני] from כָּלָא: GK. § 75⁹⁹. Cf. 6, 10.

[והושיע] See on v. 26.

34. [כי לולי . . . כי] as 14, 39: the first כי introduces the assertion

¹ In Ethiopic a different construction is possible, the antecedent being there frequently introduced into the relative clause: Dillmann, *Aeth. Gr.* § 201. 1 (b).

² Possibly (but not certainly) a corruption of the unusual λυγμός.

sworn to, the second is resumptive. Thenius, following LXX literally, gravely proposes, for the second **כי**, to read **אז אמרתי**!

[**ותבאתי**] By error for **ותבאתי**, through the influence of the following **לקראתי** (so Dr. Weir). Otherwise GK. § 76^h. For the tense, cf. Jos. 7, 7: and *Tenses*, § 140.

[**אם נותר**] if there *had* been left . . .! = surely there had not been left. The pf., after the oath, as II 3, 27 (though not there introduced by **אם**).

35. **ולא אמר** The pron. is emphatic: cf. I Ki. 17, 13^b. Jud. 12, 1, 14, 16.

[**עלי**] She had 'come down' (*v.* 20) to meet David.

36. **והנה לו משתה** For the position of **לו**, cf. . . . *v.* 2; I Ki. 4, 10, 13; and on *ch.* 1, 2. Comp. also Jud. 17, 5. Job 22, 8 **ואיש זרוע לו הארץ**.

[**במשתה המלך**] Cf. II 13, 27 LXX.

טוב of the heart = *glad, merry*: II 13, 28: Pr. 15, 15 **טוב לב משתה תמיד**. So the subst. **טוב לב** Dt. 28, 47. Is. 65, 14; and **טובי לב** I Ki. 8, 66.

[**עליו**] lit. *upon him*, in accordance with Hebrew idiom: see on 17, 32. 'Within' (EVV.) is a paraphrase.

37. **וימת לבו** opp. is **יחי לבכם** 'may your heart *live*' = take courage, *ψ.* 22, 27.

[**והוא**] 'and he himself' (opp. to **לבו**).

38. **ויהי כעשרת הימים** is subject: 'And there was *the like of* ten days, and,' etc., **כְּ** *the like of* being an undeveloped substantive (*Lex.* 453^a). For the art., Dr. Weir compares 9, 20. Is. 30, 26. I Ch. 9, 25. Ezr. 10, 8. But **ימים** is certainly better in accordance with analogy (so GK. § 134^m). 'And it came to pass *after* ten days,' would, of course, be **ויהי מקץ עשרת ימים** (Jer. 42, 7). Comp. I Ki. 18, 1 **ויהי ימים רבים**, where **ימים** is similarly the *subject* of **ויהי** (for the *sing.*, see on 1, 2).

39. **ריבה ריבי מנוי לא חסיד** *pregnantly*: cf. *ψ.* 43, 1 **שפט מיד** . . . and II 18, 19, 31.

[**השיב יי**] The subj. repeated, the **אשר** at the beginning of the sentence having been forgotten.

[**השיב . . . בראשו**] as Jud. 9, 57. I Ki. 2, 44: cf. Jos. 2, 19 *al.*, and the phrase in I Ki. 8, 32 and often in Ez. **בראשו**.

[וירבר באביגיל] 'and spake *concerning* Abigail,' i.e. (as the phrase was understood to mean) asked her in marriage. Cf. Cant. 8, 8.

42. [ההלכת] Read הִלְכָת (the ה dittographed from נִעְרָתִיה): the word must be the predicate—she rode, and they walked in attendance behind her.

[לרגל] is not quite the same as ברגלי *v.* 27: the ל is the so-called ל of *norm*, 'going according to her foot,' i.e. *guided by* her foot=attending upon her. Comp. for this sense of לרגל Gen. 30, 30 hath blessed thee לרגלי *at my foot*=whithersoever I turned (RV.); 33, 14 and I will lead on softly לרגל המלאכה *according to the pace* of the cattle (*Lex.* 516^b).

43. Ahino'am is mentioned before Abigail in 27, 3, 30, 5; she was also the mother of David's firstborn, Amnon (II 3, 2); so probably he married her shortly before Abigail, as the Heb. here permits (not ויקח ד', but . . . ויאת אחינעם לקח). *V.* 44 hints at the reason why David took now these two wives; he had been deprived of Michal (18, 27).

[יזרעאל] Not the יזרעאל in the N. of Palestine, but one in the hill-country of Judah, Jos. 15, 56, evidently not far from Ma'on and Carmel (mentioned there in *v.* 55, as in *v.* 2 here).

[גם שתיהן] The גם is idiomatic in this phrase,='both alike:'. Dt. 22, 22. 23, 13. Ru. 1, 5. Pr. 17, 15. 20, 10. 12.

44. [וישאל נתן] 'had given:'. see on 9, 15.

[פלטי] abridged from פלטיאל, II 3, 15.

[גללים] The situation of Gallim is not known; but it was plainly (Is. 10, 30+) a little N. of Jerusalem.

26. 1. The *v.* is largely identical with 23, 19 (where see the note); and the narrative following in *ch.* 24 exhibits such numerous points of resemblance with *ch.* 26 that the two have been held by many scholars to be in reality different versions of the same incident. If this opinion be correct, the more original version will be that contained in the present chapter.

[הגבעתה] Gibeah of Saul, 2½ miles N. of Jerusalem (see on 9, 1).

[בגבעת החכילה] Perhaps the long ridge called *Dahr el-Kôlâ*, 5½ miles E. of Ziph, 10 miles W. of 'En-gedi, and 1 mile N. of Wâdy Malâky (on 23, 26), 'running out of the Ziph plateau (see on 23, 14) towards the Dead Sea desert, or Jeshimon' (Conder, *T.W.* 244; Buhl, 97).

[על פני הישמן] *'in front of the Desolation'* (see on 23, 24), i.e. overlooking it, which, if the 'hill of Hachilah' is rightly identified, it would do. The passage is one which shews that על פני does not always mean *East of* (comp. on 15, 7): cf. *Lex.* 818^b.

2. [וירד] Cf. 23, 20. Ziph is actually higher than Tell el-Fûl (see on 23, 19); but there is a descent from Tell el-Fûl (2754 ft.) to Jerusalem (2593 ft.), and from Hebron (3040 ft.) to Ziph (2882 ft.); so no doubt 'came down' is used with reference to one of these.

On the מדבר זיף, see on 23, 15.

3. Saul encamped, near the ordinary route, on the particular hill of Hachilah; David remained somewhere in the wilderness around it.

[וישב] not 'abode' (EVV.) but 'was abiding.' So *v.* 5^b 'was lying,' and 'were encamping;' *v.* 7 'was lying asleep,' and 'were lying.' The reader of the English versions, till he refers to the Hebrew, does not realize how much is lost by the frequent rendering of the participle by a finite verb.

4. [אל-נכון] The same somewhat singular expression in 23, 23. Here, however, immediately following בא, the name of a *place* is expected,—and the more so, since the text, as it stands, adds nothing to what has been already stated in 3^b,—unless indeed it can be argued that וידע marks any more certain knowledge than וירא. It is probable therefore that נכון here is the corruption of the name of some locality, though what that may have been it is impossible to conjecture. LXX εἰς Κεῖλα, as We. points out, is too vague.

5. [במענל] See on 17, 20.

6. [אחימלך החתי] This Ahimelech is not mentioned elsewhere. For his nationality, cf. אוריה החתי.

[מי ירד] David must therefore have been in some part of the wilderness that was *higher* than החכילה.

[אני] For the pron. in such a sentence, cf. on II 21, 6 (p. 352).

7. [מראשתו] prop. *the parts at or about the head*, hence construed in the accus. adverbially (GK. § 118^g), like סביבות and the corresponding מרגלותיו, Ru. 3, 8. 14. So Gen. 28, 11 וישם מראשתו *lit.* and placed (it) *at the parts about his head*.

8. We have had before 18, 11 **אכה ברוד ובקיר**; 19, 10 **בהנית** **להכות** **בהנית** **בארץ** to smite with the spear *into David and into the wall*, i.e. *to pin him with the spear to the wall*. The analogy of these passages shews that here **בארץ** is co-ordinate not with **בהנית**, but with the suff. in **אכנו** (We.). **בארץ** and the suffix are, however, very unequally coupled; and it is better to read with Krenkel (*ZAW.* 1882, 310) **בהניתו בארץ** 'with *his* spear (*v.* 7) to the earth' (so Sm. Now. Dh. Ehrl.). With **ולא אשנה לו** cf. II 20, 10.

9. **מי שלח . . . ונקה** is the pf. with *warw* conv., and **שלח** has a modal force (cf. the pf. in Gen. 21, 7. *ψ.* 11, 3. 60, 11 = 108, 11): 'who *is to have* put forth his hand, etc., *and be* guiltless?' The sentence is of a type that must be carefully distinguished from that of Job 9, 4 **מי הקשה אליו וישלם** Who (ever) hardened himself [as a fact] against Him, and escaped sound? Dt. 5, 23 (it is cited wrongly in GK. § 112^b). Comp. *Tenses*, §§ 19. 2; 115 (p. 115). Still, in spite of the parallels, it is probable that a **י** has fallen out after **מי**, and that we should read **מי ישלח**.

10. **כי אם** here cannot, as often, introduce the terms of the oath; for this (with **אם** following) would yield a sense the very opposite of what is required, viz. Surely Y. will *not* smite him! **כי אם** must therefore be construed together, though not in the manner adopted by Th. Ke. ('*Except* Y. smite him, or his day come, etc., far be it from me to put forth my hand against him'); for this both implies an un-Hebraic inversion of principal and subordinate clause, and yields an improbable sense: David cannot have meant to imply that if one of these contingencies happened to Saul, he would then be ready to put forth his hand against him. Either **כי אם** must be understood to have the force of *surely* (as above, 21, 6), or (Ges. Dr. Weir) the negative (such as usually precedes it) may be supposed to be suppressed: (minime ego Saulum caedam,) *sed* Deus caedat eum: cf. II 13, 33 Kt. (minime,) *sed* solus Amnon mortuus est.

יגפנו by some sudden stroke, cutting him off prematurely (25, 38. II 12, 15. 2 Ch. 13, 20 al.), **יומו** denoting what would be considered a natural close to his life.

נספה not 'perish' (EVV.), but *be swept away*; see on 12, 25, and cf. 27, 1.

[במלחמה יר] The position of במלחמה gives freshness of expression, and force, to the new alternative. In יר David has in his mind a combat with the Philistines.

11. For מיהוה, see on 24, 7; and for מִשְׁלָח, on 12, 23.

[מראשתו] The accus. of place (*v.* 7), after אשר, as Dt. 17, 14 אשר *מִן* חֻלְהָ Qor. 42, 5 whoever is *round about it*, 19, 5.

[ונלבה-לנו] 'and let us *get us away*:' so 12 וילבו להם (*Lex.* 515^b).

12. [מִמְרָאֲשֵׁתִי] Read מִמְרָאֲשֵׁתִי: a מ has fallen out between the two others. The י at the end, if correct, would be the one instance in OT., parallel to בְּמִוְתִי, of that letter attached to the *st. c.* of the *fem. pl.* before an independent word (otherwise only before *suffixes*): Stade, § 330^b; GK. § 87^a. But LXX has *αὐτοῦ*: so We. may be right in arguing that 'the י at the end confirms the reading מִמְרָאֲשֵׁתִי of LXX, instead of מִמְרָאֲשֵׁתִי שָׁאוֹל' (so Sm. Bu. Dh.). In this case, of course, the anomaly will disappear.

[תרדמת י"] a slumber so profound and unusual that it was regarded as sent directly from Yahweh. Cf. חרדת אלהים in 14, 15.

13. [העבר] to the side across (cf. 14, 1. 4. 40); i.e. to the opposite side of the valley at the foot of the hill (*v.* 3).

[רב ו'] a circ. clause (*Tenses*, § 161; GK. § 156^c). Cf. Gen. 12, 8.

14. [מי אתה קראה] In the *third* ps. comp. Is. 50, 9 מִי־הוּא ירשיעני (*Tenses*, § 201. 2): unless I am mistaken, no parallel in the *second* ps. occurs in the OT. (the sentence Is. 51, 12 is framed differently).

15. [שמרת אל] In *v.* 16 על. An unusual construction: yet see Pr. 6, 22 בשכנך חשמר עליך, and (of *watching* in a hostile sense) II 11, 16. (In *ψ.* 59, 10 עזי אליך אומרה, as in *v.* 18, must certainly be read.)

16. [אשר לא ונ'] See on II 2, 5.

[ארניכם] the plur. of 'excellence' (GK. § 124ⁱ); cf. Gen. 42, 30.

[ואת צפתה] If the text is correct, את must be explained either as marking the fresh subject (see on 17, 34), or (Sm.) as an accus. under the governing force of אי: but the last expl. especially is unsatisfactory. We expect either ואת . . . את or ואי . . . אי. As the time is night, את is improbable (We.) after ראה; it seems best, therefore, to regard ואת as an error for ואי, due to a scribe influenced involuntarily by the recollection of ראה at the beginning of the sentence.

So GK. § 117^m *n*. (the citation of the verse in § 117^l must be due to an oversight).

17. [קולי] In Hebrew, the repetition of a word is a mode of signifying assent (1 Ki. 21, 20): LXX, for קולי, express עבדך, which is used for the same purpose, as II 9, 2, cf. *v*. 6. הנה עבדך 15, 15. The one is thus just a synonym of the other: 'the more courtly'—that of LXX [cf. 27, 5 in lieu of the pron.]—'is the less original' (We.).

18. [ומהבירי רעה] The *order* is idiomatic: cf. 20, 10. II 19, 29. 24, 13; 1 Ki. 12, 16. Jer. 2, 5. Qoh. 11, 2. Est. 6, 3 (*Lex*. 552^b).

19. [ירח מנחה] Cf. Gen. 8, 21 וירח יי, followed however by את ריח הניחה. Dr. Weir writes: 'יִרַח', perhaps יִרְחַן as Am. 5, 22. Jer. 14, 12. Mal. 1, 10.' On הכתפת, cf. on 2, 36.

[לאמר לך וג'] For the god of the country, according to ancient ideas, could be properly worshipped only in his own land: hence banishment was equivalent to being told to go and serve foreign gods. Cf. Hos. 9, 3.

[אלהים אחרים] With the possible exception of Ex. 23, 13, probably the earliest occurrence of this afterwards common Deuteronomic expression (see *LOT*. p. 92, edd. 6–8, p. 99; or *Deut.* p. lxxviii).

20. [מנגד פני יי] Cf. מנגד עיניך Am. 9, 3. *ψ*. 31, 23.

[את פרעש אהר] For את, cf. on 9, 3. פרעש אהר appears, however, to be derived here from 24, 15: LXX express נִפְשִׁי,—no doubt rightly: for (1) the comparison *within* a comparison (to seek a *flea*, as when one hunts a *partridge*) is not probable; and (2) MT. agrees but imperfectly with clause *a*,—the *ground* (כי) for רמי ארצה אל יפל דמי ארצה being only fully expressed in the reading of LXX, 'for the king of Israel is come out to seek *my life*.'

[ירדף] sc. הִרְדִּיף (on 16, 4). The art. in הקרא is *generic*, such as is often found in comparisons, where a class, not a particular individual, is naturally referred to (GK. § 126^h): so II 17, 10 כלב האריה: Jud. 8, 18^b כיתאר בני המלך; 14, 6 בִּשְׁפַע הַגִּרִי; 1 Ki. 14, 15 כאשר ינוד באשר ישא האמן את הינק Nu. 11, 12 הקנה במים, etc.

Klo. for כאשר would read כנשר,—'like a griffon-vulture (see on II 1, 23), (which) pursues a partridge on the mountains,'—which is adopted by Sm. Bu. The construction is common in poetry (e. g. Dt. 32, 11. *ψ*. 42, 2: *Lex*. 454^a); but in prose comparisons are expressed either by כִּי with the inf. (as Jud. 14, 6, cited

above), or by **כַּאֲשֶׁר יִרְדֵּף הַנֶּשֶׁר אֶת־הַקָּרָא** (see *ib.*),—i.e. in the present case, **כַּאֲשֶׁר יִרְדֵּף הַנֶּשֶׁר אֶת־הַקָּרָא**, *καθὼς καταδιώκει ὁ νυκτικούραξ ἐν τοῖς ὕψεσι*, cited by Klo., is not evidence that LXX read **כַּנְשֶׁר**: *νυκτικούραξ* corresponds here to **הַקָּרָא**, and represents **בּוֹס** (*owl*) in Lev. 11, 17. *ψ.* 107, 6; and in Dt. 14, 17† some other bird, but not the **נֶשֶׁר**. It is also a question, though it must be left to a naturalist to answer it, whether the **נֶשֶׁר**, or griffon-vulture, being a carrion-feeding bird, would ‘pursue a partridge on the mountains:’ Tristram, *Nat. Hist. of the Bible*, p. 172 ff., speaks of its keen sight, and of its swooping down from afar upon a carcase (Job 39, 29 f.), but says nothing of its pursuit of the living animal.

21. **יָקָרָה וְנִי** Cf. 2 Ki. 1, 13. 14; also *ψ.* 72, 14. 116, 15.

וְאִשְׁנָה Cf. 14, 24 LXX. Lev. 4, 13. Ez. 45, 20 al.

הַסִּקָּלְתִּי וְאִשְׁנָה הִרְבָּה מֵאֹד: The accents treat **הִרְבָּה** as qualifying *both* the preceding words.

22. **הִנֵּה הַחֲנִית הַמֶּלֶךְ** Kt. ‘behold the spear, O king!’ Qrē ‘behold the spear of the king,’ which is better adapted to the context, **ה** being repeated accidentally from **הִנֵּה**.

23. **לְאִישׁ** The art. has a distributive force: 1 Ki. 8, 39. 18, 4. Gen. 41, 48^b.

בִּירִי **בִּירִי** would be more agreeable with general custom (comp. on 19, 9): for the cases in which **בִּירִי** occurs without a suffix are mostly those in which the reference is *general* (II 23, 6. Is. 28, 2. Job 34, 20: similarly **מִירִי** Pr. 6, 5), not, as here, specific. However, it is possible that **בִּיר** may have been here written intentionally, for the purpose of avoiding the assonance (which is here an awkward one) with the following **יִרִי**. 1 Ki. 20, 42; Ez. 12, 7 (though here LXX, Pesh. omit **בִּיר**); 2 Ch. 25, 20 would support the text. But some 50 MSS. have **בִּירִי**; and it is better, with Weir and most moderns, to read this.

25. **עֵשָׂה** used with a pregnant force, such as is more common in poetry: Is. 10, 13. *ψ.* 22, 32. 37, 5. Ez. 20, 9. 14. 22 (*Lex.* 794^a 4).

וְנָם יָכַל תּוֹבֵל Cf. 1 Ki. 22, 22 **וְנָם יָכַל תּוֹבֵל**.

27—31. *David seeks refuge in the country of the Philistines with Achish. The Philistines resolve to attack Israel; their army advances to Apheq. David is released from the necessity of fighting against his countrymen through the opportune suspicions of the Philistine lords: his vengeance on the Amaleqites who had*

smitten Ziqlag. Saul consults the witch of 'En-dor. Death of Saul and Jonathan on Mount Gilboa'.

27, 1. [אל לבו] Gen. 8, 21. 24, 45; and with על = אל *ch.* 1, 13.

[אספה] 12, 25 (see note); 26, 10.

[יום אחד] unemphatic as Gen. 33, 13; and (of the past) *ch.* 9, 15. (Not as Is. 9, 13 al. a *single* day.)

[אין לי טוב כי וג'] can only be rendered, 'I have no good: for (= but) I must escape into,' etc. The first clause is, however, harshly and abruptly expressed; LXX have αὐτὸς ἔσται μοι ἀγαθὸν ἐὰν ἢ ἢ μὴ σωθῶ, i. e. 'I have no good **אם אֶמָּלֵט** *except* I escape,' etc., which is preferable.

[ונואש מומי] a pregnant construction, occurring with this verb only here, but analogous to that of החריש, noticed on 7, 8.

2. [נת] If Gath was at *Tell es-Şāfiyeh* (see on 6, 17), some 28 miles NW. of the presumable site of Hachilah (see on 26, 1).

3. [הכרמלי] LXX הכרמלי, in agreement with 30, 5. II 2, 2.

4. [וְלֹא יִסָּפֵף] So Kt., the impf. having a frequentative force, as 2, 25 (see on 1, 7). The Qrê substitutes the more usual tense וְלֹא יִסָּפֵף (15, 35; Jud. 13, 21 al.): comp. a similar case in Jos. 15, 63.

5. [נא] belongs logically to יתנו; but it is thrown back into the protasis and attached to אם, as regularly in this formula (Gen. 18, 3; 33, 10 al.), for the purpose of indicating as early as possible that the speech is of the nature of an entreaty.

6. [צקלג] Supposed by Conder to be *Zuhēlīqeh*, 22 miles SW. of *Tell es-Şāfiyeh*: but the consonants, except ל, do not correspond phonetically, so that the identification is very uncertain.

[על-כן] is regularly used, when the origin of a name or custom is assigned (Gen. 10, 9. 11, 9 etc.: *Lex.* 487); hence the עַל כֵּן (see on 12, 5), though not supported, so far as appears, by any MS., is prompted by a sound literary instinct, and may be correct.

7. [ימים וארבעה חדשים] ימים, by usage, suggesting *a year*: see 1, 3, and, more distinctly, Jud. 17, 10 לְיָמִים; Lev. 25, 29.

8. [ויעל] Either into the higher ground on which the tribes raided by David lived (which would suit Gezer); or, in the uncertainty whether this ground was higher than Ziqlag, in a military sense (Now.), of an attack in general, as Jud. 20, 18. Is. 21, 2. Nah. 2, 2.

[Qrê והגורי והגורי] LXX have πάντα τὸν Γεσερι, reading, therefore, only one name (viz. הגשורי; see Jos. 13, 11. 13 LXX), so that the two are presumably doublets. As the better-known Geshur, on the *East* of the upper Jordan, is evidently out of the question, the name here and Jos. 13, 2, if the text is correct, is probably that of a small tribe between the Philistines and Egypt (Bu. Dhorme, Kenn.). We. Now., preferring the other doublet, read הגִּזְרִי, i.e. the Canaanites who till the time of Solomon occupied *Gezer* (Jud. 1, 29; 1 Ki. 9, 16), 12 miles ENE. of Tell eş-Şāfiyeh: but this appears to be too far to the N.

Hommel (*Anc. Heb. Trad.* 242 f.) would read both here and Jos. 13, 2 הגִּזְרִי (cf. Gen. 25, 3: Homm. 238-240 אֶשְׂרָם), corresponding to the אֶשְׂרָם mentioned in two Minaean inscriptions as living apparently near Egypt (p. 249 f.), and Gaza (p. 252): but that א should have become corrupted into ג in *two* passages is hardly likely.

[כי הנה ישבות וג'] Very difficult. In the first place, the *fem.* is extremely anomalous. If the text be sound, this must be explained on the analogy of the usage noticed on 17, 21, by which sometimes a country, or the population of a country, is construed as a *fem.*: but no case occurs so extreme as the present, in which the *fem.* is used with immediate reference to a *gentile* name, expressed in the *masc.* And even the *poetical* use of יוֹשְׁבֵת (noticed *ibid.*) is not extended to the plural. Nevertheless, as the text stands, nothing remains but to explain the passage in accordance with this poetical usage, and to render (with We.): 'For those were the populations of the land from' etc.,—the gender of הָנָה being naturally determined by that of the predicate (ישבות) following. But this extension of a purely poetical usage is extremely improbable: and what we should expect is simply כי המה יושבי הארץ וג'. In the words which follow, אֵשֶׁר מעולם וג', there is a further difficulty. בואך is used regularly to denote the *direction* in which a land or tract of country extends (15, 7 al.; similarly in עד בואך Jud. 6, 4 al.); hence (since 'as thou comest to the land which is of old' yields no suitable sense) it follows almost of necessity that in מעולם must lie concealed the definition of the limit in the opposite direction. LXX in Cod. B exhibits a doublet twice over (ἀπὸ ἀνγκόντων [apparently = מֵעֵלָם] ἢ ἀπὸ Γελαμψουρ

[= עלם again + שור = τετειχισμένων [clearly a second representative of שור wall]]; but the reading Τελαμ, found in many cursives¹ in place of Τελαμ, points to מְעַלְם for מְעַלְם—‘for those were the populations inhabiting the land which is *from Telam* as thou goest to Shur, even unto the land of Egypt.’ From Jos. 15, 24 it appears that Telam (pointed there טֶלָם) was a place in the Negeb of Judah (see on v. 10), seemingly towards the border of Edom: in *ch.* 15, 4 it is named as the spot where Saul assembled his forces before attacking the Amaleqites; so that it would seem to satisfy sufficiently all the conditions required of the present verse. In form, the sentence, as thus restored, will almost exactly resemble Gen. 10, 19; comp. 25, 18. Respecting שור, see on 15, 7.

9. [והבה . . . ולקח] In a frequentative sense, describing David’s custom whenever he engaged in one of these raids. Notice the impff. interchanging here (לֹא יַחִיָּה) and in v. 11. EVV. (*smote, saved, etc.*) fail to bring this out, either here or in v. 11.

[ויבא] Ehrl. : cf. 11 נָתַן.

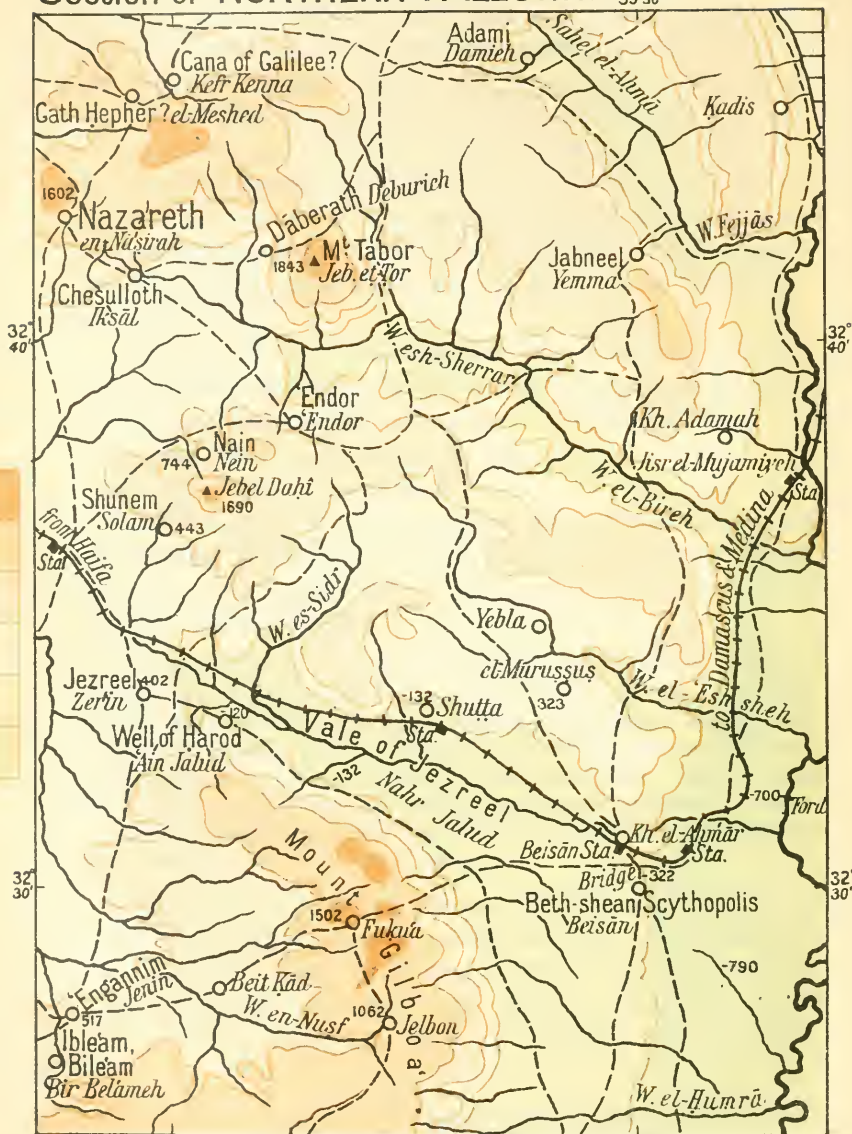
10. [אֶל פִּשְׁתָּם] Either we must suppose that a word has dropped out, and read אֶל־מִי with LXX (ἐπὶ τίνα;), Vulg., or, which is perhaps better, we must read אֵין (see 10, 14) with Targ. Pesh. (לֹא־). The text is untranslatable.

It is a singular fallacy to argue that because *μή* in Greek may ask a question, therefore אֶל in Hebrew may do the same: for the two words are not in the least parallel. *Μή* is a particle expressing generally the idea of *subjective* negation, from which its interrogative force is at once readily deduced (*μή τίθυηκεν*; = ‘he is not dead, I *suppose*?’—implying that a satisfying answer is expected). אֶל has no such general signification, but is simply a particle of dissuasion or prohibition. In other words, the interrogative use of *μή* is dependent upon an element in its signification, which does not attach to the particle אֶל at all.

נֶגֶב prop. the *dry* country, the root נָגַב (נָגַב, נָגַב) to be dry is in use in Aramaic (e.g. Gen. 8, 13 Onq. מִיַּא). Hence, from the dry country κατ’ ἐξοχὴν being on the South of Palestine, the word acquired generally the sense of South, and geographically was applied in particular to a district in the S. of Judah (see Gen. 12, 9 RV).

¹ Τελαμφορ XI. 44, 55, 71, 106, 120, 134, 144, 158, 245; Τελαφορ 29; τε Λαμφορ 64, 119, 244; τε Λαμφορν 74 (from Holmes and Parsons).

Section of NORTHERN PALESTINE



Scale of Miles 0 1 2 3 4 5
 Roads --- Heights in English feet. . Railways + + +

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marg.; Jos. 15, 21–32, where the cities in it are enumerated. In RV. in this special geographical sense, always with a capital S: e.g. Jos. 15, 19. Is. 21, 1). See NEGEB in *EB.*; and *H.G.* p. 278 ff. Here other districts in the same neighbourhood are called the Negeb of the Yerahme'élite, and the Negeb of the Qenite, from the names of the clans settled upon them (cf. 30, 29 'the cities of the Yerahme'élite and of the Qenite'): in 30, 14 also we have the Negeb of the Cherethites, and the Negeb of Caleb; and in Jud. 1, 16 (MT.) the Negeb of 'Arad (9 miles S. of Ma'on). Yerahme'él was the name of a clan allied to that of the Calebites (cf. on 25, 3): both were afterwards absorbed into the tribe of Judah; see 1 Ch. 2, 9 [read *Caleb*]. 25–33. 42. The Qenites were connected with the 'Amaleqites, 15, 6; Jud. 1, 16 (see on *ch.* 15, 6): cf. *EB.* i. 130.

11. The *athnah* would be better placed at דוד, what follows ('וכה משפטו וג') being obviously no part of the speech, but the remark of the narrator (so Now.). It must be admitted, however, that כה עשה דוד, and וכה משפטו וג', naturally go together: it is better, therefore, either to omit לאמר (Vulg. Sm. Dh. Ehrl.) or to read for it לאכיש (Klo. Bu.): 'כה עשה וג' will then be all the words of the narrator. כה with a subst., as Is. 20, 6. Jer. 23, 29.

12. [הבאיש] lit. *put forth an ill odour* (ψ. 38, 6: GK. § 53^d) against = be in ill odour with (cf. 13, 4). With a transitive force Gen. 34, 30.

[לעבר עולם] Dt. 15, 17. Job 40, 28; cf. Ex. 21, 6.

28, 1. [כי אתי תצא] אתי has some emphasis: cf. II 19, 39 אתי 1. כי אתי יאכלו האנשים בצהרים Gen. 43, 16.

2. [לכן] in answer to the remark made by another, as Gen. 4, 15. 30, 15 [where LXX, not perceiving the idiom, render οὐχ οὕτως: comp. on 3, 14]. Jud. 8, 7. 11, 8: *Lex.* 487^a.

[אתה] LXX, Vulg. עתה rightly. Comp. II 18, 3; 1 Ki. 1, 18. 20.

[שמר לראש] LXX ἀρχισωματοφύλαξ,—the title of the chief of the royal body-guard under the Ptolemies. See Deissmann, *Bible Studies*, s.v.

3–25. *Saul consults the witch of 'En-dor.* This section (which forms an independent narrative) appears to be out of its proper place. In 28, 4 the Philistines are at *Shunem* (3½ miles N. of Jezreel); in 29, 1 they are still at *Apheq* (in the Sharon, Jos. 12, 18), and only reach

Jezreel in 29, 11. The narrative will be in its right order, if the section be read *after* ch. 29-30. V. 3 is evidently introductory.

3. [ויספרו] *wailed*,—with loud demonstrations of grief, in the manner of Oriental mourners. So מִסְפֵּד; cf. Mic. 1, 8 אֵעֵשָׂה מִסְפֵּד בְּתַנִּים, with allusion to the doleful cry of the jackal. The rend. *mourn*, *mourning* for סֵפֶד, מִסְפֵּד, is altogether inadequate: the words are never used of merely *silent* grief. See further the writer's note on Am. 5, 16 (in the *Camb. Bible*).

[ובעירו] The *waw*, if correct, must be explicative (GK. § 154^a note): 'in Ramah, and that in his city.' But such a construction is very unusual, and probably ו has been introduced by error (GK. *l. c.*): it is not expressed by LXX. However, בעירו ברמה rather than ברמה בעירו would be the usual order, 1, 3 LXX. II 15, 12. Jud. 8, 27 (ib. 20, 6 is rather different). Both the perfects in this verse have a *pluperfect* sense (see on 9, 15).

[ושאול הכיר] *had* removed; see on 9, 15.

[ידענים] See Lev. 20, 27 ('a man or a woman when there is *in them* אִיב וִידַעְנִי'), which shews that the term properly denotes not a *wizard*, but the spirit—whether the term means the *knower*, i.e. the *wise* spirit (Ew. *vielwüsserisch*), or (W. R. Smith) the *acquaintance*, i.e. the 'familiar' spirit, at the beck and call of a particular person—supposed to inhabit the persons in question. See further the writer's note on Dt. 18, 11 (p. 226).

4. [שֹׁנָם] Now *Sölem*, near the E. end of the Plain of Esdraelon, 448 ft. up the sloping S. side of *Jebel Nabî Daḥî* (also called Little Hermon), 3½ miles N. of Jezreel. The Philistines had thus penetrated into the heart of Northern Palestine, more than 60 miles from the northernmost of their cities, 'Eqron.

[בנלבע] Gilboa', now *Jebel Fuḡā'a*, is the ridge running to the SE. on the S. side of the Vale of Jezreel (see on 31, 7), 5-12 miles S. and SE. of Shunem.

7. [אִשֶּׁת בַּעֲלָת אוֹב] An instance of what may be termed a *suspended* construct state—אִשֶּׁת, not less than בַּעֲלָת, being determined by אוֹב, but the genitive which determines it being deferred, or held in suspense, by the introduction of the parallel בַּעֲלָת. So in the common phrase . . . בַּתּוֹלַת בַּת Is. 23, 12; 37, 22 al.; and in poetry occasionally

besides, as Dt. 33, 19 שִׁפְנֵי טַמוֹנִי חוֹל; Job 20, 17 נַהֲרִי נַחֲלִי דִבֶּשׁ; Ew. § 289^e; GK. § 130^e.

דור] Now *Endûr*, a small village, $3\frac{1}{2}$ miles NE. of Shunem.

8. קִסְמוֹי] The Kt. has the fuller form of the imperative, as Jud. 9, 8 מְלוֹכָה. ψ . 26, 2 צְרוּפָה; in each case the Qrê substitutes the ordinary form, GK. § 46^e. For קִסְמִי, see GK. § 10^h. On the probable method of divination originally expressed by קִסַּם, see *Lex*. s.v., or the writer's *Deut.* p. 223 f.

9. הִידְעֵנִי] Twenty-three MSS. have הִידְעֵנִים; and it is true that the ם may have fallen out before the ן of מִן. The plural would have the advantage of greater symmetry with האבות (cf. *v.* 3. Lev. 19, 31 al.), and is probable, though not perhaps absolutely necessary, as הִידְעֵנִי may be taken in a collective sense.

לִמָּה] See on 19, 17.

10. יִקְרַךְ] With *dagesh dirimens*. It must have become the custom, as the OT. was read, to pronounce the same word or form, in different passages, with a slightly different articulation, which is reflected accurately in the varying punctuation. Here the *dagesh dirimens* has the effect of causing the פ to be pronounced with peculiar distinctness: cf. Hos. 3, 2 וְאַכְרָה; Ex. 2, 3 הֶצְפִּינוּ 15, 17 מִקְרָשׁ (in which cases the dagesh involves the softening of the following פ and ד), etc.: GK. § 20^h.

12. שְׂמוֹאל] Six MSS. of LXX, Perles, Bu. Now. Ehrl. שְׂאוּל.

13. אֱלֹהִים וְג'] The position of אֱלֹהִים before רֵאִיתִי shews that it is the emphatic word in the sentence.

עֲלִים] with the plur. partic. אֱלֹהִים seems naturally to mean *gods* (i.e. here superhuman beings, spirits): in this case, therefore, as Saul in *v.* 14 asks 'What is *his* form?' we must suppose that though the woman says she saw more than one figure, Saul in his anxiety inquires only about the one in whom he is interested. Sm. Bu. Now. Dh., less probably, think that אֱלֹהִים is a honorific plural (GK. § 124^{g-i}), and denotes 'a god' (so GK. § 132^h note), the pl. עֲלִים being merely a grammatical plural, like חַיִּים in אֱלֹהִים חַיִּים (GK. § 132^h) of Yahweh (17, 26 al.).

14. מַעֲלִי] such as was worn by Samuel, 15, 27. On LXX ὄρθιον (ἴκη for ἴκη), see Wellh. p. 13; Aptow. *ZA W.* 1909, p. 246 f.

15. [לָפְנֶיהָ] Before a guttural (other than ה) לָפְנֶיהָ is usual (see on 19, 17): but לָפְנֶיהָ occurs so 5 times noted by the Massorah (*Lex.* 554^a).

[הַרְגִּזְתִּי] Cf. the same word, of disturbing a tomb, in the Tabnith Inscr. l. 7 (Intro. § 1): also Is. 14, 9 בִּזְאֵךְ לְהַרְגָּת בִּזְאֵךְ.

[סָר מֵעַל] Cf. *v.* 16. מָעַם is, however, more natural in this connexion (16, 14, 18, 12): for in Jud. 16, 19, 20 the use of מֵעַל is evidently determined by the fact that Samson's strength was regarded as resting *upon* him in his hair, in Nu. 14, 19 (cf. Neh. 9, 19) it is determined similarly by the figure of the shade, and in *ch.* 16, 23 by the common thought of a spirit coming *on* a person (see *v.* 16). Here probably עַל denotes the idea of *protecting accompaniment* (cf. *ψ.* 110, 5 עַל יְמִינֶךָ; 121, 5 עַל יַד יְמִינֶךָ); and סָר מֵעַל expresses the cessation of this.

מֵעַל is used in several idiomatic applications; not only as signifying *from attendance on* (comp. on 13, 8, 17, 15), but also *from attachment to* (Jer. 2, 5 רָחֵק מֵעַל; 32, 40 סֹר מֵעַל; Ez. 6, 9 לִבָּם סָר מֵעַל; 8, 6; 14, 5; 44, 10); *from companionship with* (Job 19, 13); *from adhesion to* (2 Ki. 17, 21; Is. 7, 17; 56, 3; Hos. 9, 1; and twice, for the more usual מִן, in the phrase סָר מֵעַל הַטָּאוֹת 2 Ki. 10, 31, 15, 18); *from standing over or beside* (Gen. 17, 22, 35, 13; cf. 18, 3, 42, 24); *from being a burden upon* (see on 6, 5, 20), esp. of an army retiring from a country, or raising a siege (see the passages from 2 Sam. 1–2 Ki. cited on *ch.* 6, 20; and add II 10, 14, Jer. 21, 2, 37, 5, 9, 11).

[וַאֲקִרָא] Very anomalous: Ew. § 228^c; Stade, § 132; GK. § 48^d; König, i. 608, who suggests that the וַאֲ may be due to dissimilation, after the preceding unusual וַאֲ; cf. on 21, 2. Read וַאֲקִרָא¹.

16. [וַיְהִי עֵרֶךְ] Is there a Hebrew word עֵרֶךְ with the signification *adversary* or *enemy*? The common Heb. עָרַר (root עָרַר) corresponds to Arabic عَرَّرَ to *harm* (Qor. 2, 96, 3, 107, etc.): and this (according to rule²) corresponds to the (isolated) Aramaic עֵרֶךְ Dan. 4, 16. The same word may also possibly be found in *ψ.* 139, 20—the Psalm is a late one, and is marked by several other Aramaisms—but this cannot be affirmed with certainty, the verse being a difficult one, and

¹ The supposition that the form is 'conflate,' from וַאֲקִרָא, and וַאֲקִרָא, is not probable: 'and I met' does not suit the context, nor does קרא in *Qal* mean to 'meet.'

² See on 1, 6 (p. 9 footnote).

sentence lies in what is done to *Saul*, rather than what is done to David: so, in all probability, לְךָ *to thee*, expressed by 5 MSS., LXX, Vulg., is the original reading (so Sm. Bu. Now. Dh.). With 17^b comp. 15, 28.

18^b. For the *order* of words, see *Tenses*, § 208 (1). So *v.* 19^b.

19. In MT. clauses *a* and *c* are almost identical; and the verse is decidedly improved by the omission of one of them, and by the adoption in *b* of the reading of LXX, viz. מָחָר אֶתְּהָ וּבָנֶיךָ עִמָּךְ נִפְּלִים, i. e. (immediately after *v.* 18) 'To-morrow thou and thy sons *with thee will be fallen*; yea, also, the camp of Israel will Yahweh give into the hand of the Philistines.' As We. remarks, *a* is out of place where it stands, neither גַּם nor עִמָּךְ being properly understood, until *after* it has been said that Saul himself has fallen.

20. [וימהר] LXX ἑσπευσεν, not only here, but also in *v.* 21 for נִבְהַל; so doubtless they read the same in both verses. A man would not (actively) 'hasten' to fall down: וַיִּפֹּהֵל is thus more suitable than וַיִּמְהַר. (Klo. Sm. Dh.) does not seem to express the right *nuance*.

21. [ואשים נפשי בבפי] 19, 5.

23. [ויפרצו] 'פרץ' is translated *pressed* in II 13, 25. 27 and *urged* in 2 Ki. 5, 23, but elsewhere *break forth*, *burst forth*, etc. Ought we not to read 'פָּצַר' (Dr. Weir). So 20 MSS. (de Rossi, App. p. 39), Sm. Now. Dh.; Bu. (either so, or פרץ a 'Nebenstamm' to פָּצַר).

24. . . . וּלְאִשָּׁה] Cf. on II 3, 7.

[מרבק] 'four times, always connected with עָנָל: Jer. 46, 21. Am. 6, 4 עָנָלִים מתוך מרבק Mal. 3, 20. The root is not found elsewhere in Hebrew, but in Arabic فَرَّقَ *firmiter alligavit*' (Dr. Weir).

[ותפּהוּ] for ותאפּהוּ: cf. on 15, 5; and GK. § 68^b.

29, 1. [אִפְק] Probably (see on 4, 1) some place in the Plain of Sharon, commanding the entrance to the Plain of Dothan (c. 32° 24' N.), and so the route up to Jezreel and Shunem (28, 4).

[חָנִים] 'were encamping;' not 'pitched' (EVV.), which would be וַיַּחֲנֵנוּ. Contrast 4, 1 (חָנִי).

[בְּעֵין אֲשֶׁר בְּיִזְרְעֵאל] Generally supposed to be 'Ain Jālūd, at the foot of Mt. Gilboa', on the N., 1 $\frac{3}{4}$ miles ESE. of Jezreel, and looking across the Vale of Jezreel to Solam, the Philistine position (28, 4), 4 miles N. by W., and 568 ft. above it. 'Jezreel' will denote

here, not the town, but the Vale (31, 7). As Ehrl. remarks, however, if עין means a *spring*, Heb. idiom requires על (Gen. 16, 7. Jud. 7, 1 al.), not ב, so that a genitive would seem to have fallen out (cf. בְּעֵין רִגְלָא II 17, 17). 'En-dor, however (LXX, cod. A and other MSS.), on the NW. slope of J. Nabî Dahî, and 4 miles *behind* the Philistine position, is too far off to be probable.

2. עברים (twice)] *were* passing by. The participles suggest the picture of a muster or review of troops taking place.

למאות according to, by hundreds: ל as II 18, 4. 1 Ki. 20, 10 לשעלים. Jos. 7, 14 לנברים.

3. [זה ימים] not 'these days' (EVV.), except as a paraphrase: זה is here, as in many similar phrases, זֶה עֶשְׂרֵי פַעַמִּים, זֶה פַעַמַּיִם, etc. an *adverb*, meaning properly *here* (cf. בְּזֶה): see *Lex.* 261^b. So in זה שנים, זה שנים is, however, strangely indefinite; and as ימים suggests a *year* (on 1, 3), it is probable that שְׁנַיִם שָׁנִים *two years* should be read, with LXX (δεύτερον ἔτος), Bu. Sm. Now. Kitt. Ehrl.

נפל] LXX adds πρὸς με = אֵלַי or עָלַי, which is needed. *Falling* gives no sense: *falling to me* agrees with the usage of אל (על) elsewhere (Jer. 21, 9. 37, 13 al.) *to fall over to* = *to desert to*. The nearer definition cannot, as Keil supposes, be supplied from the context. (Dr. Weir agrees.)

4. [ירר] It is remarkable that in v. 9 יעלה is used for exactly the same movement. It seems that the narrator must here allow the Philistines to speak from the *Israelite* point of view (cf. v. 6, where Achish is represented as swearing by *Yahweh*), who would 'go down' from the mountainous country of Judah to fight against the Philistines in their plains, and so might say ירר quite generally (cf. 30, 24).

לשטן] 'as a *thwart*er or *opposer*,' viz. of another man's purposes; cf. the same word in II 19, 23; 1 Ki. 11, 14. 23. 25; also Nu. 22, 22. 32. 1 Ki. 5, 18. So השטן is in the OT. the name of the angel, whose function it is to *oppose* men in their pretensions to a right standing with God (see A. B. Davidson's note on Job 1, 6 in the *Camb. Bible*; and the writer's note on Zech. 3, 1 in the *Century Bible*).

5. See 18, 7; and cf. 21, 11.

6. [כי] after the oath, as 14, 39.

7. [לך בשלום] as II 15, 27. The usual expression is לשלום.

8. [כי מה עשיתי] states the reason for a suppressed (Why do you say this?): it recurs in a similarly worded expostulation, 1 Ki. 11, 22. 2 Ki. 8, 13.

[מיום אשר הייתי] As We. remarks, we should expect naturally either מיום הייתי (Jer. 36, 2: cf. II 22, 1. Dt. 4, 15), or, as would be more usual, מיום הייתי (v. 6, ch. 7, 2. 8, 8. II 13, 32 etc.), or מן-היום (II 19, 25. 1 Ki. 8, 16. 2 Ki. 21, 15). However, יום may have been conceived as being in the construct state before אשר (GK. § 130^d), and so defined. At least יום אשר recurs similarly, Jer. 38, 28, and (in late Hebrew) Neh. 5, 14. But מהיום would certainly be better.

[ונלחמתי] The *warw* being consecutive, the tone should properly be *milra'* ונלחמתי; but it is held back by the distinctive accent *zāqēf*, as happens occasionally (Dt. 2, 28: Ez. 3, 26: *Tenses*, § 104). As a rule, only *athnah* and *soph-pasuf* imply a sufficient pause thus to hold back the tone of 1 and 2 sing. pf. with *warw* consec.

9. [כמלאך אלהים] The same comparison, in popular speech, II 14, 17. 19, 27.

[יעלה] Here (contrast v. 4) the Philistines speak from the point of view which would be natural to them, when they were invading the high central ground of Canaan (e. g. Jud. 15, 9. 10), cf. v. 11^b.

10. [ועתה השכם בבקר ועברי וג'] 'And now, rise up early in the morning, and also the servants,' etc. The text may in a measure be defended by 25, 42. Gen. 41, 27. Nu. 16, 2^a. 18^b; but the sentence halts considerably, and the omission of the *pronoun* before ועברי is contrary to standing Hebrew usage, when the verb is in the *imperative* (e. g. Gen. 7, 1. Ex. 11, 8. 24, 1). LXX, Vulg. express rightly אֶתָּה before ועברי. The only parallel to the present passage would be Jer. 19, 1; but there also it can scarcely be doubted that the reading of LXX is what Hebrew idiom requires, viz. וְלִקְחָתָּ מִוִּקְנִי הָעַם וג'. In this verse, further, clauses *a* and *b* are nearly identical: but, as We. observes, the repetition of the same thought would become perfectly natural, if only words of different import separated the two similar clauses. Such words are expressed in LXX (after

אתך), viz. καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέσκησα ὑμᾶς ἐκεῖ· καὶ λόγον
 λοιμὸν μὴ θῆς ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου = וְהִלַּכְתֶּם
 אֶל-הַמָּקוֹם אֲשֶׁר הִפְקַדְתִּי אֶתְכֶם שָׁם וְדַבַּר בְּלִיעֵל אֶל-תְּשֻׁמָּה בְּלִבְכֶּךָ כִּי טוֹב
 אֶתָּה לִפְנֵי. The sentence is in style and form thoroughly Hebraic,
 and may well be assumed to have fallen out accidentally in MT.
 Λοιμὸς is often the rendering of בְּלִיעֵל (e. g. 25, 25): for the combina-
 tion of דַּבַּר and בְּלִיעֵל see Dt. 15, 9 (where they occur in apposition).
 Ehrlich proposes הִשְׁכַּם בְּבֶקֶר נִשְׁבַּ עַד הִפְקַד (followed by אֶתָּה) for הִשְׁכַּם
 בְּבֶקֶר (keeping otherwise MT.).

וְאֹר לָכֵם וְהִלַּכְתֶּם [וְלָכֹךְ] Unusual. The normal construction would be
 (on the analogy of Gen. 33, 13 וּמָתוּ יוֹם אֶחָד וּרְפָקוֹם 44, 22 וְעִיב
 אֲבִיו וּמָתוּ, etc.: *Tenses*, § 149); but cf. 2 Ki. 9, 2. אֹר is, of course,
 the verb: Gen. 44, 3 הִבְקַר אֹר; and, of the eyes, *ch.* 14, 29.

11. [עָלוּ] Viz. from Apheq in the Sharon (*v.* 11). ‘Jezreel’ is here,
 not the town, but the Vale (as *v.* 1).

30, 1. [צָקְלָה] David goes back to the city which Achish had given
 him; see 27, 6.

[וְעַמְלֵק] Read with LXX עַמְלֵק: cf. *v.* 18; and the note on 15, 6.

נֶגֶב [Unless (Now.) הַכֶּרֶתִּי or (Ehrl.) כָּלֵב has fallen out (*v.* 14), we
 must read הַנֶּגֶב (Bu.), in conformity with usage, except when נֶגֶב
 denotes merely the southern quarter of the compass.

2. [את הנשים אשר בה] Read with LXX (cf. RV.) אֶת-הַנְּשִׁים וְאֶת-
 כָּל-אֲשֶׁר בָּהּ: we thus obtain a suitable idea to which to refer the
 following (וּבְנֵיהֶם וּבְנֵיהֶם); see also *v.* 3 (וּבְנֵיהֶם וּבְנֵיהֶם).

[לא המיתו איש] A circumstantial clause, connected ἀσυνδέτως with
 the clause preceding, and defining how וַיִּשְׁבּוּ was effected, viz.
 (Anglice) ‘without slaying any.’ Cf. Gen. 44, 4 לֹא יִצְאוּ אֶת הָעִיר לֹא
 הָרָחוֹק; Jer. 7, 26^b; 20, 15^b (see RV.): *Tenses*, § 162; GK. § 156^f.

[וינהגו] of leading captives, as Is. 20, 4.

3. [והנה] without suffix (*Tenses*, § 135. 6, 2), as *v.* 16: cf. on 10, 11.

[נִשְׁבּוּ] were taken captive. שָׁבָה is to take captive, נִשְׁבָּה to be taken
 captive: נָלַח is to go into exile, הִגְלָה to carry into exile. The
 distinction between the two words should be noticed. Though they
 may be often applied to the same transaction, they denote different
 aspects of it: נָלַח migration from one’s own country, exile, שָׁבָה
 capture by another, captivity. The rendering of נָלַח in Jud. 18, 30

by 'captivity' (EVV.), instead of 'exile,' has led to strange misunderstandings of the meaning,—as though, for instance, the word referred to the Philistine *domination*!

6. [ותצר לדור] The *fem.* as Jud. 10, 9: cf. Jer. 7, 31 ולא עלתה; Mic. 3, 6 חשכה; Am. 4, 7 (unusual) תמטיר; ψ. 50, 3 על לבי; נשערה מאד: Ew. § 295^a; GK. § 144^b. This use of the *fem.*, especially with words denoting a mental condition, is particularly common in Syriac: "ܐܠܗܐ ܒܐܝܬܐ", "ܐܠܗܐ ܒܐܝܬܐ", "ܐܠܗܐ ܒܐܝܬܐ" (Nöldeke, *Syr. Gr.* § 254).

[אמרו . . . לסקלו] 'spoke of (AV.) stoning him: ' or with the sense of 'thought' (25, 21), as Ex. 2, 14. II 21, 16 ויאמר להכות דוד; I Ki. 5, 19. 8, 12: comp. Ez. 20, 8. 13. 21. ψ. 106, 23. אמר ל in the sense of *command* occurs II 1, 18. 2, 26: but more frequently in later books, especially in Chronicles, as I 13, 4; 15, 16; Est. 1, 17, etc. (comp. Ew. § 338^a).

[מרה] *mil'el* (GK. § 15^f n., p. 60), and consequently perf. from מרר, not fem. of the adj. מר. For the use of the root with נפש, cf. on I, 10; and add II 17, 8. Job 7, 11. 10, 1. 21, 25.

[ויתחזק] i. e. *took courage*: cf. 4, 9. II 10, 12; and similarly in Qal (Jos. 1, 6. 7 al.), and Piel, 23, 16 (see note).

8. [אררף] Though ה can be dispensed with (11, 12), the parallelism supports the reading האררף (so many MSS.): cf. 14, 37. 23, 11.

[גדור] of a marauding or plundering band: see 2 Ki. 6, 23. Hos. 6, 9. LXX here (mis-reading) γεδδουρ; elsewhere rightly *πειρατήριον* (Gen. 49, 19; ψ. 18, 32), or *μορόζωνοι* (2 Ki. 5, 2. 6, 23 al.).

9. [נחל הבשור] The name has not been preserved: and as the site of Ziqlag is uncertain, and we do not know what the point was which David desired to reach, any identification is very precarious. If Ziqlag was at Zuhêlîqeh (on 27, 6), *W. csh-Sherî'a*, 4 or 5 miles to the S., would no doubt suit: but that is all that we can say.

10. [פגרו] only here and v. 21.

12. [דבלה . . . צמקים] See on 25, 18.

[והיטב רוחו] The spirit (of life), which seemed to have left him, returned, i. e. he revived. So Jud. 15, 19.

13. [עבר ל'] See on 16, 18.

[היום עליה] See on 9, 20. Here ימים must be understood, or read.

14. [פשטנו נגב] על, which is expressed by LXX, must have acci-

dentally dropped out. פשט, when an object follows, is always construed with על (or the alternative אל); and here the restoration is still more commended by the two על following.

[נגב הכרתי] A district in the south of Palestine (see on 27, 10) inhabited by the כרתי, who, from a comparison of v. 16^b, appear to have been closely connected with, if not a sub-tribe of, the Philistines. In poetry the name is used synonymously with Philistine: Ez. 25, 16. Zeph. 2, 5. A contingent of הכרתי formed afterwards part of David's body-guard, II 8, 18. 15, 18. 20, 7 (cf. OTJC.² p. 262). It is quite possible that the name may be connected with Crete: the Philistines themselves are expressly stated to have been immigrants from Caphtor, i.e. Crete, Am. 9, 7 (see also Gen. 10, 14, where in accordance with this passage ואת כפתרים should no doubt be transposed so as to precede משם פלשתים).

[אשר ליהודה] i.e. the נגב יהודה of 27, 10.

[נגב כלב] mentioned only here. A district of the Negeb, occupied by a detachment of the Caleb-clan (see on 25, 3).

15. [התורדני] So v. 16.

16. [וחננים] Ki. בלומר מרקדן ומפוזן ומכרכרין בשמחה. Whether, however, the sense of *dancing* is really expressed by the word is very doubtful. Modern lexicographers only defend it by means of the questionable assumption that חננ may have had a similar signification to חני, which, however, by no means itself expresses the sense of *to dance*, but *to make a circle* Job 26, 10: in Syriac (PS. col. 1217) *circumivit*, especially, and commonly, with ܥܕܐ, *circumivit ut vitaret* = *reveritus est, cavet*. The Aram. חננ *to dance* is of course an altogether different word. It is best to acquiesce in the cautious judgement of Nöldeke (ZDMG. 1887, p. 719), who declares that he cannot with certainty get behind the idea of a *festal gathering* for the common Semitic חני. Here then the meaning will be 'behaving as at a חג or gathering of pilgrims,' i.e. enjoying themselves merrily.

17. [למחרתם] of their following day. The expression is unexampled. Read probably לַחֲרָמָם (We. Bu. Now. etc.), or (Ehrl.) וַיִּחְרָמָם, which is better (after ויכם, as Jud. 1, 17), though it does not explain the ל.

[נערה בתולה] used collectively—after the numeral. So נערה בתולה Jud. 21, 12; מִלְּךָ עוֹר Ki. 20, 16; Jud. 18, 11. 17^b. Cf. on 21, 6.

19. [ומישלל] The *zāqēf* should stand rather on ובנות. But probably the word is displaced, and should follow הנדול, as in LXX.

[לקחו להם] The reflexive ל, as Gen. 15, 10. Lev. 23, 40. Am. 6, 13; and often in the imper. קח-לך Gen. 6, 21. 14, 21 etc. (*Lex.* 515^b).

20. [נהגו וג'] The text is evidently in disorder. The least change that will suffice for the requirements of style and sense is to read for נהגו לפני with Vulg. וינהגו לפני 'and they drave before him that cattle (the cattle viz. named in clause a), and said, This is David's spoil.' But LXX, Vulg. do not express דוד after ויקח, and for המקנה המוקנה LXX have τῶν σκυλῶν i.e. השלל, the variation seeming to shew that both are alternative (false) *explicita*, added after לפני had been corrupted into לפני. It is quite possible, therefore, that we should go further, and with We. Now. Dh. read the entire verse thus: ויקחו את כל ההצאן והבקר וינהגו לפניו ויאמרו זה שלל דוד. This text states undoubtedly all that the verse is intended to express, and states it at the same time more naturally and simply than the reading presupposed by the Vulg.

21. [מאתים האנשים] 'the 200 men;' cf. Jud. 18, 17^b: GK. § 134¹.

[וישיבם] It is better to vocalize, with 6 MSS., LXX, Pesh. Vulg. Bu. Sm. Now. Dh. וישיבם (the subject being David).

וג' את can only mean *with* (on 9, 18), and העם can be only the 'people' just mentioned (cl.^a) as being with David. On the other hand, the men left behind would be the ones to ask for the welfare of those who had gone into the battle (We. Sm.); and this agrees with 22, where the men who reply are those with David. The context requires imperatively ויגשו אל העם וישאלו להם לשלום (Ehrl., with We. Bu. al.). דוד is the false 'explicitum' of an original ויגשו = ויגשו (Introd. § 5. 1): ויגשו is the natural sequel of 21^b דוד לקראת דוד: for LXX have εως, and 7 MSS. אל: LXX have also ἡρώτησαν for וישאלו.

22. [רע ובליעל] For the adj. + subst. (GK. § 131^c), cf. Dt. 25, 15.

[עמי] The group regarded as a unity, and spoken of accordingly in 1 ps. sing. The usage is thoroughly idiomatic; and there is no occasion, with Grätz, *Die Psalmen*, p. 134, to substitute עמנו. See on 5, 10: and add Gen. 34, 30 מאני מתי מספר; Jud. 18, 23 כי מזה-לך (of Micah and his neighbours).

23. **את אשר** Ewald (§ 329^a: comp. *Hist.* iii. 145 [E. T. 105]) would treat the words introduced by **את** as an exclamation, explaining **את** as an accus. with reference to a suppressed verb,—(Think of) that which . . .! and comparing Hag. 2, 5, where, however, as also in Zech. 7, 7, the text is very uncertain. LXX for **את אשר** express **אַתְּרִי אֲשֶׁר**, which is no doubt right (We. Bu.): 'ye shall not do so, after what Yahweh hath given unto us, and (*Tenses*, § 76^a) preserved us,' etc.

24. **לדבר הזה** Cf. on 8, 7^a.

. . . **וכ . . . כ** A variation for the more common type, **כ . . . כ**: Jos. 14, 11. Ez. 18, 4. Dan. 11, 29. Ez. 42, 11 f. (Smend)†.

25. **ומעלה** as 16, 13.

לחק ולמשפט Cf. Ex. 15, 25. Jos. 24, 25; and **חק** alone, Gen. 47, 26. Jud. 11, 39.

26. **לרעהו** 'to his friends.' **הִי** (for **יהו**: GK. § 91^k) attached to a plur. as 14, 48 **שָׁפְחוּ** (Stade, p. 355; GK. § 91ⁱ). In this order, however, the double **ל** is scarcely Hebrew, though **לוקני יהודה**, with the more general category first, would be possible. LXX **ולרעהו**, followed by Sm. Klo. conjectured **לְעִרְיָהֶם** by their cities (see v. 27 ff.); so Bu. Dh.: but the correction is rather violent.

ברכה = a present; see on 25, 27.

27. **בית-אל** i.e. not the better known Beth'el, 10 miles N. of Jerusalem, but the place in the Negeb of Judah, called *Baithel* in Jos. 15, 30 LXX (MT. corruptly **כסיל**), **בחול** in Jos. 19, 4 MT., and **בְּתוֹאֵל** *Bathouel* in 1 Ch. 4, 30, in a list of cities belonging originally to Simeon (Jos. 19, 2-8, 1 Ch. 4, 28-33), but afterwards incorporated in Judah (Jos. 15, 26-32). The name has not been preserved; and the approximate site can only be inferred from the known places with which it is associated in this list, Beersheba, Moladah (very possibly—see *EB*. s.v.—the *Malatha* of Euseb. *Onom.*, 4 miles from 'Arad, now *Tell 'Arad*, 17 miles S. of Hebron, and 20 miles E. of Beersheba), Hormah (also near 'Arad; see on v. 30), Ziqlag, and 'En-Rimmon (now, probably, *Umm er-Rumāmīn*, 10 miles NNE. of Beersheba). LXX have here *Baithoup*; but the situation of **בית-צור** (Jos. 15, 58al.), 4½ miles N. of Hebron, is less suitable than that of **בית-אל** (We.).

ננב *Ramoth of the South*: see Jos. 19, 8, in the list of Simeonite cities (**רַמֹּת נִנְב**). LXX here also read the sing.: **Ραμα νότον**. The site is unknown (*DB*. iv. 198^a; Buhl, 184).

יתר in the hill-country of Judah (Jos. 15, 48), mentioned also by P as a priestly city (Jos. 21, 14 = 1 Ch. 6, 58 [E.V. 73])†. According to Euseb. *Onom.* 266, 43, a large village 20 miles from Eleutheropolis. It is now generally identified with

'Attir, a village situated on two knolls, 11 miles SW. of Ziph. The change from י to ע is explicable (Kampffmeyer, *ZDPV.* xvi. 45, cited by Cheyne, *EB.* s.v.): LXX have remarkably here (but not elsewhere) Γεθθορ (= עתור; see p. 136 n.).

28. [בערער] LXX have here a double rendering; καὶ τοῖς ἐν Ἀροῦρ καὶ τοῖς Ἀμμυδαῖ. 'It is clear that LXX after ערער (= Ἀμμυδ) read still another letter, viz. ה. The form ערעה, now, is confirmed not only by Jos. 15, 22¹—where, to be sure, LXX conversely omit the ה—but also by the present pronunciation 'Ar'ārah' (We.), the name of a place in the Negeb of Judah (Jos. *l.c.*), 11 miles SE. of Beersheba: see Robinson, *Bibl. Res.*, ii. 199².

[שפמות] Only mentioned here. Site unknown.

[אשנתמה] In the hill-country of Judah (Jos. 15, 50 [MT. here אשנתמה]), mentioned by P as a priestly city (Jos. 21, 14=1 Ch. 6, 42 [EVV. 57]), mentioned also 1 Ch. 4, 17. 19†. Now probably the large village *es-Semu'*, 10 miles S. by W. of Hebron, and 4 miles W. by S. of Ma'on. The form of the name is noticeable; it is the inf. of the Arabic 8th conjug.; and it seems therefore to shew that the place must have been originally an Arab settlement. Eshtā'ōl is another name of the same form. See further Burney in the *Journ. of Theol. Studies*, 1911, p. 83f., who supposes plausibly that the names suggested originally the ideas of *being heard*, and *asking for oneself*, and that they marked the seats of ancient oracles.

29. [ברמל] LXX בברמל; no doubt, rightly. Carmel, now *el-Kurmul*, was in the hill-country of Judah (Jos. 15, 55), 4 miles NE. of *es-Semu'*, and 3 miles S. of Ziph. See further on 25, 2.

[ערי הירחמאלי] cities belonging to the Yerahme'élites settled in the Negeb: see on 27, 10.

[ערי הקיני] See on 27, 10.

30. [חרמה] In the Negeb of Judah (Jos. 15, 30), but originally Simeonite (19, 4. 1 Ch. 4, 30): mentioned also in Nu. 14, 45=Dt. 1, 44; Nu. 21, 3. Jud. 1, 17 (two divergent traditions of the origin of the name); Jos. 12, 14†. In Jud. 1, 17 the original name of Hormah is said to have been Zēphath. The site is unknown; but Nu. 21, 1. 3 appear to shew that it was not far from 'Arad (see on v. 27). The identification of Zēphath with *Sebaita*, 27 miles SSW. of Beersheba, is precarious, the names not agreeing phonetically.

[בבור-עשן] This, not בכור-עשן, found in many edd., is the Mass. reading: the ב is recognised both in the Βηρσαβεε of Cod. B, and the Βωρσαν of Cod. A. The

¹ MT. ערעה. But ע and ר in the old Phoenician characters are seldom distinguishable, and the context alone decides which is to be read. In proper names, unless the orthography is certain upon independent grounds, either letter may often be read indiscriminately.

² The identifications given here in the RV. with marginal references (taken over from edd. of AV. with marginal references) are extraordinary. Beth-el in v. 27 is identified with the Beth-el N. of Jerusalem; and 'Aro'er with the 'Aro'er N. of the Arnon, on the E. of the Dead Sea! Those responsible for these 'references' might have learnt better from the *Speaker's Commentary* on Samuel, published as long ago as 1872.

place may be the same as עֵשֶׂן of Jos. 15, 42 (in the Shephēlah). 19, 7 (Simeonite). If this is the case, it will have been situated approximately in the same region as עֵתֶךְ (see the next note).

[עֵתֶךְ] In the Shephēlah (Jos. 15, 42); and mentioned in the same group with Libnah (site unknown), 'Ashan (see the last note), Neẓīb, now *Beit Naẓīb*, 2 miles SW. of Qe'ilah (see on 23, 1), Qe'ilah, Achzīb (perhaps '*Ain el-Kezbeh*', 2 miles NE. of esh-Shuweikeh = Sochoh; see on 17, 1), and Marē'shah (*Merāsh*, 6 miles W. of Neẓīb). Its site cannot be more closely determined. It 'is called in Jos. 15, 42 MT. עֵתֶר, but in LXX עֵתֶךְ ('*Ἰθακ*'). In 19, 7 on the contrary both have עֵתֶר. A decision between the two variants is not possible' (We.). LXX (B) Νοο, other MSS. Νομβε (Luc. Ναγβε); hence Klo. would read עֵנֶב (Jos. 11, 21), still the name of a place 14 miles SW. of Hebron, while Guérin thinks of *Nūbā*, 8 miles NW. of Hebron, near Qe'ilah (I 23, 1). See Cheyne's art. *ATHACH* in *EB*.

31. [חֶבְרוֹן] In the hill-country (Jos. 15, 54). The most important town of the entire district, where David, shortly afterwards, was first proclaimed king (II 5, 3).

31. The chapter is excerpted, with slight variations, by the compiler of the Chronicles (1 Ch. 10). The variations are partly, it seems, due to accident, partly they are to be attributed to an intentional change on the part of the compiler of Chronicles, partly they have preserved the original text of the passage in a purer form than it has been transmitted to us in Samuel.

1. נלחמים] C. נלחמו.

וּיָנְסוּ אִישׁ C. וַיִּנְסוּ אִישׁ.

גִּלְבֹּעַ C. הַגִּלְבֹּעַ.

2. [וַיִּרְדְּפוּ] See on 14, 22.

אֲחֵרִי שְׂאוֹל וְאֲחֵרֵי בָנָיו C. [אֶת שְׂאוֹל וְאֶת בָּנָיו] sq. accus. occurs here, II 1, 6. Gen. 31, 23. Jud. 18, 22. 20, 42†; הַרְבִּיק אֲחֵרִי occurs in the parallel, 1 Ch. 10, 2. *ch.* 14, 22. Jud. 20, 45†. הַרְבִּיק sq. accus. means undoubtedly *to overtake* (so אֲרִבִּיק often in Targ. for both הַרְבִּיק and הִשִּׁיג, as Gen. 44, 4. 6): but 'overtake' is a relative term; and in II 1, 6, *vs.* 7–10 shew that the archers had not actually come up to Saul. We can hardly therefore say (Bu.) that אֲחֵרִי must be here the original reading.

יִינָתָן C. [יְהוֹנָתָן].

[אֲבִינֶדָב] wrongly identified in RV. *m.* here, and on 1 Ch. 8, 33, with יִשָּׂי, 14, 49: in 1 Ch. 8, 33=9, 39 Saul's four sons are given as Jonathan, Malchishua, Abinadab, and Eshba'al; and there can be no doubt (see on 14, 49) that יִשָּׂי corresponds to Eshba'al. Eshba'al (cf. II 2, 8) was pretty clearly not present at the battle.

3. [ותכבד המלחמה Cf. Jud. 20, 34 והמלחמה כבדה; Is. 21, 15 וכָבַד המלחמה.]

על שאול C. [אל שאול.]

[וימצאהו] not 'overtook' (EVV.), but *found him* in the fight (Now.; Bu., comparing 1 Ki. 22, 30-34). מוצא to *find* = to *hit* (Ehrl.), might be said of the *weapon* (Dt. 19, 5), but hardly of the archers.

[המורים בקשת C. המורים בקשת. The rendering of LXX, however (*οἱ ἀκοντισταί, ἄνδρες τοξόται*), appears to presuppose אנשים; though, as it is difficult to construe אנשים בקשת together—'men with the bow' being hardly a Hebrew construction—the word must be misplaced. Probably the order בקשת (Bu. מורים) 'men, shooters with the bow' = *some* shooters with the bow, should be restored. Comp. אנשים מְרִינִים Gen. 37, 28; אנשים בני-בליעל Dt. 13, 14; and for the art. 25, 10. Sm. Now. Dh. would omit בקשת אנשים, as a gloss explanatory of המורים: Bu. (alt.) would read as C.

[ויחל מן-היורים C. ויחל מאד מהמורים.]

[ויחל from (חול)חיל, 'was in anguish from (Ru. 1, 13. Is. 6, 4. 28, 7: *Lex.* 580^a) the archers.' But חיל is confined elsewhere to poetry or elevated prose; מן for מפני would be the regular construction: and the sense does not seem strong enough. Read probably, with LXX (*ἐτραυματίσθη*), וַיִּחַל and was wounded by the archers (מן with the passive verb, as Gen. 9, 11. Nah. 1, 6. Job 24, 1: *Lex.* 580^a). What LXX εἰς τὰ ὑποχόνδρια presupposes is uncertain: חֲמִשָּׁה is rendered in LXX (II 2, 23. 3, 27. 20, 10) ψόα.

4. אל-נשא C. [לנשא.]

[וַיִּדְרֹקֶנִי C. omits,—as it seems, rightly (We. Bu. Ehrl. etc.). What Saul dreads is mockery while alive, not mutilation after death, which, indeed, would not be prevented by his armour-bearer killing him.

[והתעללו בו] and *wreak their caprice upon me* = *mock* or *abuse me*. See on this word Fleischer *ap.* Delitzsch on Is. 3, 4, who compares in particular the Arab. نَعَلَّلَ ب prop. to *engage oneself with*, then to *entertain, divert, amuse oneself with*, in Heb. in a bad sense, to *make a toy of, to abuse or mock*. See Nu. 22, 29; Jud. 19, 25: and (where it is applied anthropomorphically to Yahweh's treatment of the Egyptians) Ex. 10, 2, and above 6, 6.

5. על-החרב C. [על-חרבו.]

[עמו C. omits.]

6. וכל־ביתו יחרו מתו C. [ונשא כליו גם כל־אנשיו ביום ההוא יחרו] — a generalizing abridgement of the text of Samuel. LXX in Samuel do not express אנשיו. גם כל אנשיו will mean the men specially about Saul (23, 25, 26), not the whole army (the אנשי ישראל v. 7 *second time*).

7. כל־איש C. [אנשי].

אשר בעבר העמק ואשר בעבר הירדן C. [אשר בַּעֲמָק] (for the six words). The עמק—a wide avenue running up between hills (see on 6, 13)—is the עמק יזרעאל (Hos. 1, 5), i.e. the broad vale running down from Jezreel, on the N. of Mt. Gilboa, in a SE. direction, past Bethshe'an (12 miles from Jezreel), into the Jordan valley (*H. G.* 384 f., 357 f.; *EB.* s.v. JEZREEL). The sense of the text appears therefore to be that the Israelites dwelling *on the other side of* the עמק (i.e. on the N. of it), and (more than this, even) *on the other side of* Jordan, fled through the panic. אשר בעבר הירדן is used regularly to denote the territory east of Jordan. The statement respecting אשר בעבר הירדן may be exaggerated: but we are hardly in a position to question the correctness of the text; and בעבר (Klo. al.) is a somewhat violent emendation.

[כי . . . ובי] So, whether in the sense of *that* or *because*, Gen. 29, 12. 33, 11. Ex. 3, 11. 4, 31. Jos. 2, 9. 7, 15. 8, 21. 10, 1. Jud. 6, 30. *ch.* 19, 4. 22, 17. II 5, 12. 1 Ki. 2, 26. 11, 21. 18, 27 al.; and even (though this can hardly be reputed an elegancy) לאמר . . . ובי Gen. 45, 26. Jud. 10, 10. The remark of Stade, p. 14, that ובי is 'unhebräisch,' can be due only to an oversight.

בהם C. [בהן]. עריהם C. [את־הערים]. אנשי ישראל C. omits.

8. ואת־בניו C. [ואת־שלשת בניו].

נלבע C. [הנלבע] (as v. 1). Except in these two passages of Ch., always with the article.

9. ויפשיטו וישאו את־ראשו C. [ויברתו את־ראשו ויפשיטו את־כליו]. ואת־כליו.

[ויִשְׁלְחוּ] The object can be only the head and armour of Saul (cf., for the sense of the *Piel*, 11, 7. Jud. 19, 29). It is a question whether the word should not be pointed *Qal* וִישְׁלְחוּ, in which case the meaning would be that they sent *messengers* throughout the land

of the Philistines. And this would agree with the aim of וישלחו, viz. *to tell the tidings* (לבשר) to their gods and people.

את-עצביהם. C. בית עזביהם. ('to acquaint their idols with the news') is (We.) much more original than בית ('to announce the tidings in the house of their idols'), is supported by LXX here, and agrees with the ואת following. So Bu. Sm. Now.

בית עשתרות. C. בית אלהיהם.—בית עשתרות will hardly be the pl. of בית-עשתרת, as Keil suggests, on the analogy of בית אבות (Ew. § 270^c; GK. § 124^r): in all probability the frequency of the plural in other connexions (e.g. 7, 3. 4. 12, 10) led to the sing. עשתרת here being incorrectly read as עשתרות. LXX εἰς τὸ Ἀσταρτεῖον. It is, no doubt, this temple of the Phoenician goddess 'Ashtart (see on 7, 3) in Ashqelon, which Herodotus (i. 105) mentions as τῆς οὐρανίης Ἀφροδίτης τὸ ἱερόν, and which, as he tells us, his inquiries shewed him to be the most ancient foundation of the goddess: the one in Cyprus (probably at Kition), he adds, was reported by the Cyprians themselves to have been founded from Ashqelon, and that in Cythēra [Paus. iii. 23. 1] was built by the Phoenicians. The proper name of a native of Ashqelon, compounded with עשתרת, occurs in an Inscription (CIS. I. i. 115): שם בן עברעשתרת אשקלני; in the Greek parallel text Ἀντίπατρος Ἀφροδισίου Ἀσκαλ[ωνίτης]. The head of Astarte also appears on certain coins of Ashqelon (DB. i. 169, n.†). Here, 'Ashtart seems to have had the character of a martial goddess, of which there are other indications; see ASHTART in *Encycl. of Rel. and Eth.* ii. 116; ASHTORETH in DB. i. p. 170^a.

ואת-גלגלתו חקעו בית דגון. C. [ואת-גלגלתו חקעו בחומת בית שן]. On the originality of the text of Samuel, and against the view of Ew. and Bertheau that the original text embraced *both* readings, see the convincing note of We. 'חקע is *to strike* or *fix in*, as a tent-peg or nail, Jud. 4, 21. Is. 22, 25, a dart, II 18, 14: it may also have denoted *to fasten to*, even though the object fastened was not itself actually 'struck' in. We. Grätz (i. 439), Bu. and most follow Lagarde¹ in reading חקעו; but as it is uncertain what exactly this

¹ In his instructive *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), page iv.

denotes (see on II 21, 6), and as on the only two other occasions on which it is used, it refers to the *living* body (Ehrl.), it may be doubted whether it is safe to restore it here.

[בית־שֶׁן] So v. 12. II 21, 12: elsewhere בֵּית־שֶׁן; in the Greek period called *Scythopolis* (Σκυθῶν πόλις; Jud. 1, 27 LXX, 2 Macc. 12, 29), now *Beisān*. An important fortress, standing on a natural mound, artificially strengthened by scarping the side, and commanding the entrance from the E. up the Vale of Jezreel, and so into N. Palestine generally (*H. G.* 357 f.; *EB.* i. 566 f.). For long after the entry of the Israelites into Canaan, and no doubt even at this time, it was held by the Canaanites (cf. Jud. 1, 27. Jos. 17, 11).

11. אֱלֹי יִשְׁבִּי יִבִּישׁ גִּלְעָד C. בֵּל יִבִּישׁ גִּלְעָד. *אֱלֹי* is very intrusive.

אֶת כָּל־אֲשֶׁר C. אֶת אֲשֶׁר.

12. וַיִּלְכּוּ כָל־הַלִּילָה C. omits. וַיִּקְחוּ C. וַיִּשְׁאוּ.

וַיִּנָּח . . . גִּנָּח C. גִּנָּח . . . גִּנָּח. (only here in OT. A word belonging to Aramaic and the later Hebrew.)

מִחוּמַת בֵּית שֶׁן C. omits.

וַיִּבְיִאוּם יִבִּישָׁה C. וַיִּבְיִאוּם יִבִּישָׁה.—Probably וַיִּבְיִאוּ here should be vocalized וַיִּבְיִאוּ (so LXX, Pesh.): the suffix, though added by the Chronicler, is not needed (see e.g. 16, 17).

וַיִּשְׁרְפוּ אֹתָם שֵׁם C. omits.

וַיִּקְבְּרוּ אֶת־עֲצָמוֹתֵיהֶם C. וַיִּקְחוּ אֶת־עֲצָמוֹתֵיהֶם וַיִּקְבְּרוּ.

הָאֵלֶּה בִּיבִישָׁה C. הָאֵלֶּה בִּיבִישָׁה. On בִּיבִישָׁה, see on I 23, 15.

וַיִּצְמוּ C. וַיִּצְמוּ. (Vv. 13–14 in Chronicles are an addition, made by the compiler of Chronicles himself, and exhibiting throughout the marks of his style: cf. *LOT*.⁸ pp. 526, 535 ff., Nos. 3, 40.)

II 1—5, 16. *Lament of David over Saul and Jonathan. David made king at Hebron over Judah, and subsequently, after the murder of Ishbosheth, over all Israel. Capture by Joab of the stronghold of Jebus, which David henceforth makes his residence.*

1, 1. וַיִּשֶׁב . . . וַיִּדּוּר שֶׁב a circ. clause, = ‘when David *had*’ etc. (as RV.); cf. I Ki. 1, 41 (*Tenses*, § 160; cf. GK. § 141^e, though here the cases quoted are of a ptc.). וַיִּהִי is resumed (see on I 25, 26) by v. 2 וַיִּהִי, and the main sentence is continued by וַהֲנֵה וְג’.

[העמלק] is altogether isolated, the *art.* being used only with the *gentile* name. According to usage elsewhere, either עמלק (LXX, Vulg.; cf. 30, 1 *note*. 18) or העמלקי (6 MSS. Pesh.) should be restored (We.). So Dr. Weir: 'Is it not העמלקי?'

2. [מעם שאל] as I 14, 17. וארמה על ראשו as I 4, 12^b.

4. [מה-היה הרבר] I 4, 16^b. On אשר, see on I 15, 20.

[הרבה] Almost = רבים. Strictly, of course, הרבה is an *inf. abs.* in the *accus.*, qualifying נפל, *lit.* 'with a much-making there fell.'

6. [נקרא נקריתי] The *inf. abs.* as I 20, 6. נקרא is for נקרה, verbs ל"ה and ל"א being not unfrequently confused (GK. § 75^{rr}).

[נשען] *ptcp.*: was in the condition of one leaning = was leaning.

[בעל השור, בעל הבית] בעל means *owner, possessor* (as בעל השור, בעל הבית): so בעלי הפרשים would mean *owners of the horsemen* (but not *captains, or generals, of the horsemen* [= LXX ἱππάρχαι], which would be (שָׂרֵי הפרשים); and בעלי הפרשים would mean *owners of the (war-)horses* (on the confusion in MT. between פָּרָשׁ *horse* [pl. פָּרָשִׁים], and פָּרָשׁ (for פָּרָשׁ [GK. § 84^b]) *horseman*, pl. פָּרָשִׁים, see *Lex. s. v.*). If the text is correct (see on *v.* 18), we must point בעלי הפרשים, and suppose it to be an unusual expression for *horsemen*.

8^b. [ויאמר] Qrê ויאמר, evidently rightly. So Zech. 4, 2. Neh. 5, 9, 7, 3 (*Ochlah w^e Ochlah*, No. 133).

[אנכי] *mil'el* in pause; see on I 1, 15.

9. [ומתתני] and *despatch me* (I 14, 13. 17, 51).

[השבין] Only here. What exactly is denoted cannot be ascertained. The root denotes some kind of *interweaving* (Ex. 28, 39): תִּשְׁבֵּץ is quoted by Freytag, apparently as a rare word, in the sense of 'perplexus fuit (*de arboribus*).' It is not apparent what meaning, suitable to the present passage, a derivative from such a root might express. The Versions afford no real help. LXX σκοτός δεινόν (perh. a corruption of σκοτόδινος, *dizziness*; Trendelenburg, *ap.* Schleusner, cited by Sm.); Targ. רתתא *terror*; Pesh. סִינָן *dizziness* (PS. *s. v.*); Aq. (who renders the root Ex. *l. c.* by σπσφίγγω, cf. 28, 13 משבצת σφιγκταῖρας) ὁ σφίγκτηρ; Vulg. *angustiae*. Moderns generally suppose the word to denote either *the cramp* (Ew. Th. Ke.) or *giddiness* (as though properly a *confusion of the senses*), so Ges. Klo. RV. *marg.*; the exact meaning cannot be determined.

[כי כל-עור נפשי בי] A singular expression, an inversion, as it would seem, for the normal עור כל נפשי, which, to judge from its recurrence in almost exactly the same form Job 27, 3 בי-כל-עור נשמותי, was in use in Hebrew in this particular expression, being intended probably to emphasize the כל. Hos. 14, 3 פֶּלֶת־שָׂא עֵין, if the text be sound, must be similarly explained: but the separation of a word in the *constr. st.* from its genitive by a *verb* must be admitted to be wholly without analogy in Hebrew, and to be less defensible than its separation by a word like עור.

10. [וַאֲמַתְהוּ] The 1 ps. impf. Pi'el, with *waw* conv., pointed anomalously with *pathah*: so Jud. 6, 9. 20, 6 (see *Tenses*, § 66 note; GK. § 49^c).

נָפְלוּ] Elsewhere נָפְלוּ. The peculiar punctuation is attested and secured by the Massoretic note נון בחירק; cf. GK. § 61^b.

ואנערה] *אנערה*, as Nu. 31, 50. The omission of the art. in such a case as the present is, however, very unusual, and hardly to be tolerated (I 24, 6). No doubt, substituting the other form of the word (Is. 3, 20), we should read with We. יְהַצְעֶרָה.

12. [על עם יהוה ועל בית ישראל] Tautologous. Either read with LXX יהוה for יהוה, or (We. Bu. Now. Ehrl.) omit וְעַל בֵּית יִשְׂרָאֵל, supposing this to have been added, as necessary for the sense, after יהוה had been corrupted to יהוה.

13. [איש גר עמלקי] 'an Amalekite *gér* (or protected foreigner):' איש like נביא איש, etc. (*Lex.* 36^a top; GK. § 131^b). On the *gér*, see *DB.* s.v., or the writer's note on Dt. 10, 19, or Ex. 12, 48: 'stranger' is both an insufficient and a misleading rendering. See also STRANGE, STRANGER, in *DB.*

14. [מִי־יָ] See on I 24, 7.

16. [רָמִיד] Qrê רָמִיד in accordance with predominant usage (1 Ki. 2, 32. 37). However, the correction seems a needless one; for the plural also occurs, as Hos. 12, 15; Lev. 20, 9.

אנכי] Notice the emph. pronoun.

18. [קשת] was formerly supposed to be the name given to the following Song, from the fact that the word occurs in it somewhat prominently in v. 22: 'and he bade them teach the children of Judah the Bow.' But there is no analogy or parallel for such a usage in

Hebrew; and קִשָּׁת standing nakedly—not שִׁירַת הַקִּשָּׁת, or even אֶת־הַקִּשָּׁת—is not a probable designation of a song. Ew. supposed קִשָּׁת to stand as in Aram. for קִשְׁטָא (Prov. 22, 21; cf. Dan. 4, 34), and to be used adverbially = *correctly, accurately*. But the word is rare in Hebrew, and—however written—appears to be an Aramaism, such as would not probably have been used here: moreover, the word in Aramaic means always *truth, truthfully*, not *accurately*. We. holds the word to be an intruder; and offers an ingenious theory to account for it: ‘Perhaps, as a correction on פִּרְשִׁים in v. 6, there may have been attached to the text, in agreement with I 31, 3, the words בְּעֵלִי קִשָּׁת, of which, as v. 6 and v. 18 may have stood opposite to one another in two parallel columns, בְּעֵלִי may have found its way into v. 6 before פִּרְשִׁים, and קִשָּׁת into v. 18. By the adoption of this explanation, both verses at once would be relieved of an encumbrance’ (so Now.).—With לִלְמַד cf. Dt. 31, 22; ψ. 60 *תִּלְּמֵם מִכֶּתֶם לְדוֹר לְלִמָּד*.

הַיִּשָּׁר] Cf. Jos. 10, 13 (הָלֹא הָיָא כְּתִיבָה עַל סֵפֶר הַיִּשָּׁר); and the original text of I Ki. 8, 13 (see LXX of v. 53, and recent Commentators).

The text of v. 18, however, excites suspicion. Not only is קִשָּׁת intrusive, but, as Klo. remarks, וַיֹּאמֶר ought to be immediately followed by v. 19 (cf. 3, 33; 22, 2), and 18^b וְנָה כְּתוּבָה וְנָה (on הָנָה without a pron. suff., see on I 16, 11) would form the natural sequel to 17. Upon the assumption that 18^b is misplaced, and was intended originally to follow 17, בְּנֵי יְהוּדָה קִשָּׁת will immediately precede v. 19; and it has been supposed that these words really conceal the first words of the dirge. Thus Klo. Bu. would read for them בְּנֵי יְהוּדָה קִשָּׁת (the *fem.*, Judah being personified as a *woman*, Jer. 3, 11 al., called to lament, Jer. 9, 16. 19 al.) ‘Vernimm, O Juda, Grausames,’ ‘Hear (or *Learn*), O Judah, cruel tidings:’ but, though קִשָּׁת is good Heb. for *hard things* (Gen. 43, 7. 30), בִּין does not mean *hear* or *learn*, but *consider* (Dt. 32, 7. ψ. 50, 22. 94, 8), and the thought itself is prosaic. Sm., better, omitting קִשָּׁת, proposes בְּכִי יְהוּדָה ‘Weep, O Judah’ (for the sequel, in either case, see the next note). לִלְמַד remains, however, as an awkward and inexplicable residuum.

19. הַצִּבִּי] Ew. and Stade, following Pesh., Le Clerc, Mich. Dathe, De Wette, ‘The gazelle,’ supposing this to be a name by which Jonathan was popularly known among the warriors, on account of his fleetness (cf. 2, 18; I Ch. 12, 8 לְמַהֵר עַל הַהָרִים). But there is no trace of such a name in connection with Jonathan: and

throughout the poem the *two* heroes are consistently spoken of (נְבוֹרִים five times),—only in *vv.* 25^b. 26 the singer's thoughts turning more particularly to Jonathan,—so that it is unlikely that he would begin with a word that was applicable to only one of them. The text must therefore be rendered, 'The beauty, O Israel, upon thy high-places is slain.' Saul and Jonathan, the two heroes who formed the crown and glory of the nation, are called its *beauty*. The expression *The beauty* (not *Thy beauty*) is singular, and Ehrlich hardly goes too far when he says it is not possible: but LXX must have already found the same consonantal text. By their rendering $\sigma\tau\acute{\eta}\lambda\omega\sigma\sigma\omicron\nu$ (= הִצִּיבִי), which agrees with the reading מַתִּיךְ (see the next note but one), they appear to have understood the passage as an injunction to erect a *pillar* in commemoration of the two departed heroes: cf. 18, 18 (where וַיִּצֵּב is rendered καὶ ἐστῆλωσεν)¹.

הִצִּיבִי being thus unsatisfactory, Klo., followed by Bu. Sm. Now., conjectures הִצִּיבִי 'Be grieved (I 20, 3. 34; and esp. II 19, 3), O Israel,' to which בְּכִי יְהוּדָה (above) would form an excellent parallel: the fem. (though not elsewhere used in poetry of *Israel*), as in בְּכִי יְהוּדָה. If this conjecture be accepted, ב' must of course be pointed בְּמוֹתֶיךָ; and the clause must be rendered, *Upon thy high places (lie) the slain*,—חָלַל being construed collectively (Klo. Bu. Sm.). It reads, however, somewhat abruptly: and חָלַל as a predicate, as *v.* 25, would be more natural. Now., following the genuine rendering of LXX (see the next note), and omitting חָלַל, would read, 'Be grieved, O Israel, *for thy dead*:' but חָלַל 'על ב' חָלַל is strongly supported by *v.* 25^b (as indeed Now. owns).

On the whole, though, *in themselves*, בְּכִי יְהוּדָה and הַעֲצֵב יִשְׂרָאֵל would both be suitable, it is impossible to feel satisfied that they really express the original text. Some corruption seems to underlie הַעֲצֵב: for the rest, it seems best, with our present knowledge, to leave *vv.* 18-19 substantially as they are, merely, with LXX, omitting קֶשֶׁת in *v.* 18, and, with Luc., prefixing וַיֹּאמֶר to *v.* 19.

[על במותיך חלל] LXX has a doublet: ὑπὲρ τῶν τεθνηκότων (= על במותיך) ἐπὶ τὰ ὕψη σου (= MT.) τραυματιῶν: 'the first is shewn by the following *genitive* τραυματιῶν, and by the divergence from MT., to be their genuine rendering' (We.).

21. [הרי בגלבע הנלבע] הרי בגלבע was the name of the *range*, extending in the

¹ Aq. and MSS. of LXX ἀκρίβασαι (whence Vulg. *considera*) presupposes the same text: cf. ἀκρίβεια for יִצְיָה Dan. 7, 16 LXX Theod., and ἐξακριβώσασθαι for יִצְיָה Dan. 7, 19 LXX, cited by Field.

arc of a circle for some 8 miles, and containing several independent peaks and heights (*EB.* 1723; cf. *DB.* s.v.): hence the pl. הרי, and the 'הג', which there is no reason to change (*Bu. Sm. Now.*) to 'הג'. Klo., cleverly, but needlessly, גלבע (Is. 44, 27 in pause) 'Dry up, O Gilboa' (Is. 42, 15). So far as the *form* goes, הרי בגלבע is a fusion of two constructions הרים בגלבע and הרי הגלבע, combining the greater definiteness of the former with the superior compactness and elegance of the latter. In such an expression as הרים בגלבע, הרים is virtually qualified by בגלבע in the same degree as if it were an actual genitive, and is expressed accordingly in the construct state (cf. Is. 9, 2 קְשִׁימָהּ בְּקִצִּיר: *GK.* § 130^a).

תְּרוּמָה [וְשְׂדֵי תְרוּמָה] is lit. something *taken off* from a larger mass, and set apart for sacred purposes; and it seems to have been first used (*Dt.* 12, 6. 11. 17) of gifts taken from the produce of the soil, esp. first-fruits (see more fully the writer's note on *Dt.* 12, 6, or his art. OFFER, OFFERING, in *DB.*, p. 588^a); and *fields of offerings* is commonly interpreted to mean, fields bearing produce from which first-fruits are offered. But the expression is somewhat strange: the ridge of Gilboa, except on its S. side, is bleak and bare (*EB.* ii. 1723); and, as the text stands, the verb, such as *come*, which we must understand with מטר ואל טל, must be carried on to *fields*, which it does not suit. It is a great improvement (with Klo. Now. al.) to insert יָרַד in *a*, and to omit (with Luc.) ו before שְׂדֵי; we then get a well-balanced distich—

הרי בגלבע אל יָרַד טל
ואל מטר עליכם שְׂדֵי תְרוּמָה

The principal suggestions made by those who are dissatisfied with שְׂדֵי תְרוּמָה are הָרִי תְרוּמָה (*Now. Bu.*, after Luc. ὄρη θανάτου); הָרִי תְרוּמָה (*Sm. Bu. alt.*); שְׂדֵי תְרוּמָה (*Klo.*), or שְׂדֵי תְרוּמָה (*Dh.*: Jer. 14, 14[†]), 'ye fields of *deceit*!'—the fields on which the two heroes lost their lives being represented as having deceitfully betrayed them; G. A. Smith (*H. G.* 404) שְׂדֵי תְרוּמָה 'ye fields of *discomfitures*!'

נָעַל [נָעַל] is *to reject with loathing*, Jer. 14, 19. Ez. 16, 5 (נָעַל). 45 *bis.* Lev. 26, 11. 15. 30. 43. 44[†]. (*Job* 21, 10 Hif. differently.) LXX here προσωχθήσθῃ (as Lev. 26, 15. 30. 43. 44: Ez. 16, 45

[בלי מִיֶּשֶׁחַ ‘not anointed with oil.’ The shield of Saul is pictured by David as lying upon the mountains, no longer polished and ready to be worn in action, but cast aside as worthless, and neglected. Shields, whether made of leather or metal, were oiled in antiquity, to keep them in good condition. Cf. Is. 21, 5 מִיֶּשְׁחֵי מִנֶּחֶן i. e. prepare for action; and Verg. *Aen.* 7. 626 Pars *laeves* clypeos et spicula lucida tergunt Arvina pingui.

The form expresses a *permanent state* (GK. § 84 ^{a1}; Kōn. ii. 130–133): what is required here is rather the ptcp. מִשׁוּחַ (so 23 MSS.). An original מִשְׁחָה (i.e. מְשַׁח) has probably been read incorrectly as מִשְׁחָה, which ultimately became מִשְׁחָה.

the passage is that of the arrow drinking the blood of the slain, and of the sword devouring their flesh: cf. Dt. 32, 42. Is. 34, 5 f. Jer. 46, 10' (Keil).

¹ But פָּרַשׁ *to spread out* = פִּרְשׁ (according to the rule מ=פ; ש=ש; נ=נ) e.g. שֶׁפָּרַשׁ = שֶׁפִּירְשׁ. Cf. (on פָּרַשׁ, פִּרְשׁ Dan. 5, 25, 28) Nöld. *Z. für Assy.* 1886, p. 414 ff.; and, on the phonetic rule, Wright, *Compar. Gramm.*, p. 59 f.

23. [הנאהבים והנעימים] (with the *art.*) are plainly in apposition with שאול, and cannot (EVV.) form the predicate. The Mass. accentuation is evidently at fault: we must take back the *zāqēf* in *a* to הנעימים, and render:

Saul and Jonathan, the beloved and the pleasant,
In their lives and in their death were not divided;
They were swifter than eagles, stronger than lions.

נשר is, of course, strictly not the *Eagle*, but the *Griffon-Vulture* (see Mic. 1, 16¹; and Tristram, *Nat. Hist. of the Bible*, p. 173 f.).

24. [אל] על (see on I 13, 13), as some 10 MSS. read.

[המלבשכם] The suffix being conceived as the *object*, and not as the genitive (in accordance with the common construction of the ptcip.), in which case, of course, the article could not be employed: cf. ψ. 18, 33 המאזוני חיל, where this is clear from the *form* of the suffix. See GK. § 116^f; and on the *masc.* suff. § 135^o.

[עם עדנים] 'together with *pleasures* or *luxuries*' (comp. on I 15, 32), if not in particular *delightful food, dainties* (cf. Jer. 51, 34 מלא כרשו מעדני. Gen. 49, 20 מעדנים; also, in a fig. sense, ψ. 36, 9 ונחל עדניך תשקם). For עם cf. Cant. 1, 11. 4, 13. 14. 5, 1; and Lex. 767^a. It is against the usage of this prep. to understand the phrase adverbially = *in a pleasurable manner* (Keil); and in so far as עדנים are not articles of dress, they must be associated with שני zeugmatically. The zeugma is, however, somewhat violent: hence Grätz, Klo. Sm. Dhorme, Ehrl. עם פדנים *with fine linen garments* (Jud. 14, 12. 13 (see Moore, pp. 355, 377). Is. 3, 23. Prov. 31, 24†); G. A. Smith (*H. G.* 405) עם עדניים *with jewels*, to which ערי זהב in the following line would form an excellent climax. LXX μετὰ κόσμον ἵμῶν = עם עדניכן.

[המעלה] Cf. the use of העלה in Am. 8, 10; and the opposite הורר עריך מעלך Ex. 33, 5: also עלה in Lev. 19, 19. Ez. 44, 17.

25^b. 'Jonathan upon thy high places is slain!' David turns again to address Israel, as in v. 19.

26. [נפלאתה] The normal form would be נפלאתה; but the case is

¹ Where the 'baldness' alluded to is the *down* (in place of feathers) on the neck and head, that is characteristic of the Griffon-Vulture, but not found on the Eagle.

one of those in which a ל"ה verb follows the analogy of a verb ל"ה, 'the termination of the ל"ה being attached to it externally' (König, i. 614: comp. pp. 610f., 625): cf. הִנָּבְאָתוֹ Jos. 6, 17; הִנָּבְאָתוֹ Zech. 13, 4; also קִרְאוֹת Jud. 8, 1; מְלֵאוֹת Jer. 25, 12; תִּמְצָאֶינָה 50, 20. Comp. Stade, § 143^e; GK. § 75^{oo}.

לִי] alone = "thy love to me;" and לִי is to be connected with the verb' (Ehrl.), i.e. *thy love is wonderful to me*.

27. בְּלִי מִלְחָמָה i.e. (figuratively) Saul and Jonathan themselves, conceived poetically as the instruments of war (Ew. Th. Ke.).

On this Lament, Ewald, *Die Dichter des alten Bundes*, i. 1 (1866), pp. 148–151, should be compared. There breathes throughout a spirit of generous admiration for Saul, and of deep and pure affection for Jonathan: the bravery of both heroes, the benefits conferred by Saul upon his people, the personal gifts possessed by Jonathan, are commemorated by the poet in beautiful and pathetic language. It is remarkable that no *religious* thought of any kind appears in the poem: the feeling expressed by it is purely *human*.

2, 1. הָאֵלֶּה] with reference to the higher elevation of Judah, as compared with Ziqlag (1, 1f.): so *vs.* 2. 3.

3. וְאֲנִשִּׁי LXX והאנשים, agreeing better with אֲשֶׁר עָמוּ.

4. אֲשֶׁר] Difficult. 'The men of Jabesh-Gilead are they that have buried Saul' is an unnaturally worded sentence, besides being questionable as Hebrew (הַקְבְּרִים, not אֲשֶׁר קָבְרוּ), would be the form in which the subject should be expressed: see on I 4, 16). We cannot be sure where the fault lies. אֲשֶׁר (which is not really wanted) may have crept into the text by some error; or it may be taken as = *that*, as in 1, 4, and, as there is no apparent reason for the emphatic position of אֲנִשִּׁי יִבְשׁ גִּלְעָד before it (see on I 20, 8), as having been accidentally misplaced from following לֵאמֹר (cf. LXX; and כִּי לֵאמֹר 1 Ki. 1, 13). Klo. would read עַל-אֲדָתָהּ for לֵאמֹר (cf. Gen. 26, 32); Ehrl. supposes words such as הוֹשִׁיעַם שְׂאוֹל מִיַּד נַחֲשׁ הָעַמּוֹנִי to have fallen out after אֲשֶׁר.

5. אֲנִשִּׁי LXX ἡγούμενους = בְּעָלֵי, as 21, 12. I 23, 11. 12; probably rightly. בְּעָלֵי might easily be changed to the more usual אֲנִשִּׁי, especially under the influence of *v.* 4^b.

לִיהוּה] for ל with the passive see GK. § 121^f; *Lex.* 514^a d.

[אִשָּׁר] *ye who* . . . implying, however, a reason (= οἷτινες), and so equivalent to *in that ye* . . . Comp. 6^b. I 26, 16. Gen. 42, 21. ψ. 71, 19 *Thou who* . . . ! 139, 15 *I who* . . . ! (Germ. *Der du* . . . , *Der ich* . . .).

[הַחֹסֶד הַזֶּה] LXX (Cod. A: B is here, for two verses, defective) τὸ ἔλεος τοῦ θεοῦ = חֶסֶד יְהוָה: cf. I 20, 14 MT.

[אֲדַנִּיכֶם] the plur. of 'majesty': GK. § 124ⁱ.

6. [הוּאָה] There is nothing in the context for this word to be referred to. The impf. אַעֲשֶׂה, not less than the position of the clause *after* 'וְעַשׂ יְהוָה וְנִ', postulates an allusion to something *future*; and does not permit the reference, assumed by Th. Ke., to the message of greeting sent at the time by David. The proposal of We. to read תַּחַת for הוּאָה removes all difficulty: 'I also will shew you good, *because* ye have done this thing.'

7. [תְּחוּקֶנָה יְדֵיכֶם] fig. for, *Be encouraged*: so 16, 21. Jud. 7, 11. Zech. 8, 9. 13. Cf. 'הִנֵּךְ יָד פִּ' I 23, 16, with note.

[וְהָיוּ לְבָנֵי חֵיל] 13, 28 *end.* I 18, 17.

[וְנָם אֲתִי] For the emphatic position of אֲתִי, cf. on I 15, 1.

8. . . . [שֶׁר צָבָא אִשָּׁר] Usage requires 'שֶׁר הַצָּבָא וְנִ' (*ch.* I, 10; I 24, 6).

[אִישֶׁ-בִּשֶׁת] Cod. 93 Holmes Εισβααλ; so οἱ λοιποὶ (i. e. Aq. Symm. Theod.) in the Hexapla; comp. *Isbalem* of the Itala. See 1 Ch. 8, 33 = 9, 39 אִשְׁבֶּעֶל, which leaves no doubt that this was the true name of Saul's son, changed at a later period into Ish-bosheth for the purpose of avoiding what was interpreted then as a compound of the name of the Phoenician deity *Baal*. The change, however, was not carried through consistently: the original *Ish-baal* (i. e. *man of Baal*—a title of Yahweh (see on 4, 4): comp. at Carthage אִשְׁתַּנַּת *man of Tanith*¹) remained in the two genealogies in 1 Ch., and here in particular MSS. or recensions².

[מַחֲנֵים] on the border between Gad and Manasseh (Jos. 13, 26. 30):

¹ Euting, *Punische Steine* (1871), No. 227 = CIS. I. ii. 542 (אִשְׁ-תַּנַּת).

² LXX has in *ch.* 3-4 the strange error Μεμφιβοσθε for אִישֶׁ-בִּשֶׁת. So Lucian's recension throughout, except 4, 4, where the form Μεμφιβααλ occurs.

see also *vv.* 12, 29, 17, 24, 27, 19, 33. Gen. 32, 3. Jos. 21, 38 (= 1 Ch. 6, 65). 1 Ki. 2, 8, 4, 14†.

The site is uncertain. The narrative of Jacob's route from Haran to Shechem (Gen. 32-33) points to a site near the ford ed-Dāmiyeh, such as Deir 'allā, 7 miles to the NE. of it (see the writer's *Genesis*, p. 301 f.; more fully the *Exp. Times*, July, 1902, p. 457 ff.): the notices in 2 Sam. seem to suggest a site further to the N. Thus Buhl (257 'perhaps'), Budde (but admitting that the site seems too far from the Jabbok for Gen. 32), and others, think the name is echoed in *Maḥnā*, 13 miles N. of the Jabbok, and 6 miles E. of Jordan, at the top of W. el-Ḥimar (but comp. on *v.* 29); Merrill (*East of Jordan*, 436 f.) points out objections to this, and proposes *Suleikhat*, a large ruin 7 miles SW. of *Maḥnā*, and 1 mile E. of the road N. and S. through the Ghôr [not marked in G. A. Smith's Map, but just under the figure 500 in this position]: this, though it would agree with 2 Sam. 18 (*DB.* iii. 213^b), does not suit Jacob's route (see my *Genesis*, 301). Further exploration may discover the site of *Maḥanaim*: for the present, as Gen. 32 and 2 Sam. point to different sites for it, it is better, with Dillmann, to leave it undetermined.

9. [הַאֲשֻׁרִי] The name is recognised even by Keil as corrupt: for neither the Assyrians (אַשּׁוּר) nor the Arabian tribe of אֲשֻׁרִים (Gen. 25, 3) can be intended; and the name of a tribe so insignificant as not to be mentioned elsewhere is not in this connexion probable. Pesh. Vulg. express הַאֲשֻׁרִי (so Th. Ew. We.). The situation, in agreement with the position of the name next to that of Gilead, would suit excellently (see Jos. 12, 5. 13, 13): but Keil objects that Geshur at this time (see 3, 3^b) possessed an independent king, so that Ishbosheth could have exercised no jurisdiction over it. Köhler, Kp. Klo. read הַאֲשֻׁרִי (Jud. 1, 32): cf. Targ. על רבית אשר. So Nöld. Bu. Sm. Now. etc.

פֶּלֶה] The original form of the suffix of 3 sg. masc. is retained in this word eighteen times (Is. 15, 3. 16, 7. Jer. 2, 21. 8, 6. 10 *bis.* 15, 10 MT. [but read קָלְלֵנִי בִּפְלֵהֶם. 20, 7. 48, 31. 38. Ez. 11, 15. 20, 40. 36, 10. Hos. 13, 2. Nah. 2, 1. Hab. 1, 9. 15)¹; and sporadically (see on 21, 1) in other cases. For the position of כל with a suffix after the subst. to which it refers, giving it greater independence and emphasis, comp. 1 Ki. 22, 28 (= Mic. 1, 2). Is. 9, 8. Jer. 13, 19. Mal.

¹ The orthography פֶּלֶה seventeen times: Gen. 25, 25. Ex. 14, 7. 19, 18. Nu. 23, 13. Lev. 13, 13. Is. 1, 23. 9, 8. 16. Jer. 6, 13 *bis.* Mal. 3, 9. ψ. 29, 9. 53, 4. Pr. 24, 31. 30, 27. Job 21, 23. Cant. 5, 16.

3, 9. ψ . 8, 8. 67, 4. 6; and especially in Ezekiel, Ez. 11, 15. 14, 5. 20, 40. 29, 2. 32, 12. 30. 35, 15. 36, 5 (פִּלָּא); and in the *second* person, Is. 14, 29. 31. Mic. 2, 12.

Notice here אל thrice, followed by על thrice, in one and the same sentence: comp. 3, 29. Jer. 26, 15. 28, 8; and on I 13, 13.

10. [היו אחרי] See on I 12, 14. As We. points out, *v.* 10^b is the natural sequel of *v.* 9, and ought not to be separated from it. The chronological statements of *v.* 10^a agree so indifferently with the data stated, or implied, in other parts of these books, that the entire clause is probably a late and unauthoritative insertion in the text.

12. [נבענה] Now *el-Jib*, 5 miles NNW. of Jerusalem.

13. [יצאו] LXX adds מִחֶבְרוֹן: so Th. We. Klo. Bu.

[יחרו] superfluous, and, indeed, hardly possible, after ויפגשו. Perhaps ויפגשו (i.e. ויפגשו *met each other*) was originally written; and a scribe, not noticing the following יחרו, read it ויפגשו and added the suffix, which remained in spite of its inconsistency with יחרו.

[אלה על הברכה מזה וג'] Cf. on I 14, 4. For the 'pool' of Gibeon, cf. Jer. 41, 12 המים הרבים אשר בנבעון. Robinson (i. 455) mentions remains of a large open reservoir, some 120 ft. in length by 100 ft. in breadth, a little below el-Jib, which may be the ברכה referred to.

15. [ויעברו במספר] 'and passed over by number,'—עבר of the individuals passing in order before the teller. Cf. Jer. 33, 13: also Lev. 27, 32. Ez. 20, 37.

[ולאיש-בשת] The ו is not represented in LXX, Pesh.: and the passage is improved by its omission.

16. [וחרבו וג'] a circumstantial clause = 'with his sword in his fellow's side.' LXX, however, after איש express ירו, in which case the two clauses will be parallel: 'And they fastened each his hand upon [Gen. 21, 18] the head of his fellow, and his sword in his fellow's side.' So Bu. Now. Sm.

[ויקרא] sc. הִקְרָא (I 16, 4): so elsewhere with this verb, as Gen. 11, 9. 16, 14. 19, 22 al.

[חלקת הצרים] i.e. the *Field of Flints* (Ez. 3, 9; cf. חֲרֶבֶת צָרִים Jos. 5, 2: *Lex.* 866^a), or, perhaps, of (Sword-)edges (ψ . 89, 44†: but Duhm מִצָּר here for צוּר). LXX Μερίς τῶν ἐπιβούλων, i.e. (Schleusner, *Ew. Hist.* iii. 114, We.) חלקת הצָּרִים, or rather (the root being הִצָּר I 24, 12. Ex.

21, 13) הַצָּדִים 'ח the *Field of the Plotters* or *Liers in wait*, or (Now. Sm.) הַצָּדִים 'ח (cf. Est. 7, 6 Heb. and LXX cod. א^{c.a} mg.) the *Field of the Enemies*. But הַצָּדִים of *sides*, proposed by Ehrl. in 1900, and independently by Bu. in 1902, seems evidently right: the place was so called on account of אִישׁ חָרְבוֹ בַּצֵּד רָעוּהוּ.

18. כְּאַחֵר הַצְבִּים] אחד in a comparison as 6, 20. 13, 13. Jud. 16, 7. 11. Job 2, 10. ψ. 82, 7.

20. זה] imparting directness and force, in the question, to אַתָּה: so Gen. 27, 21. 1 Ki. 17, 7. 17. See *Lex.* 261^b.

21. בְּרַחֲלֶךָ שָׁבוּ לָכֶם 27, 43. סוּר לָךְ v. 22. [נָטָה לָךְ; Dt. 1, 7. כָּעוּ לָכֶם 40. פָּנּוּ לָכֶם 2, 13. עֲבְרוּ לָכֶם. Cf. on I 22, 5.

22. לָמָּה] LXX explicitly ὡς μὴ. See on I 19, 17.

וְאִיךְ וְג'] As both We. and Dr. Weir remark, the text of LXX (καὶ πῶς ἄρῳ τὸ πρόσωπόν μου πρὸς Ἰωᾶβ; καὶ τοῦ ἔστιν ταῦτα; ἐπίστροφος πρὸς Ἰωᾶβ) contains a double rendering of these words, the second for אֵלָּה פָּנָה expressing אֵלָּה פָּנָה, and being evidently the original LXX rendering, though made from a corrupt text.

23. בְּאַחֲרֵי הַחֲנִית] It is doubtful both whether אַחֲרֵי (everywhere else a *prep.* or *conj.*) can mean the *hinder part* of a spear, and also whether the butt end of a spear would be sharp enough to pierce through a man: hence Klo. conjectured אֲחֲרָנִית (Gen. 9, 23 al.) *backwards* (i.e. driving the reversed spear backwards as he ran): so Sm. Now. Bu. Ehrlich sees the difficulty; but objects that adverbs of this form in Heb. (קִרְרִית, אַחֲרִית, and perhaps מְעַדִּית; see on 15, 32) describe elsewhere only the manner or direction of *movement*, and therefore conjectures בַּחֲנִית *with the spear*, supposing אַחֲרֵי to be a dittograph. However, we have in Gen. 9, 23^b וּפָנִיָּה אַחֲרִית and the smiting would imply here a backward movement with the arm (cf. I 4, 18 (וּפָל אַחֲרִית); so that the objection seems hypercritical.

הַחֲמִשׁ] 3, 27. 4, 6 (but see note). 20, 10^d.

תַּחֲתִי] idiomatically = *in his place, where he stood* (on I 14, 9).

וְיַעֲמְדוּ . . . כָּל הַבָּא [וְיִהְיֶה כָּל הַבָּא is a ptc. absol., exactly as I 10, 11^a: cf. GK. § 116^w.

וַיִּכֹּחַ] The pausal form, in accordance with the sense; cf. p. 306.

24. . . . וְהִשְׁמִשׁ בָּאָה וְהָמָּה] A sentence of the same type as Gen. 19, 23. 44, 3 הַבָּקָר אֹרֶךְ וְהָאֲנָשִׁים שָׁלָחוּ: *Tenses*, §§ 166, 169; cf. on

I 9, 5. Theod. for אֲמָה, from a sense acquired by it in post-Bibl. Hebr. (as in Syr.), has ὑδαγωγὸς (hence Vulg. *aquaeductus*: cf. Aq. on 8, 1): but were the word used as an appellative we should expect the art. (האמה).

אמה] Neither this place nor גִּיח is mentioned elsewhere. The 'wilderness of Gibeon' will presumably have been the country E. of Gibeon: but it is remarkable that, though there was a hot pursuit, neither pursued nor pursuers had by sunset got beyond land named after Gibeon,—or, indeed, if רֶרֶךְ sq. gen. is to be taken in its normal sense (Gen. 3, 24. Ex. 13, 17. I 6, 9, 12 etc.), 'the road *to*' it,—though very soon after (*v.* 29) Abner began his all-night march through the Ghôr. The distance from Gibeon to Jericho, in a straight line, is 17 miles. Geba' for *Gibeon* (see the opposite error in 5, 25) would be much more probable (so Bu.): Geba' (see on I 13, 2) is 5 miles E. of Gibeon, and a route leads from it through W. Fārah (p. 103) directly down to Jericho. It is very possible that there is some further error in the text; though it cannot be restored with certainty. גִּיח is a place as unknown as אמה, though from its being used to define the position of אמה, one expects it to be better known. We. supposes it to have arisen out of גִּי הֶ (LXX Γαι), and גִּי in its turn to be a dittograph of גִּי in פני; supplying a ב he thus gets על פני הדרך במדבר נבעון (נבע) 'in front of (=East of?; see on I 15, 7) the road in the wilderness of Gibeon (or, better, Geba'). So Now.

25^b. אחת] hardly more than *a*: cf. 1 Ki. 19, 4; and see on I 1, 1. We. Sm. Bu. al. read, however, גבעת אֲמָה (as *v.* 24). Is it, however, certain that the hill was the same one? notice ויקרא, implying some distance, in *v.* 26.

26. לִנְצַח] LXX εἰς νῆκος: see p. 129 *n.*

ער מתי לא] So Hos. 8, 5. Zech. 1, 12†.

27. חי האלהים] LXX יהוה (as always elsewhere, in this oath). 'As God liveth, (I say) that, unless thou hadst spoken, that then only after the morning had the people gotten themselves up, each from after his brother,' i.e. if thou hadst not suggested to them *v.* 26 to cease from arms, they would have continued the pursuit till to-morrow morning. RV. interprets the passage falsely. For the repetition of בי, see on I 14, 39. *a* as 19, 7. מחרבקר lit. *after* the morning: מן as in כִּי־מָוִם, etc.

נעלה] The *Nif.* is used idiomatically, of getting away from so as to abandon (Nu. 16, 24, 27), especially of an army raising a siege, Jer. 37, 5. 11. Cf. *Lex.* 749^a 1 b 2.

28. ולא ירדו] See on I 1, 7 ולא תאכל cf. I 2, 25 ישמעו ולא.

29. בערבה] the broad, and relatively barren Steppe, or floor of the deep depression (*el-Ghôr*), through which the Jordan flows (cf. on

I 23, 24). It would be reached from Gibeon by going down to Jericho.

[כל הבתרון וילכו] accus. after (unusual): Dt. 1, 19. 2, 7 (Sm.).

[הבתרון] Only here. The verb בחר is *to divide in parts*, Gen. 15, 10 (twice) †; and פָּתַר is *a divided part* (Gen. 15, 10. Jer. 34, 18. 19 †), each time, of halves of animals cut in two in making covenants. Ges. and other moderns have accordingly generally taken בחרון to mean properly a *division* or *cleft*; and הבתרון (with the art.) to have been in particular the 'Gorge' leading up to Maḥanaim, as (Buhl, 121) *W. 'Ajlūn* (6 miles N. of the Jabbok), or (Budde) *W. el-Ḥimār* (12 miles N. of the Jabbok), by either of which Maḥanaim, *if* Maḥnā, could apparently be reached; or (*H. G.* 586) the 'narrow central portion of the Jordan valley itself.' It is not, however, stated whether any of these routes traverses a pass or valley of a character in some way or other so marked as to be distinctively called הבתרון. W. R. Arnold (*Essays . . . published as a Testimonial to C. A. Briggs*, 1911, p. 13 ff.) argues, on the contrary, that, as כל הבתרון cannot be the direct object of וילכו (for the accus., as a direct obj. is very rare after הלך, Dt. 1, 19. 2, 7, and, כל בחרון being definite, the absence of את shews that it is not a direct obj.), it must be an *adverbial* accus., and that, not of place, but like v. 32 וילכו כל הלילה, of *time* (GK. § 118^k), and denote *all the half* (sc. of the day); he then by a careful examination of vv. 24-32, and comparison with 4, 5-8, makes it probable that Abner would reach Maḥanaim at about noon, so that the half of the day denoted by בחרון would be the *fore-noon*. The case is ably argued; but it cannot be said to be established. Dt. 1, 19. 2, 7 shew that הלך may be construed with a direct accus.; and את is often omitted before a direct determined object. (Arnold's paper is reprinted in *AJSL*, 1912, 274 ff.)

31. [ובאנשי] Read באנשי or (with LXX) מֵאַנְשֵׁי: cf. v. 15. מֵתוֹ at the end of the verse is superfluous: . . . אִישׁ being evidently the obj. (which is required) to הָבוּ. The insertion in RV. of *so that* in italics is a sufficient indication how anomalous the verse is in the Hebrew. Th. Ke. would understand מֵתוֹ: but the omission of the relative pronoun in Hebrew *prose* is almost confined to the late and unclassical style of the Chronicler; see on I 14, 21. LXX παρ' αὐτοῦ = מֵאַתָּה. Ehrlich מֵאִישׁ וּשְׁשִׁים מֵתוֹ, taking מֵתוֹ to mean only *wounded*. But Heb. historians rarely draw such distinctions; and in accounts of battles הָבָה practically means always *to smite fatally* (*Lex.* 646^a), exceptions being very rare (2 Ki. 8, 28 = 9, 15: *ib.* 645^b e).

32. [בית-לחם] 9 MSS. בבית-לחם: but see p. 37 footnote 2.

[וַיֵּאָרֶךְ לָהֶם] The expression seems a natural one; but it occurs only here. Cf. וַיֵּאָרֶךְ לָהֶם (the *verb*) I 29, 10†; וַיֵּאָרֶךְ הַבָּקָר Gen. 44, 3†.

3, 1. ארכה. [Job 11, 9 (קִנְיָה). Jer. 29, 28. The masc. (which would be אָרֶךְ; GK. § 93^{kk}) does not occur. LXX ἐπὶ πολὺ, reading ארכה (הַרְבֵּה), Dr. Weir.

הלך וחזק . . . הלבים ודלים] See on I 2, 26.

2-5] = I Ch. 3, 1-3. List of David's wives and sons.

2. וילדו] The Kt., as We. suggests, might be pointed וִילְדוּ (for וַיִּילְדוּ), on the analogy of the contracted forms which now and then occur in *Pi'el* (Nah. 1, 4 וַיִּקְשְׁחוּ. Lam. 3, 33 וַיִּנְה. 53 וַיִּרֶו. 2 Ch. 32, 30. Qrê וַיִּשְׁרֶו: GK. § 69^{tt}). However, the contraction is in all cases against analogy, and therefore probably nothing more than a clerical error; nor, in *Pu'al*, is there any instance of it at all. No doubt, the Qrê וַיִּילְדוּ is here right.

לֹאֲחִינֵעַם] *belonging to*, the dat. of reference: cf. I Ki. 14, 13 (*Lex.* 512^b 5 c). On Ahino'am, see on I 25, 43.

3. כלאב] Ch. דְּנִיאל; LXX here *Δαλονια*, Aq. Symm. Theod. *Αβια*; in I Ch. 3, 1 B *Δαμνηλ*, A and Luc. *Δαλονια*. Kto. al. regard ΔΑΔΟΥΙΑ as a corruption of ΔΑΔΟΥΙΑ = דְּדִיָּה, and דְּנִיאל of דְּנִיאל, — two alternative forms of the same name. It is impossible to say what the original form of the name was: but לאב in כלאב is open to the suspicion of being a dittograph of לאב in לאבינל.

הכרמלי] See on I 25, 2.

גשור] A petty Aramaean kingdom on the E. of Jordan, N. of Gilead; cf. on I 27, 8.

5. אשת דוד] By analogy (see *v.* 3^a) the name of 'Eglah's first husband would be expected: doubtless, therefore, דוד is due either to a *lapsus calami* or to some transcriptional corruption.

6. 'V. 6^b is the continuation of *v.* 1. Vv. 2-5 have been inserted subsequently, and *v.* 6^a conceals the juncture' (We.).

'היה מתחזק ב' [*was making or shewing himself strong in*] [*not for*] etc., i.e. was gaining power and importance in connexion with the house of Saul. The verb is not used elsewhere in a bad sense (cf. 2 Ch. 1, 1. 12, 13 etc.), except sq. על (*ib.* 17, 1); but in the light of *v.* 8 ff. it is probable that it is used here to suggest the idea of acquiring undue power, and presuming too much.

7. ולשאול פלגש. For the form of sentence, cf. 4, 4. 13, 3. 14, 6 ולשפחתך שני בנים. I 28, 24 etc.; cf. on I 1, 2.

[ויאמר] As Ishbosheth has not been hitherto named in the present connexion, the insertion **אִישׁ בִּשְׁת (איִשְׁבֹּשֶׁת) בֶּן-שָׁאוּל** is necessary: cf. LXX καὶ εἶπεν Μεμφιβροσθε (p. 240 n. 2) υἱὸς Σαουλ.

8. [אִשֶּׁר לַיהוּדָה] ‘*belonging to Judah.*’ The point lies in the reference to the *Judaean* **רֹאשׁ פְּלָב** (cf. Ewald, iii. 116 n.). LXX, however, do not express the words; and many moderns omit them, on the doubtful supposition that they are a gloss added by a scribe who vocalized **פְּלָב**, in order to explain that this was the name of the Judahite clan (see on I 25, 3).

[הַיּוֹם] with emphasis, *to-day, at this time.* Abner protests that at the very time at which Ishbosheth is bringing his charge against him, he is doing his best for the house of Saul.

[אֶעֱשֶׂה] *I do*,—the impf. expressing present habit. Klo. Bu. **הָעֵשָׂה**, putting the *segolta* on הַיּוֹם.

[מְרַעְיֵהוּ] A plural form: cf. on I 30, 26.

[הַמַּצִּיתָ] So, sq. **בִּיר**, Zech. 11, 6. **מָצָא** or **מָצָה** *to arrive, come to*, **הַמָּצָה** *to cause to come to*, with **בִּיר** *place into the hand of, hand over to*.

[וְתִפְקֹד] = *and (yet) thou visitest*, etc. For the adversative sense, sometimes implied in **וְ**, cf. 19, 28. Gen. 32, 31: *Tenses*, § 74 β.

[עוֹן אִשָּׁה] LXX **עוֹן אִשָּׁה** ‘*a fault concerning a woman*’ (and nothing more). So We. Klo. Bu. etc.

9. [כִּי . . . כִּי] The second **כִּי** is resumptive of the first (I 14, 39).

11. [לְהָשִׁיב אֶת אֲבִנֵּי דָבָר] **דָּבָר** **הַשִּׁיב פ’** *properly to turn one back with* (GK. § 117^{ff}) *a word*; hence, in a weakened sense, *reply to, answer*: so I 17, 30 and often. If the lit. meaning were ‘*bring back word to*,’ we should, by all analogy, require **אֶל** or **ל** for **אֶת** (cf. the Arab. idiom, cited in *Thes.* 1374^b).

12. [תַּחְתּוֹ] Generally explained as *= where he was* (2, 23). But the use is singular: for the suffix would refer naturally not to **דָּוִד** but to the subject of **וַיִּשְׁלַח** (see 2, 23; and on I 14, 9). Lucian has *ἐς Χεβρων* (= **חֶבְרוֹן**), of which **תַּחְתּוֹ** is prob. a corruption; see below.

[לְמִי־אָרֶץ] At least **לְמִי־הָאָרֶץ** would be required, if the words were meant to express *Whose is the land?* but even so, they are incompatible as they stand with what follows, **לְאָמַר כִּרְתָּה בְרִיתָךְ אִתִּי**, which is also the purport of the message, and which according to

Hebrew usage ought to follow תחתו *immediately*. The least change that will suffice to produce an intelligible sentence, is to read לְמִי־הָאָרֶץ, and to omit the following לְאָמֹר. At the same time, it must be admitted that the proposal כרתה בריתך אתי וג' is complete without any prefatory introduction; and probably לְמִי אֶרֶץ לְאָמֹר is merely a double dittograph of the preceding לְאָמֹר. LXX πρὸς Δαυιδ εἰς Θαιλαμ οὗ ἧν παραχρῆμα λέγων Διάθου κτλ., where παραχρῆμα = תחתו, so that εἰς Θαιλαμ οὗ ἧν (εἰς Θηλαμου γην Cod. A) must be a subsequent insertion, in the *wrong* place, representing תחתו again (= εἰς Θαι) and לְמִי אֶרֶץ לְאָמֹר [לְמִי (לְמִי) אֶרֶץ = λαμου γην, hence λαμ οὗ ἧν]. Παραχρῆμα λέγων Διάθου appears to shew that in the Hebrew text used by LXX כרתה לְאָמֹר תחתו stood together: if with Luc. be read for תחתו, this would yield an excellent sense (so Now.). Bu., simplifying a suggestion of Klo.'s, would read (after רוד) לְאָמֹר תַּחְתִּי 'saying, The land is under me (at my disposal) to give to whom I please:' but the Heb. idiom for under a person's authority or control is not תחת פ' (except of a *wife*, Nu. 5, 19 al.), but תחת יד פ' (I 21, 4. 5. 9. Jud. 3, 30. Is. 3, 6: *Lex.* 1065 b; notice also מִתַּחַת יַד פ' 2 Ki. 8, 20. 13, 5 al., *ib.* 1066^a).

[ידי עמך] Cf. Jer. 26, 24 (את); rather differently, *ch.* 14, 19.

13. [טוב] i.e. *Good!* (= *I agree*): cf. I 20, 7. I Ki. 2, 18. Note the אני (see on I 26, 6).

[כי אם לפני הביאך] '*except before thy bringing*'—an unintelligible construction. כי אם and לפני exclude one another; and we must read either לפני הביאך *before thy bringing*, or (cf. Gen. 32, 27) כי אם הביאת *except thou bring*. The latter is expressed by LXX (ἐὰν μὴ ἀγάγῃς).

14. See I 18, 27.

15. [מעם איש] '*from a man!*' Read, of course, with LXX אִישָׁה. For מעם, cf. I 10, 9. 18, 13.

[ליש (Qrê)] See I 25, 44.

16. [בַּחֲרִים] On the way between Jerusalem and Jericho (16, 5. 17, 18), not improbably (Buhl, 175; *EB.* s.v.), at either *Bukē'dān* 1½ miles, or *Rās ez-Zambi* 2½ miles, ENE. of Jerusalem, near the old Roman road, leading down to Jericho. Targ. עֲלָמַת (עֲלָמַת) 1 Ch.

6, 45 = עֲלִמִּיִן Jos. 21, 18, now 'Almîṭ 3½ miles NE. of Jerusalem),—no doubt from עֲלִמָּה having apparently a similar meaning to בָּחֲרִים (cf. עָלָם *youth*; and עֲלָמִים, בָּחֲרִים, both *youthful age*).

17. [וְדָבַר . . . הִיָּה] 'had been,' a plup.: for עָם cf. Jud. 18, 7. I Ki. 1, 7.

נָם תְּמוֹל נָם שְׁלֹשׁ Cf. Ex. 4, 10. ch. 5, 2.

הַיִּיתָם מְבַקְשִׁים] 'have been (continuously) seeking.' Cf. Dt. 9, 7. 22. 24: *Tenses*, § 135. 5; GK. § 116^r.

18. [הוֹשִׁיעַ] 'Evidently a clerical error for אוֹשִׁיעַ, which many MSS. have, and which is expressed by all versions' (Keil).

19. [טוֹב] טוֹב, after אֲשֶׁר, will be the *verb* (*Lex.* 373^a).

20. [עֲשִׂרִים אֲנָשִׁים] Ehrlich would read עֶשְׂרֵה א' (Jud. 20, 10). עֲשִׂרִים אֲנָשִׁים is correct (GK. § 134^e); but the type עֲשִׂרִים אֲנָשִׁים is very rare and anomalous: 2 Ki. 2, 16 (perhaps due to the following בְּנֵי חֵיל: Herner, *Syntax der Zahlw.* 106). Jer. 38, 10 (Ew. al. שְׁלֵשָׁה)†.

[וְלֹאֲנָשִׁים] The men being *definite* (20^a), לֹאֲנָשִׁים is certainly what would be expected: comp. 1, 11. 17, 12.

[מִשְׁתָּה] For the position, see on 14, 12.

21. [וַיֵּצֵאָה] Notice the pausal form with the small distinctive accent, *pazer* (*Tenses*, § 103 with *n.* 2). On תַּאוּה נִפְשָׁךְ, see on I 2, 16.

22. [בָּא] No doubt, 'Joab is the principal person for the narrator' (Keil): but, with עֲבָדִי דָוִד וַיֹּאבָב preceding, בָּא by Hebrew idiom ought to be plural. Read בָּאִים (i. e. in the older orthography בָּאִם): a מ has dropped out before מַהגִּדֹּר. סָבִיר בָּאוּ (see on I 12, 5).

24. [וַיֵּלֶךְ הַלֹּךְ] 'and he is gone (with) a going' = 'and he is gone off,'—very idiomatic and forcible, not to be abandoned in favour of the more ordinary expression here offered by LXX ἡλῆθ ἰδέσθαι: וַיֵּלֶךְ: הֵלֵךְ יָדַעַת LXX is manifestly derived merely from *sv.* 21^b. 22^b. 23^b: but while the narrator, and reporters, use the common וַיֵּלֶךְ בְּשָׁלוֹם, Joab characteristically expresses himself with greater energy וַיֵּלֶךְ (הַלֹּךְ). At the same time, *sv.* 25 would doubtless be more forcible as an interrogative; and it is very probable that הָלָא has *fallen out* after הַלֹּךְ.

25. [כִּי לַפְתּוֹתֶךָ בָּא] The regular order in such constructions: cf. Gen. 42, 9. 47, 4. Jos. 2, 3. Jud. 15, 10. 12. I 16, 2. 5.

[מִבּוֹאֶךָ] Why the abnormal (and incorrect) form מִבּוֹאֶךָ should be

substituted as Qrê, unless for the sake of the assonance with מוצאך, is not apparent.

26. [בור הסירה] The 'cistern of Sirah.' There is an 'Ain Sārah, about a mile N. of Hebron, on the road to Jerusalem, which may be the place meant (*DB.* and *EB.* s.v.).

27. [אל תוך השער] The *middle* of the gate would scarcely be the place in which Joab could converse with Abner quietly. LXX ἐκ πλαγίων τῆς πυλῆς = אֶל יְרֵךְ הַשַּׁעַר (see Lev. 1, 11. Nu. 3, 29. 35 Hebrew and LXX) 'to the *side* of the gate,' which is favoured also by the verb ויטהו 'led *aside*.'

[בשלי] A usage approximating curiously to the Aramaic: comp. *ܠܒܫܠܐ* in *quietude, quietly*, in the Pesh. I 12, 11 al. (= *ܒܫܬܚ*). Is. 8, 6 (= *ܠܐܫܬ*). Job 4, 13 (of the quiet of night). Ehrlich, however, for ויבהו בשלי conjectures ויבִישִׁי הַפֶּה; cf. v. 30.

[ויבהו שם החמש] Probably אֵל should be restored before החמש, in conformity with the construction elsewhere (2, 23. 4, 6. 20, 10).

28. [מאחרי כן] 15, 1. 2 Ch. 32, 23†.

[מעם] מעם, the acquittal being conceived as *proceeding from* Yahweh: comp. Nu. 32, 22 מִיַּהוָה וּמִיִּשְׂרָאֵל.

29. [יחלו] Comp. Jer. 23, 19 = 30, 23 (of a tempest) עַל רֹאשׁ רִשְׁעִים; Hos. 11, 6.

[ואל] סביר ועל (see on I 12, 5); so 10 MSS.

[ואל יכרת מן] Cf. Jos. 9, 23.

[מחזיק בפלך] *فَلَكٌ* is to be *globular or round* (especially of a woman's breasts): hence *فَلَكٌ* is the *sphere* in which a star moves (Qor. 21, 34. 36, 40), and *فَلَكَةٌ* the *whorl* of a spindle, Lat. *verticillus*, as *פֶּלֶךְ* in Hebrew, Prov. 31, 19 (see *EB.* iv. 5277 f.). Here *פלך* was formerly (LXX *σκυταλή*; Rabb.; EVV.) commonly supposed to denote a *staff*: but (a) other words are elsewhere used in Hebrew to express this idea (see 2 Ki. 4, 29. 31, and especially Zech. 8, 4 וָאִישׁ מִשְׁעֲנָתוֹ), (b) there is no trace of such a meaning in the cognate languages (see Levy, Freytag, Lane), (c) the transference of the term to denote an object lacking the characteristic feature (the *whorl*) which it properly denotes, is improbable, and (d), even if it were so transferred, as the 'spindle' was not more than some 12 inches long, it is not likely to have been applied to a walking-stick. Aq. Symm.

(ἄτρακτον), Jer. (*fusum*), Pesh. (فصحلا) render *spindle*; and philology and usage agree in supporting this rendering: the word, meaning properly 'whorl,' will have come naturally to suggest the spindle as a whole. David's words are an imprecation that Joab may always count among his descendants—not brave warriors, but—men fit only for the occupations of women. Comp. how 'Hercules with the distaff' was the type of unmanly feebleness among the Greeks.

30. [הרנו לאבנר] ל as I 23, 10 (see note), and with הרנ itself (in later Hebrew) Job 5, 2. The verse interrupts the narrative; and the ל may be due to its being in fact (We. Bu. Now. Sm.) a late gloss. Ew. Klo., on the ground of LXX διαπαρετηροῦντο, prefer to read ארבו laid ambush for: but this would scarcely be a just description of the manner in which Joab actually slew Abner: nor does the preceding narrative imply that Joab and Abishai had done previously anything that could be so described.

31. [ספרו] wail; see on I 28, 3.

[לפני אבנר] i. e. preceding the bier in the funeral procession.

33. [הכמות] not 'Did Abner die?' (הִמָּת), but 'Was Abner on the way to die?' was this the end reserved for him? For the impf. cf. 2 Ki. 3, 27 his firstborn אשר ימלך who was to reign after him: 13, 14 the illness בו אשר ימות which he was to die of: Tenses, § 39 β; GK. § 107 א, t. For the dagesh in ב, see GK. § 100 l.

34. [לא-אסרות] לא with the ptc. is unusual, and to be imitated with caution: comp. Jer. 4, 22. ψ. 38, 15. Job 12, 3 (Ew. § 320^b). Ez. 22, 24. Dt. 28, 61: Tenses, § 162 n.; Lex. 519^a b c.

[נחשתים] a pair of bronze fetters: Jud. 16, 21† (GK. § 88^e).

[כנפול] sc. הנופל; comp. I 2, 13 (כבשל). On נבל, see on I 25, 25.

Abner, David laments, has experienced a death that was undeserved: he has died the death of a נבל, a reprobate, godless person, whom an untimely end might be expected to overtake. There was nothing to prevent Abner from defending himself, had he suspected Joab's treachery (34^a); as it was (34^b), he had succumbed to the treacherous blow of an assassin.

35. [להברות] The verb is confined to this book (12, 17. 13, 5. 6. 10): so בריה food 13, 5. 7. 10†. ברות occurs Lam. 4, 10; and בריית ψ. 69, 22†.

כי אִם] not = *except*, as v. 13: the two particles are to be separated, כי introducing the oath, as I 14, 44, and אִם expressing it (*if . . . !* = *surely not*). כל מאומה Gen. 39, 23†.

36. [ככל וג'] 'as whatsoever the king did pleased all the people' (EVV.) would require כל כאשר for ככל (כ never having the force of a conjunction). The text can only be rendered, 'Like all that the king did, *it* (viz. his conduct on the present occasion) pleased all the people' (טוב being the *verb*, as v. 19). כל for ככל (LXX, Bu. Now.) yields a very abrupt sentence, not in accordance with Heb. style.

37. [מהמלך] So מיהוה היתה לו 1 Ki. 2, 15: cf. Jud. 14, 4 כי מי' (Lex. 579^b d); and מאת יהוה היתה, as Jos. 11, 20 al. (Lex. 86^b 4 b).

39. רך] *tender, weak*, opp. to קשים.

[ומישוב מלך] The contrast which, in virtue of the contrasted ideas connected by it, is implicit in the copula ו, would be expressed in English distinctly by *and at the same time*, *and yet*, or *though* (cf. Cant. 1, 5). Ew. rendered, 'And I this day live delicately and am anointed as king,' etc. The sense thus attached to רך is defensible (Dt. 28, 54 והענג בך הרך Is. 47, 1): but the rendering labours under the disadvantage of obliterating the antithesis, which, nevertheless, seems to be designed, between רך and קשים. MT. (so far as the consonants go) is presupposed by LXX (συγγενής = רך misread as רד, see Lev. 18, 14. 20, 20: καὶ καθεσταμένος ὑπὸ βασιλείας = (ומישיב מלך).

4, 1. [בן-שאול] 'LXX rightly inserts איש-בשת before בן שאול: the omission in the Hebrew may perhaps be explained by the resemblance between איש-בשת (אשבעל) and וישמע' (Dr. Weir).

[וירפו ידיו] as Jer. 6, 24. Is. 13, 7 al., fig. for *lost heart*: the masc. as Zeph. 3, 16. 2 Ch. 15, 7 by GK. § 145^p.

[נבהלו] a strong word, more than 'were troubled,' *were alarmed*, ψ. 48, 6. Jer. 51, 32 al.: elsewhere in early prose only I 28, 21. Gen. 45, 3. Jud. 20, 41.

2. [גדודים] *guerilla bands*; cf. 2 Ki. 5, 2; also I 30, 8. 1 Ki. 11, 24; and Gen. 49, 19 'As for Gad, a *troop* may *troop* upon him; But he will *troop* upon their heel.'

[היו בן-שאול] The text, as it stands, is not translatable. Read with LXX **היו לאיש-בשת (לאשבעל) בן-שאול**.

[בארות] i.e. *Wells*; mentioned as closely associated with Gibeon, Chephirah, and Qiryath-ye'arim in Jos. 9, 17, as Canaanite towns which long maintained their independence in Israel, and with Qiryath-ye'arim and Chephirah in Ezr. 2, 25 (= Neh. 7, 29); and after Gibeon and Ramah, and before Mizpeh (Nebi Samwil) and Chephirah, in the list of Benjaminite cities in Jos. 18, 25 f.+. It is generally identified with *el-Bireh*, a village with several springs or 'wells,' 4 miles NNE. of Gibeon, and 9 miles N. of Jerusalem, on the great northern road: Buhl (*Geogr.* 173), however, and Now., on the strength of Eusebius' statement (*Onom.* 233, 83 f.) that it was 7 miles from Jerusalem on the road to Nicopolis (*Amrōs*),—which, if this were the present Jaffa road, would be at a point about 3 miles SW. of Gibeon,—prefer this site (which would also bring Bē'ēroth nearer to the cities with which it is associated in Jos. 9, 17. Ezr. 2, 25). Robinson (i. 452), however, placing the 'road to Nicopolis' more to the north, thinks *el-Bireh* compatible with Eusebius' description.

על שדה הארץ יחשב 31 Cf. Lev. 25, 31 [תחשב על] Jos. 13, 3 **לפנעני תחשב**.

3. [ויהיו שם גרים] **גרים** is the ptc.: 'and they *continued* (on I 18, 9) *sojourning there*,' viz. as **גרים**, or protected foreigners (on I, 13). The Gibeonites, with no doubt the inhabitants of their dependent towns (Jos. 9, 17), Chephirah, Bē'ēroth, and Qiryath-ye'arim, were not Israelite, but *Amorite* (*ch.* 21, 2); and the Beerothites had, for some reason, fled to Gittaim,—presumably the Gittaim mentioned Neh. 11, 33† in a list of Benjaminite cities, next after Ramah,—where they sought and obtained protection as *gêrim*.

4. [בן חמש שנה היה בבא ונ'] (without היה) would be excellent Hebrew; but it is not supported by LXX, as Bu. claims: LXX connects **בן חמש שנים** with what *precedes*, and then for והיה has *καὶ οὕτως*. With MT. cf. 2 Ki. 8, 17. 14, 2. 15, 2. 33.

[בחפזה] Ehrlich would point **בְּחֶפְזָה = בְּחֶפְזָה** (see p. 37 *n.*), remarking that the Qal (Dt. 20, 3. ψ. 31, 23. 116, 11. Job 40, 23†) is used of hurry and alarm in general, but the Nif. (I 23, 26. 2 Ki. 7, 15 Kt. ψ. 104, 7†) of hurry and alarm in *flight*.

[מִרְיָבֶעַל] In I Ch. 8, 34 (*bis*). 9, 40^a **מִרְיָבֶעַל**, in 9, 40^b **מִרְיָבֶעַל**. One of these forms is certainly the original name. There was a time when the name **בעל** *owner* or *master* (of the place or district)¹ was

¹ See art. BAAL in *DB.*, *EB.*, and (most fully) in Hastings' *Encycl. of Rel. and Ethics*, ii. 283 ff. Cf. also above, p. 63 f.

applied innocently to Yahweh¹, as *Owner* of the soil of Canaan: but, in consequence no doubt of the confusion which arose on the part of the unspiritual Israelites between Yahweh and the Phoenician god 'Baal,' the habit was discountenanced by the prophets, especially by Hosea (2, 18), and ultimately fell out of use. Proper names, therefore, in which בעל originally formed part had to be disguised, or otherwise rendered harmless. This was generally done by substituting בשת shame² for בעל, as in the case of Ishbaal (above, on 2, 8), and of Meribbaal the name of Saul's grandson here, and of one of his sons by Rizpah in 21, 8. In the case of the latter name the change to מריבשת (or מריבשת) appears not to have been thought sufficient; and the name was further disguised by being altered to מפבישת, which was probably taken to mean 'One who scatters or disperses (cf. Dt. 32, 26 אפאיהם,—though this word is certainly corrupt) Shame³.' Jerubbaal (Gideon), 'the Master contends,' being interpreted to mean 'One that contends with Baal' (Jud. 6, 32), was suffered to remain, except in ch. 11, 21, where it was altered to Jerubbesheth. In less read books, however, the names remained sometimes unchanged: thus אשבעל and מריבעל are preserved in Ch., as also בעלירע, 'the Master knows,' the name of a son of David, called in ch. 5, 16 אלידע 'God knows⁴,' and the name of David's hero בעליה 1 Ch. 12, 5, and of his officer בעלחנן 27, 28⁵. It will be observed that these names are particularly frequent

¹ See DB. i. 210^b; EB. i. 403; *Encycl. of Rel. and Ethics*, ii. 291 f.

² For בשת shame as a designation of Baal, see Jer. 3, 24. 11, 13. Hos. 9, 10; comp. in LXX 1 Ki. 18, 19. 25 αἱ προφηταὶ τῆς αἰσχύνης. Dillmann, in an elaborate essay devoted to the subject in the *Monatsberichte der Kön.-Preuss. Academie der Wissenschaften zu Berlin*, 1881, June 16, observing the strong tendency shewn not only in LXX, but in other ancient versions as well, to obscure or remove the name of Baal, thinks that the habit of substituting αἰσχύνη for it is the explanation of the strange ἡ Βααλ of certain parts of LXX (e.g. Jeremiah constantly,—2, 23. 7, 9. 11, 13. 17. 19, 5 al. Hos. 2, 10. 13, 1: so Rom. 11, 4): Baal was left in the text, but the fem. of the art. was an indication that αἰσχύνη was intended to be read. No traces of an *androgynous* Baal have been found in Phoenician Inscriptions.

³ Lucian has throughout (except 21, 8) the intermediate form Μεμφιβααλ. Perhaps this is a survival of the first stage in the transforming process.

⁴ Comp. Jud. 9, 46 ברית אל for ברית בעל 8, 33. 9, 4.

⁵ Comp. also בעל itself, as a pr. n., 1 Ch. 5, 8, 30 (= 9, 36).

in the families of Saul and David, both zealous worshippers of Yahweh (comp. among other things in the case of Saul the name of his son (יהונתן). מריבבעל will be a name of the same form (a rare one in Hebrew: above on I 1, 20) as the Nabataean מקימאל (Cooke, *NSI*. 78, 2), and מהיטבאל, משיובאל (above, p. 18 note).

5. [כחם היום] Gen. 18, 1; I 11, 9 Qrê†.

6. [את משכב הצהרים] The cogn. accus. משכב is here not the *place* of reclining (= *couch*), but the *act* of reclining (as in the expression מושכב זכר Jud. 21, 11 al., and *ch.* 17, 28 [see note]), in the present context = *siesta*: 'was taking his noon-tide rest.'

7. [והנה באו ער-תוך הבית לקחי חטים ויכהו אל-החמש] *thither* is redundant: באו and ויכהו both anticipate prematurely ^a7; לקחי חטים is inappropriate, and the rendering 'as though fetching wheat' illegitimate. Read with We. after LXX והנה שְׁעֶרַת הַבַּיִת סָקְלָה חֲטִיִּם וַתִּיָּשֶׁן וַתִּנָּם וַתִּיָּשֶׁן 'and behold the portress of the house was cleaning wheat from stones (LXX ἐκάθαυρεν: cf. Is. 57, 14 καθαρίσατε for סָלִי, read as סָקְלִי), and she slumbered and slept, and Rechab and Ba'anah slipt in,' etc. The words explain how it happened that Rechab and Ba'anah obtained entrance to Ishbosheth's house.

8. [נמלטו] *slipt in* or *through* (LXX διέλαθον, joining the word closely with v. 7 'slipt through, and entered into the house,' etc.), in accordance with the primary meaning of the root (cf. מָלַט Is. 34, 15; 66, 7, 17), and not in the special sense of slipping through or away from pursuers, i.e. of escaping.

9. [הערבה] See on 2, 29.

10. [חברון] to Hebron: see p. 37 n. 2.

11. האל הנותן (= ψ. 18, 48) [ויתן . . . נקמות . . . משאול ומורעו] So 22, 48 (Jud. 11, 36. For נקמות לי comp. יהוה נקמות מאויבך. Cf. also Jer. 20, 10. 12; I 14, 24. 24, 13. מן *from* (in Old Engl. *of*), cf. also Jer. 20, 10. 12; I 14, 24. 24, 13.

12. [אשר פדה וג'] So I Ki. 1, 29. On פדה, see the writer's note on Dt. 6, 8.

13. [והוא היה וג'] a circumst. clause.

14. [ואחזה בו] after המגיד treated as a *casus pendens*; so I Ki. 9, 20 f. 12, 17. 15, 13: *Tenses*, § 127 a; GK. § 111 h.

¹ Of *laying* eggs, properly (as it seems) *elabi fecit* (Ges.). Cf. the Nif. in I 20, 29 'let me *get away*' (without the idea of escaping).

[אשר לתת־לו בשרה] 'to whom I ought, forsooth, to have given a reward for his good tidings' (so Bu. Dh.). לתתי ('to whom it was for my giving') must be explained on the analogy of 2 Ki. 13, 19 *percutiendum erat* quinquies aut sexies,—an extension of a usage more common in present time, Hos. 9, 13 etc. (*Tenses*, § 204). The clause can hardly express *David's* view of the transaction; he could not think that the Amalekite really deserved a reward for his tidings: it must express what David ought to have done in the judgment of the Amalekite himself, or of men in general unable to appreciate David's regard for Saul (hence 'forsooth'). Keil: 'that I might give him a reward for his good tidings' (ironically), treating אשר as=*namely* (Ew. 338^b): so substantially RV. But such a sense of אשר cannot be substantiated: so that, if this be felt to be the meaning of the passage, we must follow the suggestion of We. to 'omit אשר, as due to a false interpretation of לו לתתי, which in its turn arose from a mistaking of the ironical sense of בשרה.' So Now. Sm.; cf. GK. § 114¹ n. Ehrl. לתתי נתתי for נתתי: 'which I gave him as a reward for his good tidings!' This, remarkably enough, is the exact sense expressed by RV. (=AV. *margin.*), 'which was the reward I gave him for his tidings,' presumably *without* emendation!

11. אף כי] *how much more* (should I do so), *when* . . . ; as Ez. 15, 5. Job 9, 14; and וואף כי I 23, 3. 2 Ki. 5, 13.

את איש צדיק] את followed by an *undefined* subst.; comp. on I 9, 3.

אבקש . . . מידכם] The same idiomatic use of מיד in I 20, 16. Gen. 31, 39. 43, 9. Is. 1, 12. Ez. 3, 18. 20 (דמו). 33, 8 (דמו); and with רש Gen. 9, 5 (דם). Ez. 34, 10.

בְּעֵר אַחֲרֵי] Cf. 1 Ki. 22, 47 מְהֵרָא; 2 Ki. 23, 24; 1 Ki. 14, 10. 21, 21; and the frequent Deuteronomic phrase וּבְעֵרָתָּ (מִישְׂרָאֵל) Dt. 13, 6. 17, 7. 12 al. Jud. 20, 13.

12. ויקצצו] The word is used similarly in Jud. 1, 6. 7.

5, 1-3. 6-10=1 Ch. 11, 1-9. The parallel passages in Chronicles should be compared, and the variations noted, in the manner exhibited above, on I 31. The reader who will be at the pains of doing this consistently (especially in the parts of Chronicles which are parallel to 1-2 Kings), will, when he has eliminated the variations which seem to be due to accident, understand better than from any description in

books the *method* followed by the Chronicler in the compilation of his work, and the manner in which he dealt with his sources in the process.

5, 1. [ויאמרו לאמר] 'Thus, immediately together, rarely, 20, 18. Ex. 15, 1. Nu. 20, 3 [add Jer. 29, 24. Ez. 12, 27 LXX, Cornill. 33, 10. Zech. 2, 4¹]; Ges. *Thes.*, p. 119^b: on the contrary, very frequently as in *v.* 6. Jud. 15, 13, separated by a pronoun or other word' (We.). Geiger in an article on this idiom² regards it as a mark of the later period of the language, and seeks to shew that most of the passages in which it occurs—even those of the second class noticed by We.—are redactional additions. But לאמר was in such frequent use for the purpose of introducing a speech, that its proper force must have been early forgotten; and the habit must soon have grown up of using it instinctively, irrespectively of the fact that the same verb might have been already employed in the sentence.

הננו . . . אנהנו] 'Behold us! we are,' &c. 1 Ch. 11, 1 has הנה alone. [עצמך ובשרך אנהנו] So in the 11, 1 Ch. 11, 1; and similarly *ch.* 19, 13 אהם ועצמי ובשרי 14. Gen. 29, 14. Jud. 9, 2.

2. [אתה] Notice (thrice) the emph. pronoun.

[הייתה מוציא] (with the *art.*) following shews that the words are wrongly divided, and that the Massorah is right in correcting היית המוציא והמבי.

הנני מבי אליך 1 Ki. 21, 21 Jer. 19, 15. 39, 16: 1 Ki. 21, 29. Mic. 1, 15 (both אבי): 1 Ki. 12, 12 ויבו ירבעם al., sometimes (but not always) before another א (as though the omission were due to the juxtaposition of the two identical letters): see Ol. p. 69; GK. § 74^k.

[אתה] Note the emphatic pron. (twice).

[תרעה] Here first in the metaph. sense. So 7, 7. Mic. 5, 3; and, with the figure usually developed explicitly, often in Jeremiah, as 2, 8. 3, 15. 10, 21. 22, 22. 23, 1-4; Ez. 34 (throughout), al.

[לנניר] See on I 9, 16.

¹ Cf. Cornill, *ZATW.* 1891, p. 22.

² *Jüdische Zeitschrift*, iv. 1866, pp. 27-35; comp. v. p. 188; vi. p. 159.

3. [ויכרת להם] On the force of ל, see on I 18, 3. For the position of ברית, see on *ch.* 14, 12.

4. [ארבעים] Read, with 14 MSS., and Versions, and parallel passages (as 1 Ki. 14, 21), וארבעים.

6. [יושב הארץ] i.e. the native inhabitants of the land: Gen. 34, 30. Ex. 34, 12. Jud. 11, 21 al.

[ויאמר] sc. האומר,—of course, among the Jebusites. LXX ἐπεθή, either a paraphrase, or, if lit., presupposing ויאמר, which, standing alone, is not idiomatic (only Jos. 2, 2, sq. יריחו). In Chr. (I 11, 4^b. 5) the whole sentence is altered (ושם היבוסים יושבי הארץ: אל היבוסים יושב הארץ ויאמר לרוד for ויאמרו יושבי יבוס לרוד).

[כי אם הם יסירך וג'] 'but (on I 8, 19: *Lex.* 475^a) the blind and the lame will turn thee aside,' substantially as RV. *m.*: the sing. by Ew. § 316^a; GK. § 145^o; and the pf. by GK. § 106^m, though the impf. would be better (We. al.). But it is better to read יסירך. Their fortress, they mean to say, is so strong that even the blind and the lame in it are sufficient to keep David from entering it. 'Except thou take away' (AV. RV.) would require בזהסירך or כי אם הסירך. The Chronicler (I 11, 5) omits everything from כי אם to the end of the verse.

[העורים] GK. § 35^g. On the forms עִוִּר, פִּסִּחַ, see GK. § 84^b^d.

7. On the site of the old Jebusite stronghold, Zion = the 'City of David,' see Stade, *Gesch. Isr.*, i. 315 f.; *DB.* ZION; *EB.* ii. 2417–20; most fully G. A. Smith, *Jerusalem* (1908), i. 154–169. The part of Jerusalem which is now called Zion, and is so marked on many maps, is the South-West Hill; but the tradition identifying this hill with the Biblical Zion does not reach back beyond the 4th century A. D.; and there are the strongest reasons, based on the usage of the OT. itself, for believing that the 'Zion' of ancient times was the South-East Hill of Jerusalem, on the North, and highest, part of which stood the Temple, and on the South (contiguous to the Temple) the Royal Palace, built by Solomon. The author of 1 Macc. expressly identifies 'Zion' with the hill on which the Temple was situate (1 Macc. 4, 37 f. 7, 33). The site of the old stronghold, Zion, was entirely outside the modern city, on a narrow elongated hill, stretching out to the south of the present Ḥarām esh-Sherif: see the Map facing

EB. 2419-20 ('Ophel'), or, still better, the Maps in G. A. Smith, *op. cit.* ii., facing pp. 39, 51.

8. 'כל מכה וג' The passage is very difficult, and the text certainly to some extent corrupt. צנור in the Mishnah means a *pipe*, *spout*, or *water-channel*; and in *ψ.* 42, 8† it denotes the *channels* (cf. תַּעֲלָה Job 38, 25), by which the Hebrews conceived rain to pour down from heaven.

In other respects the renderings that have been generally adopted, both implying, however, a deviation from the existing MT., besides being highly questionable philologically, are (a) 'Whosoever smiteth the Jebusites, let him (the י) by *Tenses*, § 125; GK. § 143^d) get up to the watercourse, and (smite) the blind and the lame,' etc. (so RV.). Upon this interpretation, הכה is supposed to have fallen out in clause *b* (וְהָכָה אֹתָם for וְאָתָם). נגע ב', however, elsewhere means simply *to touch*: where it may be represented by the English word *reach* it is applied not to a person arriving at a spot, but to some object *extending to it*, so as to touch it, as I Ki. 6, 27 the wing of the one cherub *touched* the wall, Hos. 4, 2 and blood *toucheth, reacheth* to blood (forming a continuous stream): more often with ער, אל, or על, metaphorically of misfortune, the sword, etc., Jud. 20, 34. 41. Mic. 1, 9. Jer. 4, 10 al. *Touch*, the legitimate rendering of נגע ב', is weak: *get up to* is an unjustifiable paraphrase. (b) The words are rendered, with וַיִּנֶּעַ for וַיִּנֶּעַ, 'Whosoever smiteth the Jebusites, let him hurl down the water-channel both the blind and the lame,' etc. (so Ew. Ke.). But וַיִּנֶּעַ means merely *to make to touch = to join* (Is. 5, 8): even with ל, אל, or ער, it is only used of a building (or collection of buildings) *made to touch* the ground (viz. by being levelled to it), Is. 25, 12. 26, 5. Ez. 13, 14. Lam. 2, 2 (comp. הניע על *to make to touch* (and rest) upon = to apply to, Is. 6, 7. Jer. 1, 9; with אל Ex. 12, 22: with ל Ex. 4, 25 = *to cast to the foot*); or (intransitively) simply *to reach, arrive at* (I 14, 9 al.). Thus though וַיִּנֶּעַ אל (or וַיִּנֶּעַ ער) might mean 'level to the water-channel' (so as to rest upon it), there is no analogy for interpreting וַיִּנֶּעַ בַּצִּנּוֹר to mean 'hurl down the water-channel.'

Both these renderings of ינע must therefore be abandoned. Of צנור, recent excavation in Jerusalem has given an attractive and, as it seems, probable explanation. From the 'Virgin's Spring' ('Ain Sitti [i.e. *Sidti*, My Lady] Mariam, also called 'Ain Umm el-Derāj, from the steps leading down to it), the ancient Gilbon (I Ki. 1, 33. 38. 45. 2 Ch. 30, 30. 33, 14†), the one natural spring which Jerusalem possesses, on the E. of Ophel, and just opposite to the village of Siloam (*Silwān*), there are carried through the rock two tunnels, one (1757 ft. long) leading down to the Pool of Siloam (see the *Intro.* § 1), the other running W. of the Spring for 50 ft., where

the rock is cut out so as to form a pool: above this there is a perpendicular shaft, 6 ft. by 4 ft.,—called, from Sir C. Warren, who discovered it in 1867, ‘Warren’s shaft,’—which runs straight up through the rock for 44 ft., then there follows for 45 ft. a sloping ascent, rising at an angle of 45° , the tunnel then becomes horizontal for 40 ft., till finally after another ascent of 50 ft. it ends at the top of the hill, on which the original fortress of Zion must have been situated. At the top of the ‘shaft’ there is an iron ring, through which a rope might have been passed for hauling up water from the pool below. The purpose of this tunnel is clear: it was to enable the garrison to draw upon the Spring from within the fortress, especially in the event of a siege (G. A. Smith, *Jerusalem*, i. 92 f.; more fully Warren in the *Survey of West Pal.*, Jerusalem volume, p. 367 f. with section of tunnel facing p. 368). Could this tunnel have been the צנור? It was certainly a ‘water-channel’ from the spring to the pool at the bottom of the shaft; and it is possible, at least with the help of a rough wooden scaffolding, to get up the perpendicular shaft, as Warren did, and so to pass on to the mouth of the tunnel at the top. Did some adventurous Israelites make their way up thus into the fortress of Zion, and surprise the garrison? Père Vincent thinks so (*Underground Jerusalem*, 1911, p. 34); and it seems very probable. As however has been shewn, no sense suitable to צנור can be extracted out of וינע; and we must, if we accept this view, write bravely וַיַּעַל (cf. 1 Ch. 11, 6 יואב . . . וַיַּעַל) ‘let him go up in (or by) the water-channel:’ this is at least both more scholarly, and more honest, than, with AV. RV., to force upon וינע the impossible meaning ‘get up.’

The following words, ואת הפסחים וג', as they do not make a sentence, must in some way be emended: and we may either, with AV., read וְהָקָה ‘and smite the lame and the blind who are hated (Qrê) of David’s soul’ (on account viz. of what is said of them in v. 6), or (though the connexion is then poor) read שְׂנֵאָה for שְׂנֵאוֹ, i.e. ‘and (= for) the lame and the blind David’s soul hateth.’ The last words of the v. can only mean (RV. m.) ‘The blind and the lame (i.e. mendicants) shall not [or do not] come into the house,’ i.e. into the Temple (so LXX): the origin of a common saying (cf. Gen. 22, 14; I 19, 24) about mendicants being excluded from the Temple

is thus explained. But the saying is unrelated to *v.* 6 in its natural and obvious sense; and in fact *v.* 8^b seems to be an old gloss, added by one who supposed 6^b to mean 'Except thou remove the blind and the lame (in the *Israelite* army) who say, David will not enter in here: ' comp. the Targ., which paraphrases: 'Thou wilt not enter in here except thou remove the *sinners* and the *guilty*, *who say*, David will not enter in here;' and in 8, 'And the sinners and the guilty David's soul abhorreth: therefore they say, The sinners and the guilty enter not into the house.'

Dhorme takes the same view of צנור, though he restores the text differently: 'And David said in that day, Whoso smiteth the Jebusites, and reacheth . . . [And the son of Zeruiah went up (cf. 1 Ch. 11, 6^b)] by the water-channel . . . (Gloss on *v.* 6: As for [GK. § 117¹] the lame and the blind, they are hated of David's soul: therefore they say, The blind and the lame shall not enter into the Temple).'

Budde, regarding the words in *v.* 8 as spoken *after* the capture of Zion, and observing that we have a right to expect some thought worthy of a king (which hatred of enemies is not), and that David actually (24, 18) spared some of the Jebusites, conjectures: 'Whoso smiteth a Jebusite, toucheth *his own neck* (i.e. brings his own life into danger); the lame and the blind David's soul hateth *not*' (פָּצַן אֶת for בצנור ואת; and לא שנאה for 'שנאו): cf. G. A. Smith, *Jerusalem*, ii. 32. The conjecture is clever: it gives ננע ב' its proper sense; and it attributes to David a fine and chivalrous thought; but it is too bold to command acceptance.

The Chronicler (I 11, 6) for the whole of *v.* 8 has יאמר דוד כל מכה יבوسی בראשונה יהיה לראש ולגֵר וַיֵּלֶךְ בראשונה יואב בן צרויה ויהי לראש: Whether, however, this interpretation is correct, and words such as יהיה לראש and ולגֵר have fallen out in Sam., is very doubtful. כל מכה is 'every one who smites' (cf. 2, 23. Nu. 21, 8. Jud. 19, 30. I 2, 13. 36. 10, 11), not, as would be needed if such a reward as יהיה לראש ולגֵר were promised, 'any one who smites: ' Gen. 4, 16 hardly proves the contrary; and where, in such sentences, an *individual* is in view, the wording is different (as Jud. 1, 12 . . . אִשֶּׁר יכה את קרית־ספר. I 11, 31. I 17, 25 יכנו יעשרנו המלך. Nu. 16, 6. 17, 20).

9. [ויבן דור. I Ch. 11, 8 העיר, which is supported by LXX here (καὶ ὑποδομήσεν αὐτὴν πόλιν = עיר וַיִּבְנֶה עיר, Bu.,—the words being differently divided), and may be the original reading.

[המלוא] So in the ||, I Ch. 11, 8. I Ki. 9, 15. 24. 11, 27. 2 Ch. 32, 5†: בית מלוא near Shechem, Jud. 9, 6. 20; and also 2 Ki. 12, 21†. Targ. for *this* Millo has always מליתא, the word which also represents

כְּלִלָּה, the *mound* of earth cast up by the besiegers of a town. The word מְלֵא means apparently *Filling*; and probably denotes a *mound* or *rampart* of earth. Cf. G. A. Smith, *Jerusalem*, ii. 40 f.

הַבַּיִתָּה] *housewards* = *inwards*, as Ex. 28, 26 al.

10. וְגִדָּל] for the construction, see on I 14, 19.

11. חֲרָשִׁי the form being for חֲרָשִׁי: GK. § 84^b.

11-25 = I Ch. 14, 1-16.

13. מִירוּשָׁלַם] I Ch. 14, 3 בִּירוּשָׁלַם, the more probable reading.

14. יָלֹד] 12, 14. Ex. 1, 22. Jos. 5, 5. Jer. 16, 3†. The punctuation in all these cases is irregular: by analogy the *ptcp.* הַיָּלֹד, הַיָּלִידִים is what would be required by the syntax. On the form, cf. Ew. § 155^d; Stade, § 224; Kön. ii. 148 f.; GK. § 84^b. 24: the parallels have all a substantival force (נָבוֹר, נָבוֹר, etc.). It is not clear with what right Hitzig (on Jer. *l.c.*) says that 'in virtue of passages such as 2 S. 12, 14 the punctuation יָלֹד is correct;' and the explanation adopted (apparently) by Dillmann on Jos. *l.c.* that the form is meant to express 'in contradistinction to יָלִידִים the idea of succession' ('soll das "fort und fort, nach und nach" ausdrücken') is incompatible with *ch.* 12, 14 (of a *single* child). In I Ki. 3, 26, 27, and even in the parallel I Ch. 14, 4, in each of which passages (notice in Ch. the following אֲשֶׁר הָיוּ לוֹ) the substantival form would have been in place, the word is pointed as a *ptcp.* (הַיָּלִידִים, הַיָּלֹד). The explanation in GK. *l.c.* is artificial.

14^b-16. The list of David's sons, born in Jerusalem, is repeated, I Ch. 3, 5-8, and also 14, 4-7, with the following variations:—

2 Sam. 5.	I Ch. 3.	I Ch. 14.
1. 14 ^b שְׁמוּעַ	5 ^b שְׁמוּעָא	4 ^b שְׁמוּעַ
2-5 (יבחר, שלמה, נתן, שובב) without variation.		
6. 15 ^b אֲלִישָׁע	6 אֲלִישָׁמַע	5 אֲלִישָׁע
7.	אֲלִיפֶלֶט	אֲלִיפֶלֶט
8.	7 נְגַה	6 נְגַה
9-11. (אֲלִישָׁמַע, יפיע, נפג) without variation.		
12. 16 אֲלִידַע	8 אֲלִידַע	7 בַּעֲלִידַע
13. אֲלִיפֶלֶט	אֲלִיפֶלֶט	אֲלִיפֶלֶט

שְׁמוּעַ is perhaps an abbreviated, 'caritative' form, for שְׁמוּעִיָּה (Lidzbarski, *Ephemeris*, ii. 21; Prätorius, *ZDMG*. lvii. (1903), p. 774).

Cf. above, p. 19. In No. 12 בעלִירע is evidently the true name, changed for the sake of avoiding בעל to אלִירע (comp. on 4, 4). LXX in 1 Ch. 14, 7 read with MT. בעלִירע (Swete, i.e. Codd. B and Sin., Βαλεγδαε; Cod. A Βαλλιαδα; Lucian Βααλιαδα; other MSS. Βαλιαδα). In the existing LXX text of 2 Sam. there are *two* renderings of the list; and in the second, which appears to be derived from Ch., the form with בעל is likewise expressed (Βααλειμαθ: so Luc. Βααλιλαθ).

5, 17. *David and the Philistines.*

17.]ויעלו from the low-lying Philistine plain; cf. on I 29, 9.

]וירד אל המצודה The verb ירד shews that the מצודה referred to cannot be identified with the מצודה of Zion, v. 9: for that lay on an elevation, and the phrase used in connexion with it is always עלה. This מצודה is no doubt the one in the wilderness of Judah, which David held (I 22, 4),—probably, in fact (see on I 22, 1) the ‘hold’ of ‘Adullam (cf. II 23, 14, comparing 13). The natural position of 5, 17-6, 1 is immediately after the account of David’s being anointed king at Hebron (v. 3); and here, or before v. 6, it no doubt originally stood (Kennedy, pp. 215, 218). David would of course both ‘go down’ from Hebron to ‘Adullam, and also (v. 19) ‘go up’ from ‘Adullam to the Vale of Rephaim, close to Jerusalem on the SW.

18.]ופלשתים באו ‘Now the Philistines *had* come’ (cf. on I 9, 15).

]וינטשו were let go, spread abroad, as Jud. 15, 9. Cf.]נִשְׁטִים I 30, 16.

]עמק רפאים Probably the broad upland plain, *el-Baq’a*, rich in cornfields and olive-gardens (Is. 17, 5 f.), with low hills on each side, which extended from a hill at the west end of the valley of Hinuom (Jos. 15, 8) for some 3 miles SW. of Jerusalem.

19.]האעלה from the מצודה of v. 17.

20.]בעל פרצים Perhaps *originally* (Paton, *Encycl. of Rel. and Ethics*, ii. 286^a) ‘Ba’al of the breakings forth,’ the name of a fountain *bursting forth* out of the hill-side, so called from the local ‘Ba’al,’ who was supposed to inhabit it (see on the local Ba’als supposed to inhabit trees, mountains, springs, etc., *DB.* or *EB.* s.v., and esp. Paton’s learned art. just referred to; cf. also above, p. 63 f.; many names of places embody this belief, as Baal-Hermon, Baal-Meon, Baal-Tamar, etc.). As the name of the place is explained here, however, Ba’al

does not denote the Canaanite or Phoenician god of that name, but is a title of Yahweh (cf. on 4, 4); and בעל פרצים, in the sense of 'Master of breakings forth' (upon the foe), is understood as commemorating the victory (comp. יהוה נסי Ex. 17, 15; יהוה שלום Jud. 6, 24). The explanation, 'Place of breaches' (Keil; RV. *marg.*), is not probable: not only are the analogies quoted against it, but בעל in the sense of *owner, possessor*, though often used of human beings (e.g. בעל יִשְׁעָר 2 Ki. 1, 8) is very rarely applied to inanimate objects (Is. 41, 15: *Lex.* 127^b).

ו' [פרץ וג'] 'hath broken down my enemies before me, like the breaking of waters' through a dam. Cf. of breaking down a wall, ψ. 80, 13 למה פרצת גדריה; and פרץ ב' ('make a breach in'), Ex. 19, 22. 24; פרץ פרץ ch. 6, 8.

21. [עצביהם] LXX τοὺς θεοὺς αὐτῶν, and Ch. (I 14, 12) אלהיהם,—doubtless the original reading.

ווישאם דוד ואנשיו] See *EB.* ii. 1918 an illustration of an Ass. warrior bearing in his hand a captured idol. The Chronicler, in order to leave no doubt as to what David did with the idols, substitutes וישרפו באש.

23. [לא תעלה] Add לקראתם LXX, which is required by the sequel.

[הִפָּב] The *Hif.* is anomalous. Either ה has arisen by dittography from תעלה, and the Qal סב (cf. LXX ἀποστρέφου) should be restored; or (Bu.) the word is used in a military sense, *Lead round* (thy men): cf. the seemingly intrans. שים and שית (on I 15, 2), and מיטך Jud. 4, 6. 20, 37, and perhaps 5, 14.

[אל אחריהם] So 2 Ki. 9, 18. 19. Cf. אל מבית 2 Ki. 11, 15; אל מחוץ Dt. 23, 11 al.; אל תחת 1 Ki. 8, 6. Zech. 3, 10.

[ובאת וג'] and come to them *off the front of* (in our idiom: *in front of*) . . . : cf. Nu. 22, 5 והוא יושב כפלי (on I 15, 2), and שית (on I 15, 2).

[הבבאים] Read, with LXX and 1 Ch. 14, 14 הבבאים.

24. [ויהי] and let it be . . . : a permissive command: *Tenses*, § 121 *Obs.*; and I 10, 5 *note*.

[את קול צערה] 'the sound of a stepping.' קול may be sufficiently defined by the gen. צערה (cf. Lev. 7, 8): but 1 Ch. 14, 15 has הצערה (cf. GK. § 117^d).

[או תחרץ] 'look sharp is our colloquial equivalent' (Sm.). In

Ch. paraphrased, with much loss of originality and vigour, by אִזְחָהּ בְּמִלְחָמָהּ.

יָצָא] *will have gone forth* (GK. § 1060).

לְהַכּוֹת בַּ] The בַּ is partitive, 'to make a smiting *in*' (*Lex.* 88^b).

25. מִנְבֶּעַן LXX ἀπὸ Γαβαὺν, Ch. מִנְבֶּעַן. This is better than נָבֶעַ (on I 13, 2), which, being 5 miles NNE. of Jerusalem, is in the wrong direction altogether; but Gibeon (*el-Jib*, 5 miles NNW. of Jerusalem: on 2, 12) is not much better: as Sm. remarks, 'Both Geba' and Gibeon are too far from the Vale of Rephaim for the pursuit to begin at either one.' To judge from the large maps, also, there is no natural route down from el-Jib to Gezer. If, however, Geba' were the name of a place, not otherwise mentioned, near Jerusalem, on the road to Qaryet el-'Enab (Qiryath-ye'arim), the site would suit excellently; for this road leads straight down to Gezer. The allusion in the second clause of Is. 28, 21^a (כִּי כָהֵר פִּרְצִים יִקּוּם) may be not to this event, but to Jos. 10.

נֹזֵר] Now *Tell Jezer*, 19 miles WNW. of Jerusalem, and 12 miles below Qaryet el-'Enab. The site, as is now well known, has been recently most successfully excavated: see, for some account of the principal results, the writer's 'Schweich Lectures' on *Modern Research as illustrating the Bible* (1909), pp. 46-80, 88-98.

6. *Removal of the Ark to the 'City of David.'*

6, 1. וַיִּסַּף] for וַיֵּאסֶף, as תִּסַּף ψ. 104, 29 (GK. § 68^b): cf. on I 15, 5. Whether this verse (with the omission of עֹד, which may have been added by a scribe, who inadvertently supposed וַיִּסַּף to come from וַיִּסַּף) is really the introduction to v. 2 ff., is uncertain. It may form the sequel to 5, 17-24 (in its original position: see on 5, 17), and perhaps at the same time (without עֹד) the introduction to 5, 6-10. See Kennedy, p. 218.

2-12^a=1 Ch. 13, 5-14; between 12^a and 12^b the Chronicler inserts 14, 1-15, 24; 12^b-14 is expanded and varied in 1 Ch. 15, 25-27; 15-19^a=1 Ch. 15, 28-16, 3 (with variations); 1 Ch. 16, 4-42 is another insertion; 19^b-20^a=1 Ch. 16, 43 (*vv.* 20^b-23 being omitted in Ch.). The variations between the two narratives are here remarkably striking and instructive. In particular the earlier narrative makes no mention of the *Levites*; the later authority is careful to supply the omission.

2. מִבְּעֵל יְהוּדָה] In 1 Ch. 13, 6 לַיהוּדָה אִשָּׁר קְרִית יְעָרִים אִשָּׁר : and this is the sense which is required: Qiryath Ye'arim is called

בְּעֶלְהָ Jos. 15, 9, 10, and קרית-בעל *ib.* 60. 18, 14 (and 15 LXX): doubtless, therefore, בעל יהודה *to Ba'al of Judah* must here be restored, the description 'of Judah' being added to distinguish this Ba'al from other places of the same name (in Simeon, Jos. 19, 8, in Dan, *ib.* 44: cf. בית-לחם יהודה). בעל יהודה seems first to have been miswritten בעלי יהודה; and then, this being interpreted as = 'citizens of Judah,' the partitive כִּי was prefixed, in order to produce some sort of connexion with the preceding clause. The place must have been originally sacred to Ba'al. On its site, see on I 6, 21.

עליו . . . אשר] 'over which is called a name, (even) the name of' etc. The phrase used betokens *ownership*: see on 12, 28. Omit one שם with LXX. The distance of עליו from אשר suggests that the clause is glossed: read probably שם 'צ' עליו. In 1 Ch. 13, 6 אשר נקרא שם is misplaced strangely to the end of the verse.

3^b-4. The words *v.* 3 *end*-4^a וישאֵהוּ מִבֵּית אֲבִינֹדָב אִשָּׁר *end*-4^a (which are not expressed in LXX) have been accidentally repeated from *v.* 3^a: hence the questionable חדשה (p. 125 *note*) with את העֲנֵלָה. Probably עם ארון האלהים was preceded originally by ועֲזָא הוֹלֵךְ: as thus corrected the verse will explain how 'Uzzah and Ahio 'led' the cart: Uzzah going *beside* the ark, and his brother *before* it. The pr. n. אֲחִי (= אֲחִיָּהוּ: cf. אִישִׁי), in both 3^a and 4, seems more probable than אֲחִי (We.), or אֲחִי (LXX, with הלכים in *v.* 4). So Sm. Bu. Now.

5. מִשְׁחָקִים] *were playing or making merry*. See on I 18, 7.

בְּכָל עֲצֵי בְרוֹשִׁים] The true reading of these words has been preserved in 1 Ch. 13, 8, viz. בְּכָל-עֵץ וּבְשִׁירִים. So LXX here, ἐν ὀργάνοις ἡρμουςμένοις (see *v.* 14) and ἐν ἰσχύι being a double rendering of עֵץ (פָּלִי) עֵץ, and καὶ ἐν ῥῥαῖς evidently representing ובשירים.

ובמזלֹתֵם ובחצֹצֹתֵם] Ch. מזלֹתֵם ובחצֹצֹתֵם; LXX here καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς = ובמזלֹתֵם ובחלילִים. MT. is doubtless original. For מזלֹתֵם Aq. Symm. have appropriately σείστρα (hence Vg. *sistra*) from σείω: see *Lex.* 631^b; *EB.* iii. 3227-8 (illustr.). צלֹצֹלִים recurs *ψ.* 150, 5†: elsewhere (but only in Chr. Ezr. Neh.) always מצלֹתֵם.

6. גֶּרֶן נֹכֶן] "A fixed threshing-floor" does not satisfy the requirements of the sense: "the fixed threshing-floor" is not expressed in the Hebrew—to say nothing of the questionable use of the epithet

נבון; hence נבון, as LXX and the Chronicler have rightly seen, must conceal a pr. name' (We.), or, at least some designation which, attached to גרן, would constitute a pr. name (cf. Gen. 50, 16. 17 גרן האמר; and I 19, 22). What this name or designation was must, however, remain uncertain. LXX here have Νωδαβ, Ch. בידן.

וישלה] Versions and 1 Ch. 13, 9 add rightly את־יירו. The ellipsis is not according to usage.

שמט] Of uncertain meaning. שמט is to *let fall*, 2 Ki. 9, 33 (of Jezebel, השמטו וישמטו). ψ. 141, 6; fig. to *remit*, hence השמטה the year of the *remittance* (or rather *intermittence*) of claims for debt, Dt. 15, 1. 2: in Aram. to *pull away* or *loosen*, Lev. 14, 40. 43 Pesh. and Ps.-Jon. (=Heb. חליץ); to *pull out* or *draw* a sword, in Syr. also often in other connexions for ἐκσπᾶν; in Ethpael to *be pulled out* Ezr. 6, 11 (=Aram. יתנסח); in Ethpael *avelli* (PS.), as Dt. 19, 5 Pesh. (=Heb. נשל). *Let it fall* (so Th.) is the rendering best supported by *Hebrew* usage: but many have given the word an intransitive sense,—either, after Pesh. (שִׁמְטוּ בְּסִלְיָא), i.e. [see PS. 4207] *se a iugo extraxerunt*: in 1 Ch. 13, 9 (שִׁמְטוּ בְּסִלְיָא), *ran away* (Maurer, Roed. in *Thes.*), or (by conjecture) *slipped* (Keil, Klo.: RV. *stumbled*); these renderings are, however, philologically questionable. LXX ὅτι περιέσπασεν αὐτήν (שִׁמְטוּ) ὁ μύσχος (in 1 Ch. 13 ἐξέκλινεν αὐτήν); Targ. both here and 1 Ch. מרגוהי (? *threw it down*: ? מרגוהי as 2 Ki. 9, 33); Vulg. *calcitrabant*¹ (probably based on Aq. or Symm., whose renderings here have not been preserved): in 1 Ch. *bos quippe lasciviens paullulum inclinaverat eam*.

7. על השל] שלה is a very rare root in Hebrew: in Aramaic it has the sense of to *act in error* or *neglect* Job 19, 4 Targ.=IHeb. שנה (cf. the *Nif.* in 2 Ch. 29, 11); in Af'el, to *cause to act in error*, *mislead* Job 12, 16 מישלי=Heb. משנה (cf. 2 Ki. 4, 28 Heb. do not *mislead* me): the subst. שְׁלִי means *error*, *neglect* Ezr. 4, 22. 6, 9. Dan. 3, 29. 6, 5: in the Targ.=משנה or שגגה Gen. 43, 12; Lev. 4, 2. 5, 18. Nu. 15, 24. 25 al. השל here is commonly (since Targ. על דאשחלי explained from this root 'because of the error:': but (1) שלה is scarcely a pure

¹ The Clementine text adds 'et declinaverunt eam'; but this is not found in the best MSS. of the Vulgate.

Hebrew word: where it occurs, it is either dialectical (2 Ki. 4) or late (2 Ch.); so that its appearance in early Hebrew is unexpected; (2) the unusual apocopated form (שֶׁל for שְׁלִי) excites suspicion¹. Ewald explained עַל-הַשֵּׁל in the sense of the Syriac *ܡܚܬܐ* suddenly (e.g. Nu. 6, 9. 8, 19 Pesh.); but this is open in even a greater degree to the same objection as the explanation *error*; and though עַל is used in Hebrew in the expression of certain adverbial ideas (as עַל שֶׁקֶר. on I 23, 23), the word associated with it is expressed generally, and is not provided with the article. Ch. has עַל אִשֶּׁר; and when the strangeness of the Hebrew expression here used is considered, it will hardly be deemed too venturesome to regard it as a mutilated fragment of the words cited from Ch., which were either still read here in their integrity by the Chronicler, or (as the sense is sufficiently plain without them) were introduced here as a gloss from the parallel text of Ch., and afterwards became corrupted.

עַם אֲרוֹן הָאֱלֹהִים as Jud. 19, 11 etc. LXX add ἐνώπιον τοῦ θεοῦ = לִפְנֵי אֱלֹהִים which in 1 Ch. 13, 10 (Heb. and LXX) stands *in place of* עַם אֲרוֹן הָאֱלֹהִים. Perhaps that was the original reading.

8. [וַיִּקְרָא] As 2, 16. LXX καὶ ἐκλήθη, reading וַיִּקְרָא (or paraphrasing).

10. [לְהַסִּיר] Cf. סוֹר of *turning aside* into a house in Jud. 4, 18. 18, 3. 19, 11. 12, 15.

[עַל] Read אַל, as 1 Ch. 13, 13; cf. on I 13, 13.

[וַיִּטְהוּ בֵּית] and turned it aside *to the house*, etc. Exactly so, Nu. 22, 23 בָּלַעַם אֶת-הָאֲתוֹן לְהַפְתָּהּ הָרֹדֶךְ.

[עֲבַד אֱדָם] The analogy of עֲבַדְיָה, עֲבַדְיָה, עֲבַדְיָאֵל (cf. *EB.* iii. 3284), and of the numerous Phoenician, Aramaic, and Arabic names compounded with עֲבַד and عَبد and the name of a deity², create

¹ LXX (Cod. B) omits the word: Cod. A and Luc. have ἐπὶ τῇ προπετείᾳ, whence Jerome 'super temeritate.' But *rashness* is not the idea expressed by the root.

² Cf. the Phoen. עֲבַדְבַּעַל, עֲבַדְאִשְׁמֹן, עֲבַדְמַלְקָרָה, עֲבַדְעִישְׁתֶּרֶת (see further instances in *CIS.* I. p. 365; Lidzbarski, *Nordsem. Epigraphik*, 332-5; Cooke, *ASI.* 373). For Aram. names, see Lidzb. and Cooke, as cited: for Arabic names, Wellh., *Reste Arab. Heidentums*², pp. 2-4. The pr. n. עֲבַדְאֱדָם occurs at Carthage (*CIS.* I. 295. 4); but without any further clues to its meaning than we possess for

a somewhat strong presumption that, though nothing more is at present known definitely about a god bearing this name, אדם in עבר אדם is the name of a deity¹: Obed-edom, it will also be remembered, was not an Israelite, but a *Philistine*. It is true, there are some names of this form, in which עבד, אבד is compounded into the name of a king² (as עברהרתה 'servant of Aretas,' Cooke, *NSI.* 82. 5, cf. p. 224): אדם does not, however, seem to be a likely name for a king; and 'servant of *men*' is not a likely explanation of the name. In a few cases the second element in such names is perhaps the name of a tribe³; so there remains the *possibility* that this is the case with אדם עבר.

11. סביר בבית [בית 11] (see on I 12, 5); and so II 13, 20; but in each case unnecessarily: see p. 37 n. 2.

13. As both We. and Keil rightly observe, the Hebrew states only that a sacrifice was offered, when those bearing the ark had advanced six steps: as soon, namely, as it appeared that it could be moved from the resting-place with impunity, the sacrifice was offered, partly as a thanksgiving that God's anger had been appeased, and partly as an inauguration of the ceremony that was to follow. In order to express that a sacrifice was offered at *every* six steps, the Hebrew would have read וזבח . . . (or צערו) (Gen. 31, 8; Nu. 21, 9: *Tenses*, § 136 δ *Obs.*).

14. מכרכר [Only here and v. 16: *was circling about*.

אפור בר] See on I 2, 18.

15. מעלים [were bringing up: note the ptcp.

בחרועה בקול שופר] Cf. Amos 2, 2 שופר (of the shout of victory): also Jos. 6, 5 for a similar combination. ψ. 47, 6 (though the Psalm itself belongs to a much later date) appears to be based on this verse: עלה אלהים בחרועה יהוה בקול שופר. The שופר was not a metal 'trumpet,' but a *horn*: see the writer's *Joel and Amos* (in the *Cambr. Bible*), pp. 144-6.

the Heb. אדם עבר. The title מלך אדם, applied to a *king* (*CIS.* I. p. 365), does not throw any light upon it.

¹ Comp. W. R. Smith, *Rel. Sem.*² 42 f.; *EB.* iii. 3462 n.

² Nöldeke, in Euting's *Nabat. Inschriften* (1885), p. 32 f.; Wellh. *l. c.* p. 4.

³ Wellh. *l. c.*; cf. Cooke, p. 224.

16. [ויהי] 1 Ch. 15, 29, correctly, ויהי. Cf. on I 1, 12.

[עיר] Prefix עיר with LXX (ἔως), and 1 Ch. 15, 29.

[מפזז ומכרכר] *leaping* (lit. *showing agility*) and *circling about*. Both uncommon words; פזז Gen. 49, 24† in Qal; as Arabic shews, to *be active* or *agile*. 1 Ch. 15, 30 substitutes more ordinary words, מרקד, ומשחק; *skipping* (ψ. 114, 4, 6; Job 21, 11) and *playing* (v. 5).

18. [העולה] Collectively (comp. הפליט Ez. 33, 21; הִרְבֵּב often, etc.): cf. the plural, v. 17.

19. . . . [למאיש] In the || 1 Ch. 16, 3 the more ordinary מאיש (I 22, 19 al.) is substituted. The idiom למן is, however, fully justified, not only by Ex. 11, 7. 2 Ch. 15, 13, but also by its use in other analogous expressions, for the purpose of denoting the *terminus a quo* in space or time (7, 6); see *Thes.* s.v. מן; *Lex.* 583^b.

[חלת] Elsewhere only in P, Ex. 29, 2 etc. (13 times).

[איטבר] The meaning of this word, which occurs besides only in the || 1 Ch. 16, 3, is quite unknown. As Lagarde points out¹, so-called 'tradition' is here remarkably at variance with itself—(a) LXX in Sam. ἐσχάριτην², in Ch. (ἄρτον ἔνα) ἀρτοκοπικὸν (Lucian κολληρίτην³); (b) Aq. Symm. ἀμυρίτην⁴; (c) Vulg. Sam. assaturam bubulae carnis unam, Ch. partem assae carnis bubulae; (d) Pesh. Sam. ܐܫܬܐܪܝܬܐ (*frustum carnis*⁵), Ch. ܥܬܐܪܝܬܐ (*portio una*); (e) Targ. Sam. פלוג חר; Ch. (late) פלג חר מן אשתא בתורא (= a sixth part of a bullock)⁶; (f) Abu'l Walid, col. 742 (Rouen gloss) قطعة لحم (*segmentum carnis*); (g) Rashi (in agreement with Targ. Ch.) אחד מששה בפר; (h) Kimchi אחד בששה בפר, חלק אחד מחד מבשר, but mentioning also as a possible explanation the view of the Rabbis (*Pesahim* 36^b), also found in Targ. Ch. and Rashi, that it is a compound word (מילה מורכבת) signifying אחד בששה בפר. It is evident that these renderings are either conjectures based upon

¹ *Mittheilungen*, i. (1884), p. 214.

² איטבר probably read as איטבר: cf. δρέπανον for רבן I 13, 21; τόκος for תך ψ. 72, 14 al., etc. (comp. p. 78 n.).

³ Or λάγανον τηγάνου. But the renderings of איטבר and איטישה have apparently been transposed: for λάγανον ἀπὸ τηγάνου = איטישה in Samuel.

⁴ 'Vox aliunde incognita, cuius loco ἀμυρίτης (= איטישה 1 Ch. LXX) ex ἀμόρα (quod Hesychio est σεμίδαλις ἐφθῆ σὺν μέλιτι, Athenaeo autem μελίτωμα πεπεμμένον) fortasse reponendum' (Dr. Field).

⁵ = נתח Ez. 24, 4 (Payne Smith, *Thes.* s.v.).

⁶ Cf. the marg. of the Reuchl. Cod. (Lagarde, p. xix, 3) חר מן שיתא בתורא.

the context, or depend upon an absurd etymology, as though אֶשְׁפַּר were in some way compounded of שֵׁשׁ and פַּר and meant the sixth part of a bullock! Upon Kimchi's explanation are based the renderings of Seb. Münster (1534-5), 'frustum carnis unum;' of the Geneva Bible (1560), 'a piece of flesh;' and of RV. AV. 'a good piece (of flesh)' depends evidently on a combination of אֶשְׁפַּר with שֵׁשׁ; but the application of the root, in such a connexion, is questionable; granting that אֶשְׁפַּר = 'something fair,' its employment to denote in particular 'a fair piece of flesh' is not a probable specialization of its meaning. Lud. de Dieu, perceiving the impossibility of the Rabbinical etymology, endeavoured to reach the same general sense by a derivation from the Ethiopic ሰፈረ: *safara*, to measure, መስፈርት: *masfart*, measure (Matth. 7, 2 al.), supposing אֶשְׁפַּר to have thus denoted 'dimensam sacrificii partem unam, quantum nempe unius sextae partis, in quas sacrificium aequaliter dividi solebat, mensura continebat.' Ges. and Roed. (in *Thes.*) adopt the same derivation, though not limiting the 'measure,' as was done by De Dieu, to a particular fraction of the sacrifice. But irrespectively of the fact pointed out by Lagarde that Eth. ሰፈረ: = Heb. סַפַּר (not שֵׁפַר), the sense obtained is insufficient and lame: between two words denoting distinctly two kinds of food, the narrator would have placed a word denoting simply 'a measure'—'a cake of bread, a measure, and a cake of raisins'—both the amount, and the nature, of the substance measured being left undefined. Under such circumstances, it is wisest to acknowledge that we do not know what the word means, and cannot propose for it a plausible etymology².

אֶשְׁפַּר] II, Hos. 3, 1. Cant. 2, 5†. Either *raisin-cakes* (*Thes.*), or (Kennedy, *EB.* ii. 1569) *cakes of dough kneaded with grapes*.

20. מֶה נִכְבָּד] *How the king hath got him honour to-day*...! (Not 'How *honourable* was...', which would be the ptcip. נִכְבָּד. 'Glorious' of EVV. destroys the point of David's reply at the end of *v.* 23, where the same verb is rendered 'had in *honour*.') For the medial sense of

¹ Cf. in the *Michlol Yophi* (Dan. 4, 24) או ר"ל חלק יפה מן מולכי יִשְׂרָאֵל עליך.

² Ewald's *roast meat* (*Hist.* iii. 127), from שָׁרַף = שֵׁפַר, is very improbable, both on account of the ש = שֵׁ, and because שָׁרַף is not to *roast*, but to *burn up*.

נכבד, to get oneself honour (GK. § 51^e), cf. Ex. 14, 4. 17. 18. Ez. 28, 22 al.

אֲמָהָ [אֲמָהוֹת] is the one noun in Heb., in which the plur. is enlarged by the addition of הָ (אֲמָהוֹת).

In the cognate languages we have¹—

אֲבֹתָי, אֲבֹתָי, אֲבֹתָי fathers.

אֲמָתָי, אֲמָתָי mothers.

אֲמָתָי (but Arab. أَمَوَات) bondmaids.

אֲמָתָי husbands' mothers.

אֲמָתָי hands (in fig. sense, supports).

אֲמָתָי, אֲמָתָי names.

עָקָה (and עָקָה) beams (from עָקָה = עָקָה : p. 9), Sachau, *Aram. Papyrus aus Elephantine* (1911), 1, 11. 3, 10.

Mand. עֲסַפְיָהּ (from sing. עֲסַפְיָהּ = עֲסַפְיָהּ) lips³.

שָׁנָה (and שָׁנָה) years.

עֲצָה (and עֲצָה), עֲצָה thorn-trees (from עֲצָה).

Phoen. דַּלְהַת (*NSI*. 9, 3; from דַּל 20, A, 5, cf. ψ. 141, 3) doors.

נָגְלוֹת] Upon analogy of the construction with the finite verb, this would be the *inf. abs.*, which is written four times with ת—probably, if the forms are correct, for the sake of the assonance (Kön. i. 536; GK. § 75ⁿ; cf. Maurer, *ap. Th.* here) נָשְׁתוֹת Is. 22, 13; רָאוֹת 42, 20 Qrê (Kt. רָאִיתָ); אָלוֹת Hos. 10, 4; עָרוֹת Hab. 3, 13 (עָרִיתָ?): for the form of the *inf. abs.* with נ, cf. נָקָרָא (1, 6), נָשָׂאֵל (I 20, 6), נָפַף, etc. Ewald, however, § 240^c, supposes the *inf. abs.* to have passed into the *inf. c.* by a species of attraction, under the influence of the preceding ב; and this is not, perhaps, impossible. No other case of the *inf. c.* being strengthened by the *inf. abs.* seems to occur: so we are not in a position to say whether בְּהַגְלוֹת נִגְלָה or בְּהַגְלוֹת נִגְלוֹת is more in accordance with usage. GK. § 75^y treats נָגְלוֹת as a faulty repetition of הַגְלוֹת.

הַרְקִים] So Jud. 9, 4. 11, 3. (LXX τῶν ὀρχουμένων=הַרְקִים.) For אַחַד, see on 2, 18.

¹ Cf. Nöldeke, *SBAk.* 1882, p. 1178 f.

² Comp. אֲבֹתִי my fathers, Cooke, *NSI*. 63, 16 (from Zenjirli).

³ Cf. Nöldeke, *Mündäische Gramm.*, pp. 171, 172.

21. [לפני יהוה] LXX after יהוה expresses אֱבָרַךְ בְּרוּךְ יהוה (Luc. (ח' יהוה). The words will have fallen out of MT. by ὁμοιωτέλετον (Th. We. etc.). אֲרָקֶר is needed for the sense; and the whole *may* be genuine: but neither בְּרוּךְ י' nor ח' י' seems required; and the variation between them rather suggests (Klo. Bu. Kit. *ap.* Kautzsch) that each was a later addition, made in different MSS.: the scribe of the archetype of MT. and the other versions passed from י' to י', and omitted both the genuine אֲרָקֶר and the addition י' בְּרוּךְ (ח').

Some 30 MSS. and LXX (εἰς) לְנִינִי, which is better; cf. I 25, 30.

22. The verse is difficult. It is best to begin it with וַיִּשְׁחַקְתִּי ב²¹. (a) Ew. We. Now.: 'And if (Jer. 20, 9: *Tenses*, § 148; cf. on 19, 3) I play before Yahweh, 22 I count myself still too small for this (to play before Him), and am abased in mine own eyes; and with the bondmaids (slave-girls) whom thou hast spoken of, with *them* should I seek (?) to get me honour?' David says that he is unworthy to play and dance before Yahweh, and the opinion which the slave-girls entertain of him is of no consequence. (b) Th. Sm. Bu. Dh., and substantially EVV.: 'And I will play before Yahweh, 22 and will be yet more looked down upon than this (more than I have been to-day), and will be abased in mine eyes (LXX, Th. Sm. Bu. Dh., more pointedly, "in *thine* eyes"); but with the bondmaids of whom thou hast spoken, with *them* I shall be had in honour.' Michal's taunt that he had degraded himself in the eyes of the bondmaids, David says, is unfounded: he might be still *more* despised by her, and they would nevertheless, he feels sure, continue to honour him. (b) is preferable. Both renderings require אֲבָרַךְ for אֲבָרַךְ: the *cohortative* is out of place; in (a), though retained by Ew. We. Now., it is inconsistent (in spite of Now.) with the *question*, in (b) it is inconsistent with the fact that not a wish, but a *conviction*, is what the context requires. For נִקְלָתִּי, cf. קָלַל in Qal to *be looked down upon* (Gen. 16, 4, 5; I 2, 30, opp. אֲבָרַךְ, cf. here אֲבָרַךְ), and in Hif. to *contemn* (Is. 23, 9 לְהַקְלִי בְּלִי-נִכְבְּדִי הָאָרֶץ). שָׁפַל is *abased, brought low*; cf. Job 5, 11, and the verb in Ez. 21, 31 (36). עִם *with*=before, in the sight of, almost=in the judgement of (I 2, 26). אֲשֶׁר אֲמַר, cf. on I 24, 5. עִם . . . עִם, the resumption for the sake of

emphasis, exactly as with אַתְּ Dt. 13, 1. Is. 8, 13; מִן Lev. 25, 44^b; ב Ez. 18, 24 al. (*Tenses*, § 123 *Obs.*).

N.B. EVV. by *vile* in this verse do not mean *morally detestable*, but simply *common*, *looked down upon*: see on 15, 9 (p. 125 n.). In the same way *base* does not mean *ignoble in character*, but merely *low in position*, as often in Old English: so e.g. in Ez. 17, 14. 29, 14. Mal. 2, 9. 2 Cor. 10, 1 AV. (RV. *lowly*). See further BASE and VILE in DB.

23. וְלִמְכַבֵּל לָהּ resumes עַם, as עַם resumes עַם in v. 22, but in an *unemphatic* position, and merely for the purpose of lightening the sentence: see on I 9, 20; and cf. Lev. 25, 46^b.

יֵלָךְ The Oriental text has וְיֵלָךְ, which is also found in some Western MSS. and edd., and is the general reading in Gen. 11, 30⁺. If in either of these passages it is correct, the primitive form with י (יָלַךְ, *ωΔ.ε.:*) will have not entirely fallen out of use in Hebrew.

7. *Nathan's prophecy to David. David's thanksgiving and prayer.*

Ch. 7 = I Ch. 17.

7, 1. [הִנֵּחֲלוּ מִסָּבִיב מִבֵּל אִיבִיו] A Deuteronomic expression: Dt. 12, 10. 25, 19. Jos. 23, 1 (in a section of Joshua belonging to the Deuteronomic editor): cf. הִנֵּחַ לִי מִסָּבִיב Jos. 21, 42. I Ki. 5, 18.

2. [הִירֵיעָה] collectively, as הָעוֹלָה 6, 18: in I Ch. 17, 1 יִרְעֻת (We.).

3. [כֹּל אֲשֶׁר בִּלְבָבְךָ] I 9, 19. 14, 7 (MT.; see note): cf. also 2, 35 (כֹּאֲשֶׁר בִּלְבָבִי), and 2 Ki. 10, 30.

5. . . . [הֲאֵתָה] *shouldest thou . . . ?* Chron., explicitly, לֹא אֵתָה; so LXX, Pesh. here.

6. [לְמִיּוֹם] So, with infin., Jud. 19, 30. Is. 7, 17⁺. . . לְמִן הַיּוֹם אֲשֶׁר . . . v. 11. Dt. 4, 32. 9, 7. Jer. 7, 25. 32, 31. Hag. 2, 18⁺. Comp. on 19, 25; and see *Lex.* 583^b 9 b.

[וְאֵתָה מֵאֵל אֵל וּמִמֶּשֶׁכֶן] I Ch. 17, 5 וְאֵתָה מֵאֵל אֵל וּמִמֶּשֶׁכֶן. But LXX in Ch. has only καὶ ἐν ἡμεῖς καὶ ἐν καλύμματα. וְאֵתָה מֵאֵל אֵל וּמִמֶּשֶׁכֶן expresses forcibly the idea of continuance.

7. [שְׁבִטִי] Read, with I Ch. 17, 6, שְׁבִטִי. There is no indication of any *tribe* having been commissioned to govern Israel. Keil, objecting that, had שְׁבִטִי stood originally in this passage, the substitution of שְׁבִטִי would be inexplicable, does not sufficiently allow for the

accidental confusion of letters,—a confusion against which even the best-preserved text is not invariably proof: I 14, 18 Keil himself is not unwilling to accept לפני instead of MT. ובני.

8. [הנוה] See on 15, 25. Notice the separate pron. אני.

[מאחר] 'The very rare מאחר (instead of מאחרי, cf. 1 Ch. 17, 7 [מן-אחרי]) is remarkably confirmed, just for the present passage, by ψ. 78, 71 ובישראל נחלתו עמו ביעקב לרעות (We.).

9^b. [ועשתי] The prophet here turns to the future.

'נרול after שם is absent rightly in LXX, and 1 Ch. 17, 8; for it weakens the force of the following words, out of which it might easily have arisen' (We.).

10. [תחתיו]=*in its place*: see on I 14, 9; and cf. Is. 25, 10. 46, 7; Zech. 12, 6 (Klo.).

[ירנו] *be disquieted*. *Be moved* (RV.) suggests a wrong sense, which has misled the author of the note in the RV. with marginal references to refer to 2 Ki. 21, 8 (where the verb is הִיָּיר).

[ובן עולה לא יעננו] 3, 34, and in the citation ψ. 89, 23.

11. [ולמן] 10 is not expressed in LXX; both the sentence and the sense are improved by its omission: 'shall no more afflict it as aforetime from the day when I appointed judges,' etc. As the text stands, the reference in 10^b will be to the sufferings of Egypt; but this is a thought alien to the context, in which rather the blessings secured by the settled government of David are contrasted with the attacks to which Israel was exposed during the period of the Judges.

[והניחתי לך מכל-איביו] Ew. We. etc. לו מכל-איביו, 'and I will give it rest from all its enemies,' in better agreement with the context.

11^b. Here Nathan comes to the main subject of his prophecy—the promise relating not to David himself, but to his *posterity*, and the declaration that it is not David who will build a house for Yahweh, but Yahweh who will *build a house* (i.e. a family) *for David*.

[והניד לך יהוה] The pf. with simple *warw* is not what would be expected. 1 Ch. 17, 10 has וְנָאִיד לך; a slighter change would be (Kit.) וּמְנִיד לך יהוה.

12. [כי ימלא ימיו] Prefix והיה, reading either (LXX) והיה לך: יעשה לך, or (1 Ch. 17, 11) והיה לך יהוה: והיה לך יהוה.

[אשר יצא ממעיד] 16, 11. Gen. 15, 4^f.

13-15. Though *v.* 13 was fulfilled by Solomon, the terms are general—even in this verse הוא points back not to בנך but to זרעך—and the reference is to the *line* of David's descendants, of which it is said that if, in the person of any of its individual members, it commits iniquity it will be punished, as men in general are punished, but Yahweh's favour will not be withdrawn from it permanently, as it was withdrawn from Saul. Hence *v.* 16 the promise of perpetuity is conferred upon it. Comp. 1 Ki. 2, 4. *ψ.* 89, 31-38. 132, 12, where the terms of Nathan's prophecy are expressly interpreted of David's *sons*¹.

14. [בשבת אנשים וג'] i.e. with punishments such as all men incur when they sin, and from which the seed of David will not be exempted. Comp. the poetical paraphrase, *ψ.* 89, 31-34.

15. [לא יסור] LXX and 1 Ch. 17, 13, more pointedly: לא אסיר.

[באשר הסירתי מעם שאול אשר הסירתי מלפניך] LXX here באשר הסירתי. מאשר הסירתי מלפניך. The *repetition* of הסירתי is not an elegancy, and the non-mention of Saul's name would seem certainly to be original: on these grounds Berth. We. Bu. etc. prefer the reading of Chronicles.

16. [לפניך] LXX, better, לְפָנַי; cf. *sv.* 26. 29; and *ψ.* 89, 37^b.

19. [אל] *with reference to*, as I 3, 12.

[למרחוק] *from afar*, i.e. long before the history of בית עברך was completed: comp. 2 Ki. 19, 25 (=Is. 37, 26). 'It was not enough in Thine eyes to honour me: Thy regard extends also to my house, and even in view of the distant future.' למן as *v.* 6.

[וזאת תורת האדם] As the text stands, the best explanation is that of Hengstenberg and Keil: 'and this is the law for men,' i.e. to evince such regard for me is in accordance with the law prescribed

¹ *V.* 13 is in any case parenthetic, even if it be not, as We. supposes (*Comp. des Hex.*² 257), a subsequent insertion in the prophecy. Elsewhere in the promise *house* has the sense of 'family' (*sv.* 11. 16: and on *sv.* 18. 19. 25. 26. 27. 29), and the point of the whole prophecy is not that Solomon rather than David is to be the builder of the house for Yahweh, but (as stated above) that it is not David who is to build a house for Yahweh, but Yahweh who will build a house for David. *V.* 14 ff. describe how David's descendants will be dealt with in such a manner as to give effect to this promise; and the reference to the *material* temple in *v.* 13 interferes with the just sequence of the thought.

by God to regulate men's dealings with one another (not as Kp.); displayed by *God*, therefore, it argues unwonted condescension and affection. ('This is the *manner*—*mos*, *consuetudo*—of men,' Ges. Th., gives to תורה a sense which it never has, and which would rather be expressed by משפט.) But Hengst.'s explanation is artificial: and there is no doubt that the text is incorrect. Ch. has וראיתי כחור האדם המעלה, which is more obscure than the text here, and indeed cannot be intelligibly construed. We., following a suggestion of Ewald's, *Hist.* iii. 180 (E. T. 132), would read וַתֵּאֱגִי דוֹרֹת הָאָדָם 'and *hast let me see the generations of men*,' i.e. given me a glimpse into the fortunes of my descendants. But if descendants had been meant, would not the idea have been expressed distinctly? No satisfactory emendation of the passage has been proposed.

21. [בעבור דברך וכלבך] The combination of two such disparate ideas is very un-Hebraic. LXX here, and 1 Ch. 17, 19 have עֲבָדְךָ רַבֶּרֶךְ. This is certainly an improvement. We. would also drop וכלבך, remarking that the fact that in LXX (διὰ τὸν δοῦλόν σου πεποιήκας [καὶ κατὰ τὴν καρδίαν σου ἐποίησας] κτλ.) πεποιήκας has no obj., is an indication that the bracketed words are a later addition, so that the original LXX did not read וכלבך. Nestle (*Marg.* p. 16), retaining וכלבך, points out that in 1 Ch. 17, 18 (=v. 20 here) there are found between אֱלֹהִים and וְאֵת the words לְכַבֹּד אֶת־עַבְדְּךָ (which, as thus read, cannot be construed: RV. is a resort of desperation); and, supposing them to be misplaced in Ch., utilizes them as a beginning for v. 21, viz. לְכַבֹּד אֶת־עַבְדְּךָ דְּבִרְתְּךָ וְכָל־בְּרִיתְךָ עִשִׂית. being a corruption of עֲבָדְךָ דְּבִרְתְּךָ: so Sm. Bu. This reads excellently; and *may* well have been the original text: we can hardly say more.

[גדולה] The word does not occur besides except in late Hebrew (1 Ch. 29, Esther, ψ. 71. 145). The meaning of the expression 'done *all this greatness*' is here (unlike v. 23) obscure; and the verse is greatly improved by the transposition proposed by Reifmann: הוֹאֵת אֶת־כָּל־הַגְּדֹלָה הַזֹּאת לְהוֹדִיעַ אֶת־עַבְדְּךָ אֶת־יְהוָה (absol., as Is. 48, 11 al.).

22. [יהוה אלהים] 'This stands in Ch. everywhere for אֲרָנִי of our text: here and v. 25 it has found its way into this as well, as in I 6, 11. 17 טַהֲרִים (We.).

23. Geiger (*Urschrift*, p. 288) and We., partly following LXX

and 1 Ch. 17, 21, suppose the original text to have been: ומי בעמך : ישראל גוי אחר בארץ אשר הִלֵּךְ אֱלֹהִים (or אֱלֹהִיּוֹת) לַפְדּוֹת לוֹ לַעַם וּלְשׁוֹם לוֹ שֵׁם וּלְעִשׂוֹת לָהֶם גְּדוּלָּה וְנוֹרָאוֹת לְגִרְשׁ מִפְּנֵי עַמּוֹ גּוֹי וְאֱלֹהֵיוֹ. 'On the one hand, the reference being to heathen gods, the sing. הִלֵּךְ was changed to the pl. הִלְכוּ; on the other hand, a difficulty was found even in supposing that another god had chosen and done great things for a nation, and all was referred back again to the true God, hence לַךְ in Ch. while Sam. has preserved לוֹ, hence also לְבָם and לְאֶרֶץ in Sam., עִמָּךְ with the addition מִמְּצָרִים (לְךָ) אֲשֶׁר פָּדִיתָ (לְךָ) [based on לוֹ לַפְדּוֹת just above] in both, and finally, as not one nation merely but several were driven out before Israel, גּוֹיִם for גּוֹי, which, however, is not certain in the case of Sam. [on account of the suff. in וְאֱלֹהֵיוֹ]' (Geig.). Bu. Sm. Now. agree. It will be observed that while the question itself implies a reference to false gods, the terms in which it is put allude covertly to what has been done by the true God: hence the endeavour to accommodate them to it, if possible, explicitly. As regards the changes in detail, הִלֵּךְ for הִלְכוּ is strongly supported by the לוֹ following²: לַהֵם and לְגִרְשׁ are both imperative—the former, because a word addressed to *Israel* is here out of place, the latter (as Chr.) in order to restore מִפְּנֵי to its right [*before* in AV. RV. gives to מִפְּנֵי³ the sense of לִפְנֵי or לְעֵינֵי], הַגְּדוּלָּה וְנוֹרָאוֹת, is a combination as indifferent in style as לְשׁוֹר וְהַמַּחֲלֹת in I 18, 6 (in support of the restored text see Dt. 10, 21: also ψ. 71, 19. 106, 21), and the enallage of numbers in גּוֹיִם וְאֱלֹהֵיוֹ is alien to the practice of Hebrew prose. As regards the other expressions in the verse, with the opening question, comp. Dt. 4, 7. 34; with לַשׁוֹם לוֹ שֵׁם Jer. 32, 20; Is. 63, 12^b. 14^b; Neh. 9, 10; Dan. 9, 15 (all with עֲשֵׂה: for שׁוֹם cf. ch. 14, 7); and with גִּרְשׁ מִפְּנֵי Ex. 34, 11. Jos. 24, 18. ψ. 78, 55.

¹ Or אֱלֹהִים, after LXX *ἐθνη καὶ αἰσώματα* (i.e. אֱלֹהִים, misread אֱלֵהִים).

² LXX *ᾠδῆγησεν αὐτὸν* = הִלְכוֹ has nothing to recommend it, and does not harmonize with the following לַפְדּוֹת.

³ In מִפְּנֵי the sense of מִן is never lost: Lev. 19, 32 *תָּקוּם שִׁיבָה תָּקוּם* not merely to rise up *in the presence of* (לִפְנֵי) the hoary head, but to rise up *from before it*, out of respect for it; Is. 26, 17 *כִּן הָיִינוּ מִפְּנֵיךְ* so were we—not *in*, but—*through* Thy presence.

27. מצא . . . את לבו 27. *found his heart*, i.e. took courage (RV. *m.*): cf. *Lex.* לב and לִבָּב 10, and phrases in Jer. 30, 21. Est. 7, 5; and for מצא *ψ.* 76, 6.

28. . . . אתה הוא 28. Is. 37, 16. 43, 25. *ψ.* 44, 5 al. (*Tenses*, § 200). יהיו *are habitually*: but a verb is not here needed; and Ehrl. may be right in reading יהוה.

אמת *truthfulness*,—the abstract subst. instead of the adj.: so הדבר (was) היה אמת היה Dt. 22, 20. 1 Ki. 10, 6; without היה, 1 Ki. 17, 24; also *ψ.* 19, 10. 119, 142. 151 al. (*ib.* § 189. 2; GK. § 141^c).

29. הואל *be willing*. הואיל is to *will* (I 12, 22),—with different nuances, as to *be willing, agree* (Ex. 2, 21), to *resolve, undertake* (Gen. 18, 27. Dt. 1, 5), to *be determined* (Jud. 1, 27. 35. Hos. 5, 11). Comp. Moore, *Judges*, p. 47; *Lex.* 384^a.

מברכתך *מן* = *through, from, in consequence of*: Ges. *Thes.* 803^b; *Lex.* 580^a. Cf. Is. 28, 7 נבלעו מן-היין.

8. *Summary of David's wars; and list of his ministers.* (Close of the history of David's *public* doings; comp. I 14, 47–51 of Saul.)

Ch. 8 = I *Ch.* 18.

8, 1. את מתני האמה The expression is peculiar: but apparently, if the text is correct, the meaning is, 'the bridle of the *mother-city*' (so Ges. Ke. Stade), i.e. the authority of the metropolis or capital. אם in Phoenician has the sense of *mother-city* or *capital*; see the coin figured in Ges. *Jesaii*, i. p. 755 (= *Monum. Phoen.*, Tab. 34 N; p. 262) לצר אם צדנם¹; Cooke, *NSI*. pp. 350, 352 B 15; Lidzbarski, *Nordsem. Epigr.* p. 219. א has the same meaning in Syriac (PS. 222). אם in *ch.* 20, 19 may also be compared: and it may be remembered how בנות is often used in the sense of dependent cities or villages (Nu. 21, 25 al.). Comp. also Jos. 14, 15 LXX μητρόπολις τῶν Ενακεμ (similarly 15, 13. 21, 11), i.e. העֶזְק אם (regarded by some as the original reading: Moore, *Judges*, p. 25). אִמָּה appears here to be the fem. of אם, and to be used in the same metaph. sense. מתני *bridle*, metaph. of authority, jurisdiction; cf. in Arabic the use

¹ In ללארבעא אם בכנען (*Mon. Phoen.*, Tab. 35), also cited in the first edition, the true reading appears to be אִשׁ ('which') for אם: Cooke, *op. cit.* pp. 46 n., 349, 350.

of זָמָם a nose-rein, bridle: Schultens, on Job 30, 11 (quoted by Ges. s.v. אָמָה), cites from *Hist. Tam.* [II 228 Manger] قَائِضِينَ زِمَامَهَا holding the bridle of those (countries), with other exx.; see also Lane, *Arab. Lex.* p. 1249. 1 Ch. 18, 1 for מִתְּנֵי הָאֲמָה has גַּת וּבָנוֹתֶיהָ, 'Gath and her daughters' (dependent villages), apparently reading, or interpreting, מִתְּנֵי as גַּת, and supposing 'Gath the mother' to include her dependencies. The Versions render no help. LXX τὴν ἀφωρισμένην (? מִתְּנֵי הָאֲמָה; τὰ ἀφωρισμένα = מִתְּנֵי הָאֲמָה Jos. 14, 4 al.); Aq. τὸν χαλινὸν τοῦ ὑδραγωγίου (from the Syr. sense of אָמָה Sir. 24, 30: cf. Theod. ὑδραγωγῶν in ch. 2, 24); Symm. τὴν ἐξουσίαν τοῦ φόρου, whence Vulg. *frenum tributī*; Targ. חֲקוֹן אֲמָתָא; Pesh. חֲקוֹן אֲמָתָא.

2. [בַּחבֹּל] On the art., see on I 19, 13; and on the fem. וְתִיהָ (cf. w. 5, 6), on I 17, 21.

[הִשְׁכָּח] The inf. abs., defining *how* David 'measured' them, as I 3, 12: Ew. § 280^a; GK. § 113^b.

[מִנְחָה] Cf. 1 Ki. 5, 1. The word denotes properly a *complimentary present*,—in different applications. As a sacrificial term, of the particular gift known as the 'meal-offering:' in a connexion such as the present, of gifts offered to a prince or other person, whose good-will it is desired to secure, whether voluntarily (Gen. 32, 14. 43, 15. 2 Ki. 8, 8), or as something expected or exacted (as here), so that it nearly = *tribute*.

3. [הִרְעִיר]. Some 50 MSS., many edd., LXX (Ἀδρααζαρ), Pesh., Vulg., read הִרְעִיר. That הִרְעִיר is right 'appears from a recently found Aramaic seal with the inscription להִרְעִיר, in which ר and ר are clearly distinguished¹. Comp. also the Assyrian equivalent (Schrader, *KAT.*² p. 201; cf.³ p. 446) *Dad'idri*, הִרְעִיר Zech. 12, 11, and the n. pr. בְּנִהֲרֵר. Hadad was the name of the chief deity of the Aramaeans, identified by the Assyrians with Rammān, and hence probably the god of storm and thunder (Cooke, *NSI.* pp. 164, 360). This name, therefore, as pointed, will signify *Hadad is help*: cf. יִיעֶזֶר *Yah is help*, and אֱלִיעֶזֶר. The vocalization of LXX would suggest the form הִרְעִיר (like יְהוֹשֻׁפָּט, etc.) *Hadad helpeth*.

¹ Baethgen, *Beiträge* etc., p. 67; Euting, *Berichte der Berl. Akad.* 1885, p. 679 (= *Epigr. Miscellen*, p. 11). See *CIS.* II. i. No. 124. Cf. *PRE.*³ vii. 288–291.

[צובה] here and *v.* 5 [= 1 Ch. 18, 3, 5]. 12. 10, 6 and 8 (צובה). 23, 36. 1 Ki. 11, 23 (הדרעור מלך צובה). 1 Ch. 18, 9. 19, 6 [= צובה *ch.* 10, 6]. 2 Ch. 8, 3 (תִּקַּח צִבָּה). *ψ.* 60, 2 (from *ch.* 8, 12)†.

[להשיב ידו ב'] The phrase is difficult, and affords no satisfactory sense. *על* *השיב יד* means to turn one hand *against* (Am. 1, 8. *ψ.* 81, 15; Ez. 38, 12), and though *ב' השיב יד* might have a similar sense, this would not suit with the object *בנהר*. And though *יד* in itself might be used metaph. = *dominion*, *השיב ידו* certainly could not express the idea 'recover his dominion:' for *השיב* with *יד* would suggest not the idea of *regaining*, *restoring*, but simply of *bringing back*, with which the *metaphorical* sense of *יד* would not harmonize. Hence it is best to read with 1 Ch. 18, 3 *להציב ידו*, i.e. either *to stablish* his hand, fig. for his *dominion*, or, perhaps (cf. 1 Ki. 15, 12 *יר לו* *מציב*; *ch.* 18, 18), *to set up* his *monument* of victory (Symm. *τρόπαιον*): so Gottheil, *ZA W.* 1906, 277 ff. (where numerous examples are cited of such *stelae* set up by the Assyrian kings). The subject will be Hadad'ezer.

[בנהר] (Kt. *בְּנָהָר*) 'by the River,' sc. *κατ' ἑξοχῆν*, i.e. the Euphrates (see 10, 16; so e.g. Gen. 31, 31. *ψ.* 72, 8—always in this sense with a capital R in RV.). The Qrê *בְּנָהָר פָּרַח* agrees with LXX here and with 1 Ch. 18, 3.

4. [הרכב] A collective,—here, unusually, denoting the *chariot-horses*.

5. [לעזר ל'] as 21, 17; and frequently with the same verb in late books (especially Chronicles).

6. [נציבים] See on 1 Ki. 13, 3.

7. [שלטי הוהב] On *שלט*, see esp. W. E. Barnes, *Exp. Times*, x. 42-5 (Oct. 1898), cf. p. 188.

[אל] = *על* (on 1 Ki. 13, 13); for *היה על*, of things *worn*, cf. Ex. 28, 43. Not *that belonged to*: *אל* is not used in the sense of *ל*.

7^b. 8^b. On the additions here in LXX, see We.

8. [ומבטח] 1 Ch. 18, 8 *ומבטח*—and this order of consonants is supported by LXX here *ἐκ τῆς Μασσακ*. Cf. Gen. 22, 24 (*טבח*).

[ומברתי] 1 Ch., strangely, *ומברתי*.

9. 10. [תעי] 1 Ch. 18, 9. 10 *תעי*, as also LXX (*Θουον*), the more probable form philologically. The termination *-י* characterizes many Semitic proper names, especially of the tribes bordering on Canaan

(e.g. in Nabataean, גלחמו, גרו, בענו, etc.; Cooke, *NSI*. p. 214): cf. in OT. גשמו the 'Arabian.' It is the Arabic nominative termination (cf. p. 18).

9. [חמת] a large and important town in ancient times, and also now (*Hamā*), on the Orontes, some 120 miles N. of Damascus.

10. [יורם] 1 Ch. 18, 10 הדרום, supported, at least in part, by LXX here (Ἰεδδουρᾶν). Originally, no doubt, הדרום.

[ולברכו] i.e. to *congratulate* him: 1 25, 14. 1 Ki. 1, 47 (*Lex*. 139^a).

[איש מלחמות תעי] 'a man-of-battles of Toi' = a man engaged often in conflict with Toi: for the construction, comp. Gen. 14, 13 בעלי ברית אברם; Dt. 1, 41 בלי מלחמתו; Is. 41, 12 אנשי מלחמתך; 56, 7 נעים ומירות ישראל; ch. 23, 1; and see Ew. § 291^a; GK. § 135^a. LXX appears to express להדרעור היה (Is. 42, 13. 1 Ch. 28, 3) is merely a *warrior*, not an *antagonist*.

12. [מארם] 9 MSS., LXX, Pesh. Ch. מארם, probably rightly.

13. [ויעש . . . שם] Cf. Gen. 11, 4 שם, where Delitzsch argues that שם, from the context, requires a more concrete sense than 'name,' and would render—in accordance with the supposed primary meaning of שם, something *lofty*, *conspicuous*—'monument,' comparing the present passage (as also Is. 56, 5. 55, 13) for a similar sense. But whatever the *primitive* meaning of שם, it is in actual usage so largely and constantly 'name,' even in conjunction with עשה (see the references on 7, 23), that it is difficult to think that it can have a different sense here. It is safest, therefore, to render 'gat him a name,' comparing the similar phrase ויעש חיל used of Saul, 1 14, 48. It will be observed that in the text as emended (see the following note) ויעש שם is connected with David's *victory* (either over Edom, or over Syria), not as in MT. with his *return* after the victory, when his 'fame' would have been already made, and the erection of a monument to commemorate it might have been rather supposed to be referred to.

[בשבו מהכותו את-אדם בניא מלח] 1 Ch. 18, 12 ואבשי בן צרויה הכה אדם; וישב יואב ויך את-אדם בניא מלח; ψ. 60 אדם (supported also by LXX, Pesh. here) is unquestionably the true reading before בניא המלח: for this valley was near Edom (see 2 Ki. 14, 7),

and far from the scene of the Syrians' defeat. Even, however, with ארם for ארם, the text is still defective: for *v.* 14 presupposes a *positive* statement of the victory over Edom in *v.* 13, and not merely a notice of what David did when he *returned* from smiting it. Keil would read מלח בישבו מהכותו את-ארם ויך את-ארם בניא מלח, supposing the three words added to have dropped out through the (virtual) homoioteleuton: Bu. Now. ובשבו מהכות את-ארם הכה את-ארם; We., with LXX (ἐν τῷ ἀνακάμπτειν αὐτὸν ἐπάταξεν), המלח בישבו הכה את-ארם בניא מלח, which does not, however, account so well for the existing text (מהכותו for הכה); Sm., deviating least from MT., מלח בישבו את-ארם בניא מלח ('on his returning, in that he smote,' etc.). In any case, as We. observes, דוד here is more original than either Joab (ψ.) or Abishai (Ch.); for throughout the summary which this chapter contains everything is ascribed to David *personally*, and ויעש דוד שם immediately precedes. For שמנה, here and Ch., ψ. 60, 2 has שנים.

15-18. *List of David's ministers.*

15. [ויהי . . . עשה] Cf. 1 Ki. 5, 1. 24, and on I 2, 11^b. 18, 9.

16. [מוכיר] Probably not the *recorder*, but the king's *remembrancer* (cf. the verb in Is. 62, 6), who brought state-business to the king's notice, and advised him upon it. Cf. RECORDER in *DB.* or *EB.*

17. [אחימלך בן-אביתר] Read with Pesh. אביתר בן-אחימלך. Abiathar is mentioned *before* David's accession as priest: he is mentioned also *during* David's reign and at the beginning of Solomon's reign as priest; and though it is no doubt possible, as Keil suggests, that for some temporary cause, such as sickness, his place might have been taken by his son, it is not likely that in a formal and official list of David's ministers, his name should be superseded by that of his son. It is, indeed, not impossible that the transposition in the text was made intentionally: see We.'s note. 1 Ch. 24, 3. 6. 31 (where *Ahimelech* is named by the side of *Zadoq*) are probably dependent upon this passage, *after* the original reading had become corrupted. Most modern scholars accept the correction.

[שריה] LXX *Λσα*. In 20, 25 Kt. שׂיא, Qrê שִׂיא (LXX ῥησους, Σους, Σουσα), 1 Ch. 18, 16 שִׂישָׂא (LXX ῥησους), 1 Ki. 4, 3 שִׂישָׂא (LXX Σαβα). שריה is the form least attested of all: some such word as ששא

seems to be the most original. The vocalization must remain uncertain; but *shu* is best attested.

[ספר] *scribe*, i.e., as we should say, *secretary*; so RV. *m*.

18. [והכרתיו] For ו, read as in Ch. and the parallel passage *ch.* 20, 23 על. The body-guard of הכרתיו והפלתיו (who are mentioned, under this title, only during the reign of David: *ch.* 15, 18. 20, 7. 23 Qrê [see note], 1 Ki. 1, 38. 44) must have been composed of foreigners. הכרתיו is in form a *gentile* noun, and occurs as such in I 30, 14 (see note), so that even on this ground alone a connexion with הכרתיו to cut off would be doubtful. פלתי can only be another *gentile* name; it does not, however, occur except in this phrase, so that what nationality is denoted by it must remain uncertain. The supposition that it is contracted from פלשתי, though it has found some support from modern scholars, is not in accordance with philological analogy.

[כהנים] The Chronicler, unable to understand how any could be priests except sons of Aaron, paraphrases (1 Ch. 18, 17) הראשונים ליד המולך; but the sense of כהן is so uniform in Hebrew, that it is impossible to think that it can have expressed, to those who heard it, any idea but that which *priest* would convey to us. There is no trace of the word having connoted any merely *secular* office: in Phoenician, Aramaic, and Ethiopic it has the same meaning as in Hebrew: in Arabic the corresponding word means a *soothsayer*. The etymology of כֹּהֵן is uncertain. To say that it is derived 'from a root meaning to serve or minister' (Kp.) suggests an incorrect idea: in Heb. the root does not occur at all¹; in Arabic *kāhin* (= כֹּהֵן) is a *soothsayer*, and the verb means to give oracles². It has been thought possible that כֹּהֵן is derived from a by-form of כִּין (cf. מִיָּהל beside מויל; Aram. כִּיָּה beside כוּש), and hence may mean properly one who stands up with an

¹ The Pi'el כִּיָּה is a denominative from כֹּהֵן.

² The Arab. and Heb. senses of כהן have a meeting-point in the early function of the Hebrew 'priest' to give answers by the אורים ותמים, or the אפוד (I 30, 7 f. etc.; also Jud. 18, 4-6), as well as to pronounce authoritative decisions (הוֹרָה) on cases submitted to him. Comp. Kuenen, *Hibbert Lectures*, 1882, pp. 67, 81-87; Wellhausen, *Reste Arab. Heidentums*, 130-134, 167 (²131-138, 143); art. PRIEST in *EB.*, and *Encycl. Brit.*¹⁰ xxii. 319^b-320^b.

affair, *manages, administers it* (Fleischer, *ap.* Delitzsch on Is. 61, 10), or one who *stands* before Yahweh in serving Him (Stade, *Gesch.* i. 471; *DB.* iv. 67^b). But there is no evidence that כִּהֵן ever meant to 'stand'.¹ Whatever be the ultimate etymology of כִּהֵן, it was so limited by usage as to denote one who exercised certain *sacred* offices, whom we should term a '*priest*.' The word recurs, in the same application, 20, 26. 1 Ki. 4, 5.

What relation, however, did these כִּהֵנים bear to the כֹּהֲנִים of *v.* 17? From 20, 26 (הָיָה כֹהֵן לְדָוִד), 1 Ki. 4, 5 (כֹהֵן רֵעָה הַמֶּלֶךְ), it may be inferred that they stood in some special relation to the king. It seems not improbable that they were 'domestic priests' (Ew. *Hist.* iii. 367 [E.T. 268]), appointed specially to perform religious offices for the king.

In Egypt, we are told (Diod. Sic. i. 73), the king's responsible advisers were chosen from among the priests; and Delitzsch² supposed that the office here referred to was one to which members of the priesthood had the first claim, but which was sometimes conferred upon others, of good family, but not of priestly descent. But in Egypt the king's advisers *were* priests: is it likely that David, in establishing his court, would have adopted a title denoting a minister by a qualification which he did not possess? It has also been supposed (*DB.* iv. 73^b) that the title was adopted in imitation of the Phoenicians, among whom members of the royal family often filled priestly offices (cf. *Introd.* § 1, the Inscription of Tabnith). But these members of the royal house, so far as appears, *were* priests. Neither the Egyptian nor the Phoenician parallel thus makes it probable that the Heb. כִּהֵן should have been used to denote persons who were not really 'priests'.³

9—20 [with the sequel in 1 Ki. 1—2]. *History of events in David's court life, shewing how Amnon, Absalom, and Adonijah failed in turn to secure the succession: viz. 9 Mephibosheth (see 16, 1—5; 19, 25—31); 10—12 the war with Ammon (shewing how David became acquainted with Bathsheba, and narrating the birth of*

¹ To judge from its derivatives, כִּהֵן must have meant *to be established firmly, to subsist*: in Phoen. Arab. Ethiop., in a weaker sense, *to exist, be* (for which in these languages it is the term in ordinary use, as הָיָה, הוּא are in Heb. and Aram.). In Syr. the adj. ܟܝܢܐ and subst. ܟܝܢܐ have the sense of *prosperous, prosperity, opulence*, etc. (= εὐθνήων, κατεσθύνων Jer. 15, 11; εὐθηνία, εὐημερία, εὐπραγία): which Fleischer seeks, with questionable success, to connect with the supposed root-meaning *to stand* (as though properly 'wolbestellt,' 'Wolstand').

² *Zeitschr. für kirchl. Wissenschaft und kirchl. Leben*, 1880, p. 63.

³ Notice in 20, 26 the words 'and also,' which likewise imply that Ira, as 'priest,' stood on no different footing from the כֹהֲנִים of *v.* 25.

Solomon); 13 circumstances which led to the murder of Amnon ; 14—19 rebellion and death of Absalom ; 20 revolt of Sheba (an incident springing out of the revolt of Absalom)¹.

9, 1. הכי Gen. 29, 15. Comp. on ch. 23, 19.

2. ולבית שאול וג' 'And the house of Saul had a servant,' etc. : not as EVV.

עברך See on I 26, 17.

3. האפס except in the sense of *save that only* (Lex. 67^a), אפס occurs in prose only here, 2 Ki. 14, 26. Am. 6, 10. Dn. 8, 25.

חסד אלהים Cf. חסד י"י I 20, 14.

4. בית מכיר 'in the house of M.:' see p. 37 n.

לו דבר (לא דבר), Jos. 13, 26 (לדבר), on the E. of Jordan, probably not far from Mahanaim, Ish-bosheth's capital.

7. שאול אבך 'Cf. בן אדניך v. 9 f., מפיבשת בן שאול, 19, 25. Πατρός πατρός σου of LXX here has the same value as their υἱὸς υἱοῦ Σαουλ 19, 25. אֲבִי אֲבִי פלוני does not occur, though naturally it would be no impossible combination' (We.).

8. מה עברך כי . . . 2 Ki. 8, 13.

הכלב המת I 24, 15. II 16, 9⁺.

אשר אשר in a phrase of this sort is idiomatic : Gen. 44, 15 ; Jer. 5, 9 (= 5, 29. 9, 8). כמוני alone would read badly.

10. והבאת 'and thou shalt bring in (the produce):' cf. Hag. 1, 6, תבואה, of crops, properly *what is brought in*.

והיה לבן אדניך לחם ואכלו Read prob. with Luc. Bu. Sm. Ehrl. והיה לבית אדניך לחם ואכלו.

11^b. The words are unsuited to the mouth of Ziba : and the ptcp. will not permit the rendering of EVV., 'As for M., said the king, he shall eat,' etc.—to say nothing of the awkward and improbable position for such a remark on the part of David, after Ziba in 11^a has signified his assent. LXX for שלחני express שְׁלַחַנִי דִּוָּר, and render ἀπέθυσεν. With this reading, which is adopted by Keil, We. Bu. Sm.

¹ The sequel to this group of chapters is 1 Ki. 1—2, which has every appearance—except in the verses 2. 3—4 which must have been added by the Deuteronomic compiler of the Book of Kings—of being by the same hand, and which narrates the failure of David's third son Adonijah to secure the throne, and the confirmation of Solomon as his father's successor.

Now., the words are a remark of the narrator: 'And M. ate at the king's table, as one of the sons of the king.' We. indeed observes that they are even then out of place, anticipating *v.* 13: however, *v.* 13 states the new fact that Mephibosheth dwelt at Jerusalem, his eating at the king's table being merely referred to as the ground of his residence there.

12. מיכה] See 1 Ch. 8, 34 ff., where his descendants through many generations are enumerated.

Ch. 10 = 1 Ch. 19.

10, 1. מלך בני עמון i.e. Naḥash (*v.* 2): see I 11, 1.

3. . . . המכבד דוד Gen. 18, 17 . . . מאברהם; Nu. 11, 29 הַמְכַבֵּד אֶתָּה לִי: *Tenses*, § 135. 4.

העיר i.e. רבת בני עמון (12, 26 al.), or רָבָה (11, 1); called by the Greeks (from Ptolemy Philadelphus, 285–247 B.C.) Philadelphia, now 'Ammān, with extensive Roman remains of the age of the Antonines, on the left (N.) bank of the Jabbok, 25 miles E. of the fords of the Jordan near Jericho. See the description in the *Survey of East Pal.*, p. 19 ff.

4. מדויהם] So 1 Ch. 19, 4: but the form (in the sing. [מָדוּ], from a √מָדָה, GK. § 93²) is very unusual, and the only root otherwise known is מדר. Read probably מַדְיָהֶם; and see on I 17, 38.

הַצִּי is in pause for הָצִי (GK. § 93²), on account of the *Tifḥa*; cf. Ex. 25, 10 וְהָצִי . . . וְהָצִי; and see on I 1, 15. 18. The 'half' is not half in length, but half in breadth, one entire side, to make them look ridiculous.

חֲשׂוּפֵי (חֲשׂוּפֵי נֶשֶׁת) Cf. Is. 20, 4

5. יָרְחוֹ] So always, according to the Massorah, in Nu. Dt. Sam. Ezer. Neh. Chr. and once in Kings (2 Ki. 25, 5; but in the ||, Jer. 52, 8, (! יָרְחוֹ); יָרִי or יָרִי in Jos. Jer. and six times in Kings (+ once יָרְחָה).

עַד וְ] See on I 1, 22.

יִצְחָק In *Qal* of plants growing; in *Piel* only of *hair* (Jud. 16, 22. Ez. 16, 7; and the ||, 1 Ch. 19, 7†).

6. נִבְאָשׁוּ בְדוֹד] See on I 13, 4. 1 Ch. 19, 6 substitutes הִתְבַּאֲשׁוּ עַם דְּוִיד.

בֵּית רָחוֹב Jud. 18, 28†; cf. *v.* 8. Nu. 13, 21†.

צוּבָא] See on 8, 3.

[מעכה] *v.* 8. 1 Ch. 19, 6 (ארם מעכה). 7 [|| to this *v.*]. Gen. 22, 14†; *מַעֲכָה* Jos. 13, 13†; המעכתי Dt. 3, 14. Jos. 12, 5. 13, 11. 13. *ch.* 23, 34. 2 Ki. 25, 23. 1 Ch. 4, 19. Jer. 40, 8†. On אבֶּל בית מעכה, see on 20, 14.

[אלף איש] These words are out of construction: they cannot be rendered legitimately (EVV.) 'with 1,000 men.' Read וְאַלְף אִישׁ (the ? of 'concomitance:.' p. 29). The 32,000 of 1 Ch. 19, 6 have been supposed to shew (We. al.) that the Chr. did not read אִישׁ אֶלֶף here, and they have hence been regarded as coming in by error from the end of the verse; but their omission leads to fresh difficulties and improbabilities in connexion with אִישׁ טוֹב. For טוֹב, see Jud. 11, 3. 5; and cf. *Τούβιον* 1 Macc. 5, 13.

7 [הַצָּבָא הַנְּבוֹרִים] EVV. 'the host of (!) the mighty men.' Read וְהַגִּ'. The צָבָא was the army in general, the נְבוֹרִים a corps of select warriors (16, 6. 20, 7. 23, 8 ff.).

8 [פֶּתַח הַשַּׁעַר] at the opening of the gate (p. 37 *n.*).

9 [הִיתָה] פָּנֵי הַמֶּלֶחָמָה being treated as a *collective* (GK. § 145^k): comp. Job 16, 16 Kt. הַמֶּרְמָרָה; and see on I 4, 15.

[בַּחֹרִי בִּישְׂרָאֵל (Kt.)] See on I, 21. The combination is, however, unusual in *prose*: Jud. 8, 11 הַשְּׂכֹנִי בְּאֵהָלִים is very strange. True, as Th. remarks, it is *more* admissible here than it would be in I 26, 2: but no doubt 1 Ch. 19, 10 preserves the original reading מְכַל בַּחֹרִי בִּישְׂרָאֵל. The Qrê is מְכַל בַּחֹרִי בִּישְׂרָאֵל, which is read also by some 50 MSS.; but the ב is supported by the text of Ch.: see also *ch.* 6, 1.

11. [תַּחֲוֹךְ] Cf. I 17, 21. לִישׁוּעָה for deliverance (I 14, 45).

12. [וַתַּחֲוֹךְ] GK. § 54^k. וְיִהְיֶה וְג'; cf. I 3, 18.

14. [מַעַל] from attacking: 2 Ki. 3, 27 מַעַלִּי; 18, 14 מַעַלִּי. See on I 28, 15.

16. [הַרְדְּעוּר] Both here and in *ch.* 8 there is much variation in MSS. between הַרְדְּעוּר and הִרְדְּעוּר. Here MS. authority preponderates in favour of הַרְדְּעוּר, as in *ch.* 8 it preponderated in favour of הִרְדְּעוּר. The name must evidently be the same throughout. Both in Inscriptions (Phoen. and Hebrew) and in MSS. ד and ר are often not distinguishable, and only the context enables the reader to know which is intended. For the reason stated on 8, 3, the correct form is הַרְדְּעוּר.

[חִלָּם] *v.* 17. חִלָּאִם. Taken rightly by LXX, Pesh. Targ. as a pr. n. Perhaps to be read in Ez. 47, 16 after סְבִירִים (where LXX add *Ηλιαμ*).

18. [פרשים] Probably a *lapsus calami* for איש: cf. 1 Ch. 19, 18 איש רגלי. The number of *horsemen* is disproportionately large.

Ch. 11, 1=1 Ch. 20, 1^a (*ch.* 11, 2—12, 25 is passed by in Ch.).

11, 1. [המלאכים] = המלכים, as is read by some 40 MSS., Qrê, Versions, and 1 Ch. 20, 1: comp. 10, 17 beside 16; and p. 168 *footnote*.

3. [בת־שבע] 1 Ch. 3, 5 בת־שוע, no doubt to be pronounced בת־שוע, and probably merely an error for בת־שבע. LXX has everywhere the strange corruption Βηρσαβее.

עמאל [אליעם] in 1 Ch. 3, 5 עמאל, which (We.) supports MT. against LXX Ἐλιαβ.—וואמר sc. האומר (on I 16, 4).

[אוריה החתי] one of David's famous נבירים (23, 39).

4. [והיא מתקדשת וג'] A circumstantial clause, defining the state of Bath-sheba at the time of וישב עמה = 'as she purified herself from her uncleanness' (cf. 13, 8). This is the only rendering of the words consistent with grammar. To express, 'and when she was purified etc., she returned . . .', the Hebrew would have been ותקדש . . . ותשב, or (Jud. 18, 3 etc.) והיא תקדש . . . והיא תשב; in other words, to express anything *subsequent* to עמה, וישב עמה, a finite verb, not the ptc., would have been employed. The *athnah* is thus in its right place (against Th. We.)¹. Comp. *Tenses*, § 169 *note*.

6. [וישלח . . . אל יואב שלח] 'Without לאמר, as 19, 15, cf. Nu. 23, 7 before 'לכה' (We.).

8. [מישאת המלך] Comp. Gen. 43, 34.

10. [הלוא מדרך אתה בא] Notice the position of מדרך: cf. Gen. 16, 8.

11. [ואני אבוא אל ביתי] = 'and shall I enter into my house?' etc., the juxtaposition of two incongruous ideas, aided by the tone in which the words are pronounced, betokening surprise, and so suggesting a question. So not unfrequently, as Jer. 25, 29 ואחם הנקה תנקו 45, 5. 49, 12 ואחם לא אהום 11. ואתה הוא נקה תנקה Jon. 4, 11 ואני אדרש לכם 35, 25^b. Jud. 14, 16 וְלִקֵּחַ אֵשֶׁת. Zech. 8, 6. *ch.* 15, 20. Comp. on I 11, 12 and *ch.* 18, 29. לישב by GK. § 45^c.

¹ מכ כפפפפ is explained rightly by Lucian ἐξ ἀφύδρου αὐτῆς, Pesh. מונרתה (see Lev. 15, 19. 20. 25 LXX and Pesh.): Rashi מונרתה. The remark is added to shew why conception followed: the time indicated was favourable for it. Cf. W. R. Smith, *Marriage and Kinship in Early Arabia*, p. 276, ed. 2, p. 133.

[חֵךְ וְחֵי נִפְשֶׁךְ] This form of the oath does not occur elsewhere, and the tautology implied makes it improbable. LXX for חֵךְ $\pi\omega\varsigma$ = אֵיף. 'But thus absolutely, as it seems, אֵיף could at most stand—at least that is the case in Arabic—when what here is placed before at the beginning of the verse followed as a circumstantial clause with וְ. Either, therefore, read for חֵךְ, חֵי יְהוָה [followed by וְחֵי נִפְשֶׁךְ, as I 20, 3. 25, 26 al.], or omit וְחֵי נִפְשֶׁךְ as an explanatory gloss on the uncommon חֵךְ' (We.). For וְחֵי נִפְשֶׁךְ, see on I 17, 55.

12. [וּמִמָּחָרָה] 'and on the morrow' (not as Th.: see Lev. 7, 16). A specification of time is, however, desiderated in v. 13 for וְיָקָרָא לוֹ; and as even in MT. the promise וּמִמָּחָר אֶשְׁלַח is not carried out by David, it is better to end v. 12 at הַיּוֹם הַזֶּה וְיָקָרָא : בּוֹיּוֹם הַזֶּה will then begin v. 13 (י as I 4, 20). So We. Bu. Now.: also LXX (Luc.) and Pesh. וְיָהִי מִמָּחָרָה (Ehrlich) would, however, be better; יָהִי might easily have been lost after וְ הַיּוֹם.

15. [הָבוּ] if correct, הָבוּ *give*, = *set* (like נָתַן): but the case goes beyond other usages of הָבוּ, הָבָה (*Lex.* 396^b); and perhaps הָבֵא (LXX εἰσάγαγε) should be read (Klo. Bu. al.).

16. [בְּשִׁמּוֹר . . . אֵל] Comp. (in a *friendly* sense) I 26, 15.

17. [מִן הָעָם וְ] *from the people some of* (v. 24. Ex. 16, 27), etc.

19. [לְיָדָיו] *preceded* by its object: comp. Dt. 28, 56. Lev. 19, 9, and the Aramaic examples cited in *Tenses*, § 208. 3 *Obs.*

21. [יִרְבֶּשֶׁת] For יִרְבַּעַל (Jud. 7, 1 al.). Unlike Ishbosheth and Mephibosheth, however, the alteration in this case has been made only in a single passage.

22. [אֵת כָּל־אִשֶּׁר שָׁלַח יוֹאָב] LXX continues : אֵת כָּל־דְּבָרֵי הַמְּלָחָמָה : וַיַּחֲרֹךְ לְדָוִד עַל יוֹאָב וַיֹּאמֶר אֵל הַמֶּלֶךְ לָמָּה נִנְשָׁתָם אֵל הָעִיר לְהִלָּחֵם הַלּוֹא יֵדְעָתָם אֵת אִשֶּׁר תָּבֹּו מַעַל הַחֹמָה : כִּי הִבֵּה אֵת אַבִּימֶלֶךְ בֶּן יִרְבַּעַל הַלּוֹא אִשָּׁה הַשְּׁלִיכָה עָלָיו פֶּלֶא רֶכֶב מַעַל הַחֹמָה וַיָּמָת בַּתְּבִין לָמָּה נִנְשָׁתָם אֵל (v. 23) וַיֹּאמֶר וְ] : in other words, the text of LXX describes in detail how what Joab anticipated vv. 21–2 took place. The addition is a necessary one: for as the text stands, the terms in which the messenger speaks in v. 23^a are unexplained (notice especially his opening words, *Because* etc., which presuppose a question to have been asked).

23. [כִּי גִבְרוּ] as the text stands, כִּי is the *recitativum* (on I 2, 16);

with the insertion from LXX (see on v. 22), it will be 'Because,' introducing the answer to David's question.

היה עליהם 'appears to be correct. Comp. e.g. the use of היה with אחרי I 12, 14. Ex. 23, 2: the stress rests upon the preposition, the idea of which it is simply the purpose of היה to render verbal' (We.).

24. ויראו המראים (Kt.) as if from ירא (cf. לירא for לירוח 2 Ch. 26, 15); Qrê המוריס, וירי, the regular form, from ירה: GK. § 75^{rr}.

25. הדבר הזה [אל-ירע . . . את הדבר הזה], though grammatically a nominative, is construed κατὰ σύνεσιν as an accusative. Comp. I 20, 13 (if ייטב be read); Jos. 22, 17; Neh. 9, 32: Ew. § 277^d end; GK. § 117¹; Lex. 85^a c.

26. [בזה וכן] So Jud. 18, 4. 1 Ki. 14, 5[†].

27. [וחזקתו] 'strengthen—i.e. encourage (Dt. 1, 38 al.)—him (Joab).'

28. [ויאספה] as Jos. 2, 18 הביטה אליך, Dt. 22, 2; Jud. 19, 15 (Pi.).

29. [ראש] for ראש (as v. 3); see GK. §§ 23^g, 72^p.

30. [לעשיר] would be expected, and should prob. be read.

31. [ויחיה] and kept alive: Ex. 1, 17. 18. 1 Ki. 18, 5.

32. [תאכל וג'] The impff. expressing significantly its habit.

33. [לאיש העשיר] The punctuation (for לאיש) is anomalous. Comp. on I 6, 18; and Ew. § 293^a; GK. § 126^x (read לאיש).

34. [בן מות] See on I 20, 31.

35. [ארבעתים] LXX ἐπταπλάσιον=שבעות, in all probability the original reading. As Th. remarks, David speaking impulsively is more likely to have used the proverbial 'sevenfold' (cf. Prov. 6, 31), than to have thought of the law Ex. 21, 37: ארבעתים will be due to a corrector who noticed the discrepancy.

36. [ועל אשר לא חמל] Schill (ZAW. 1891, p. 318), Ehrlich, Bu., attractively, though not necessarily, לו for לא 'and spared that which was his own.'

37. Observe the emphatic אנכי: compare—likewise in a reproach—Amos 2, 9. 10.

38. [את בית אדניך] Possibly את בית אדניך (Pesh. 'את בנות א') should be read (Sm. Bu.), with allusion to Michal: 'את בית א' certainly does not harmonize with the following בחיקך.

[ואת נשי אדניך] Not elsewhere recorded of David, though it would be in accordance with Oriental custom (16, 22. 1 Ki. 2, 17; cf. *ch.* 3, 7).

[את בית ישראל ויהודה] Pesh. *את בנות י' וי'*, perhaps rightly (Sm. Bu.): the meaning of course would be not that they were given to him actually, but that he could choose his wives from them as he pleased (3, 2-5).

[ואספה] 'then would I add' (not 'would *have added*,' AV.). There is a similar mistake in AV. of *ψ.* 81, 15. 16.

The *י*, as thus used, is rare: but see Gen. 13, 9 (*Tenses*, § 136 β*).

[כהנה וכהנה] i.e. other similar marks of favour: cf. *בָּזָה וְבָנָה* (11, 25). *כזאת וכזאת* (17, 15), said where details need not be specified.

[דבר] Probably to be omitted with Luc. and Theod.: cf. esp. *ז.* 10^b. Notice the emph. position of *את אשתו, את אוריה*, and *אתו*.

[לרעיו] The *yod* is not the *yod* of the plural, but is due to the fact that *רַעַי* is properly *רַעָיָה* *rē'ay* (cf. *רַעָיָה*: comp. *מִפְתִּיָּה* *alluring her* Hos. 2, 16: *עֲשִׂיָּה* Is. 22, 11 (Ew. § 256^b; Ol. p. 250; GK. § 93^{ss}).

[ננר] *in front of*, expressing more strongly than *לפני* the idea of being *conspicuous before*: comp. Nu. 25, 4; 1 Ki. 21, 13.

[גם יהוה] Yahweh, also, on His part: the *גם* *correlativum*; cf. on I 1, 28^a.

[העביר] The same figure, lit. *to make to pass away*, in 24, 10: comp. Zech. 3, 4 *העברתי מעליך עונך*. Job 7, 21 *ותעביר את עוני*.

[את איבי י'] *נאין* does not elsewhere mean *to cause to blaspheme*: so doubtless Geiger is right (*Urschrift*, p. 267) in supposing the original reading here to have been *את י'*: cf. the insertion of *איבי* in I 25, 22. For *הַיָּלֹד*, see on 5, 14.

[ויאנש] for this pausal form of *גַּיֵּשׁ*, see GK. §§ 29^a, 51^m; and cf. on I 15, 23.

[ובא וג'] A series of perfects with *waw* conv., indicating that David acted as here described repeatedly.

[ולן ושכב] LXX (B) omits *ושכב*; Luc. omits *ולן*, and expresses *ולן בשק* (1 Ki. 21, 27),—not (Sm. Bu. Now.) *ושכב בַּיֵּשֶׁק* (*καὶ ἐκάθευδεν* represents *ושכב*, not *ולן*).

[ברא] Read, with many MSS. and edd. *ברה*; see on 3, 35.

[איך נאמר . . . ועשה רעה] The two verbs are coupled together

under the government of אֵיך, exactly as Gen. 39, 9 (*Tenses*, § 115 s.v. אֵיך), though the change of *subject* makes a literal rendering hardly intelligible in English. RV. text and margin are merely two different paraphrases, designed to meet the exigencies of English idiom.

20. [וַיִּסְקֶה] The *Hif.* only here; cf. GK. § 73^f. Read וַיִּסְקֶה (Ehrl.).

21. [בעבור הילד חי] for the sake of the child (when) alive: LXX rightly ἐνεκα τοῦ παιδαρίου ἕτι ζώντος. But בעד (as v. 22) for בעבר (=ר, and ב repeated by error), as We. conjectured in 1871, and as is confirmed by Luc. Pesh. Targ., is much more probable (so Sm. Bu. Ehrl. etc.). (In Jer. 14, 4 read, with Duhm, עֲבָרִי הָאֲדָמָה חֲמִי, בעבר האדמה חתה.)

22. [מי יודע וְחֲנִי Kt.; מי יודע וְחֲנִי Qrê] *who knows?* = peradventure. The correction of the Qrê is unnecessary: the Kt. is exactly like Joel 2, 14. Jon. 3, 9. In Esther 4, 14 we have . . . מי יודע אֵם.

23. [למה זה אני צם] למה זה adds point to למה (on I 10, 11): cf. Gen. 25, 22 למה זה אנכי to what purpose should I yet be?

25. [וישלה] We. Bu. וַיִּשְׁלֶם (Now. וַיִּשְׁלֶם) and *he* (David) *delivered him into*, etc., viz. for his education. But to *make wholly over* to, to *deliver up*, is an Aram. sense of השלים (e.g. Dt. 32, 30 Onk. אשלימינן for הִסְגִּירָם; and מִחְמָם constantly for παραδοῦναι), in Heb. found at most in late poetry (Is. 38, 12. 13 LXX, Duhm, al.; Is. 42, 19 מִשְׁלָם by conjecture for מִשְׁלָם); so it is not a very likely word to have been used here. With וישלה, it is an improvement to begin the verse with ויהיה אהבו.

[בעבור י"י] Luc. ברבר, —perhaps rightly (Sm. Now. Dh.).

12, 26 = I Ch. 20, 1^b (abridged); 12, 30-31 = I Ch. 20, 2-3.

26. [עיר המלוכה] The 'royal city' would be Rabbah itself, whereas (27) Joab had taken only what was called the *Water-city*, and (28) invited David to take Rabbah itself. Read therefore, probably, as v. 27, עיר המים (Bu. Sm. Now. Dh.).

27. [עיר המים] No doubt a fortification, or part of the city, which protected the water-supply. Polybius (v. 71) relates that when Rabbah was besieged by Antiochus III in B.C. 218, he was unable to enter the city till a prisoner revealed the underground passage by which the besieged used to descend to fetch water. The remains of a citadel are on a hill about $\frac{1}{2}$ mile N. of the Jabbok, 200-300 ft. above the valley, and connecting by a saddle with hills further to N.; on this saddle there is a fine rock-cut tank, 20 ft. by 90 ft.; and just inside the entrance

to this tank there begins an underground passage leading in the direction of the citadel, which it has been supposed was the one mentioned by Polybius (see G. A. Barton, *JBL*. xxvii. (1908), p. 147 ff., esp. 149 f.; and Conder, *Survey of E. Palestine*, p. 34, with the Plan facing p. 34). The fortification surrounding either this or some other water-supply was doubtless the 'Water-city' mentioned here.

28. פֶּן אֶלְכֶּר אֲנִי [*Lest I (emph.) take the city,* etc.: comp. Ex. 18, 19. Jud. 8, 23. 2 Ki. 10, 4. Is. 20, 6. Jer. 17, 18. *ψ*. 109, 28 al. *ch*. 17, 15 יַעֲצִי אֲנִי; and comp. on I 17, 56. 23, 22.

וְנִקְרָא שְׁמִי עָלֶיהָ [*And my name be called over it*']—in token viz. of its conquest by me. The passage shews the genuine sense of the phrase, often occurring (especially in Dt. and dependent books) with reference to the nation, the city, or the Temple, 'over which Yahweh's name is called,' in token viz. of the right of possession or ownership by Him (generally paraphrased obscurely in AV. 'called by My name'¹). See Am. 9, 12 אֲשֶׁר נִקְרָא שְׁמִי עָלֵיהֶם (in allusion to the nations embraced by David in the dominion of Israel). Dt. 28, 10 וּרְאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עָלֶיךָ (עַל הַבַּיִת). Jer. 7, 10. 11. 14, 9. 15, 16 (of the prophet). 25, 29 al. Is. 63, 19 we are become as those *over whom Thy name has not been called* (i.e. whom Thou hast never owned).

30. מֶלֶכָם LXX מֶלֶכָם (1 Ki. 11, 5 al.)—probably rightly. In the whole context, no allusion is made to the *king* of Rabbah; nor has there been any mention of the people, but only of the city, so that, with the Massoretic punctuation, the suffix ם— is without an antecedent.

וַיָּבֶה אֶבֶן Read, with Pesh. Targ. here, and 1 Ch. 20, 2 : וַיָּבֶה אֶבֶן יִקְרָה. A 'talent' of gold weighed 65, if not 130, lbs. av. (Kennedy, *DB*. iv. 903^b).

31. חֲרָצִי הַבְּרוֹז Cf. Am. 1, 3 חֲרָצִי הַבְּרוֹז.

בְּמִלְכָם So Kt., which Th. following Kimchi defends, supposing the meaning to be the place in which victims were sacrificed to Molech (punctuating either בְּמִלְכָם in their 'Molech,' or בְּמִלְכָם in the Molech-image). But such a sense for either מִלְכָּה or מִלְכָם is highly improbable; and the Qrê בְּמִלְכָּה must be adopted. The meaning of מִלְכָּה, however, has only recently been cleared up. From its form

¹ Which really expresses a *different* phrase, נִקְרָא בְּשֵׁמִי Is. 43, 7 : ct. 48, 1.

(with מ prefixed), it would naturally be supposed to denote either a *place* (like מִקְהָשׁ) or *instrument* (like מִפְתִּיל) of making bricks, but not the one rather than the other. It has, indeed, been commonly rendered as though it meant the former, viz. *brickkiln*: but this rendering lacks support either in the use of the word elsewhere or in the renderings of the ancient Versions. In an elaborate study on the word¹, Georg Hoffmann has shewn that in post-Biblical Hebrew, it is used firstly of a *brickmould*, and then metaphorically of different objects of the same *rectangular* shape, such as the *frame* of a door, sofa, window, or again, of a garden-bed, but not of a *brickkiln*. In Arabic and Syriac the corresponding words are used similarly: مَلْبَنٌ denotes a *brickmould* (Freytag), and occurs also in Saadyah's version of Is. 6, 4 of the *framework* of a door; مَلْبَنٌ signifies a *brickmould* (PS. col. 1887), as also a *quadrangle* or *square* (Hoffmann, p. 65): but for neither language is the meaning *brickkiln* quoted. Nor is this meaning required for either of the two other passages in the OT. in which מִלְבֵּן occurs. In Nah. 3, 14 החזיקי מִלְבֵּן the rendering 'lay hold of the brickmould' (in preparation for a siege, immediately following 'go into the clay, and tread the mortar') is as suitable as 'make strong the brickkiln;' and in Jer. 43, 9 a 'brickkiln' in front of Pharaoh's palace would be by no means so suitable a spot for the prophet to deposit in it his symbolical stones, as a *square*, or open quadrangle, in the same position, especially if, as appears from v. 10, the stones were to mark the site *upon which* Nebuchadrezzar's throne was to be erected. Nor again, is the meaning *brickkiln* recognized by any of the ancient Versions. Here, LXX have διήγαγεν αὐτοὺς διὰ τοῦ πλινθίου², Luc. περιήγαγεν αὐτοὺς ἐν Μαδεββα, Pesh. ³ ܡܠܒܢܐ ܕܡܥܬܐ ܕܡܥܬܐ, Targ. ונרר יתהון בשוקיא

¹ ZATW. 1882, pp. 53-72. See also Levy, *Neuhebr. Wörterbuch*, s. v.

² 'Led them through the brickmould,' the sense being, at least, not worse than that of Jerome's 'traduxit in typo laterum,' or of countless other passages in the LXX Version. Πλινθιον has been supposed to mean 'brickkiln:' but no such sense is recognized in the last edition of Liddell and Scott's *Lexicon*.

³ *Made them pass through the measure*,—meaning, perhaps (PS. 2237), some arrangement for allotting them to different forms of punishment (*ch.* 8, 2); cf. Nestle, *Margin*. 17. Comp. also ܡܠܒܢܐ ܕܡܥܬܐ ܕܡܥܬܐ in 2 Macc. 4, 12 (cited PS. *ib.*).

both of which might have been expected to be somewhat more general, had the narrator merely intended to state that the Ammonites were put to forced work by David. On the other hand, it is true that the sense *brickkiln* cannot be shewn to be expressed by מִלְבֵּן in any other passage where it occurs in either Biblical or post-Biblical Hebrew, or even in the cognate languages. The correction of העביר into העביר is, of course, no source of difficulty. The terms employed in the first part of the verse favour the common interpretation of the passage: the term מִלְבֵּן—so far as our knowledge of it goes—favours as decidedly—not to say more so—Hoffmann's view. The state of our knowledge is not sufficient to enable us to arrive at a decision with entire confidence. But those who refuse to allow the meaning *brickkiln* for מִלְבֵּן may at least claim to have a sound philological basis for their opinion.

[יעשה] Luc. rightly ἐποίησεν. Comp. the same tense in the description of the behaviour of an invading army, 2 Ki. 3, 25.

13, 2. [ויצור לאמנון להתחלות] 'And Amnon was distressed (Josephus χαλεπῶς δέκειτο: cf. I 13, 6. 28, 15), so that he made himself sick,' etc. The *athnah* would stand better at אחתו (Th. Ke. We. al.), what follows stating the reason why Amnon felt such distress: 'Because she was a virgin, and (this being so) it was hard,' etc.

3. [שמעה] See on I 16, 9. Jonadab was cousin both to Absalom and Tamar and to Amnon.

חכם] 'subtil' (AV. RV.) is scarcely a fair paraphrase: the text says that Jonadab was *wise*. (*Subtil*=ערום Gen. 3, 1.)

4. [את תמר . . . אני אהב] The regular order with the ptc. and pronoun: Gen. 37, 16. 41, 9 etc. (*Tenses*, § 208. 3; GK. § 142^f (*d*) note).

5. [והתחל] 'and *make thyself sick*'—here and *v.* 6 in pretence (GK. § 54^e), *v.* 2 in reality.—On ובא אביר . . . ואמרת see on I 19, 3.

9. [מיסרת] Only here. The etymology is not apparent: but the meaning appears to be established by the Aram. מִסְרִית, which clearly signifies *plate* or *pan* (Lev. 2, 5; Ez. 4, 3 al. Targ.: for מִחֲבֵת). LXX τήγανον, as always for מחבת. Kōn. ii. 184 thinks it may be an old corruption of מחבת, and, as such, the source of the Targ. מִסְרִית. For ותצק, see GK. § 71.

[הוציאו כל איש מעלי] So Gen. 45, 1. מעל=*from attendance on*.

10. [הִתְדַּרְה] The lengthening of the ה of הִתְדַּרְה in pause involves the change of the preceding ה to הָ, the collocation הִתְדַּרְה being avoided. So יִצְחָק becomes in pause not יִצְחָקִי, but יִצְחָקִי; see GK. § 29^v.

12. [כִּי לֹא־יֵעִשֶׂה בֶן] The impf. as Gen. 34, 7; cf. 20, 9.

[אֶל־תַּעֲשֶׂה] GK. § 75^{hh}; Ew. § 224^e; Stade, § 143^d (3); Delitzsch on Is. 64, 3; König, i. p. 531.

[נבלה] Jud. 19, 23 הנבלה הזאת אל תעשו את הנבלה הזאת; and comp. the phrase עשה נבלה בישראל Gen. 34, 7; Dt. 22, 21 (נעשיתה); Jer. 29, 23 (each time of a sexual offence); Jos. 7, 15 (of Achan's impiety). The word expresses more than 'folly.' Just as נבל (2, 33: see more fully on I 25, 25) denotes one who lacks all regard for God or man, so נבלה means *godlessness, impiety*. It is *applied*, both here and elsewhere, to immorality, but it does not specifically *denote* immorality. The ideas which the Hebrews associated with the word appear with especial distinctness in Isaiah's description of the נבל (32, 6); see on I 25, 25.

13. [כִּאֲחֵר הַנְּבָלִים] For the form of the comparison, comp. 2, 18.

14. [וַיַּחֲזֹק מִמֶּנָּה] 'and overpowered her.' Cf. I 17, 50.

[וַיִּשְׁכַּב אִתָּהּ] When שכב is used of illicit intercourse, the pronoun with את is regularly pointed by the Massorites as though it were the *object* of the verb in the accus. (Gen. 34, 2. Lev. 15, 18. 24. Nu. 5, 13. 19. Ez. 23, 8). It is doubtful whether this is not an arbitrary distinction on the part of the punctuators, and whether in all cases the word was not originally intended to be the prep. אִתָּהּ¹. (1) There is no other indication of שכב being construed with an accus.—the *Qrē* in Dt. 28, 30 יִשְׁכַּבְנָה obviously proving nothing as to the usage of the living language; (2) שכב עם is used constantly in the same sense (11, 4; Lev. 15, 33; Dt. 22, 22–29, etc.), and if so, עם and את being closely synonymous, there is a strong presumption that שכב את was understood in a similar sense.

15. [וַיִּשְׁנֶאֱהָ . . . שְׁנָאָה גְדוֹלָה] GK. § 117^q.

[מֵאֲהָבָה] Read מֵאֲהָבָה, which is needed.

16. [אֶל־אֲרוֹת וְג'] The text is untranslatable: neither RV. nor

¹ In Ez. the form is indeed אִתָּהּ; but in this book (as in Jer.) the *prep.* is constantly written אִתָּה instead of אִתָּה (e.g. 3, 22): see on *ch.* 24, 24.

RV. *m.* is a rendering of it. The text of LXX has been corrected to agree with the Hebrew: but what is evidently the fragment of a genuine rendering has been preserved out of its place in *v.* 15, viz. *μεῖζων ἢ κακία ἢ ἐσχάτη ἢ ἡ πρώτη* = *מְרֵאשְׁנָה מְאַחֶרֶת הָרְעָה גְדוֹלָה*. Lucian's recension of LXX has *Μή, ἀδελφέ· ὅτι μεγάλη ἢ κακία ἢ ἐσχάτη ὑπὲρ τὴν πρώτην ἦν πεποίηκας μετ' ἐμοῦ, τοῦ ἐξαποστείλαι με*; and similarly the Old Latin, 'Noli frater expellere me, quoniam maior erit haec malitia novissima quam prior quam fecisti mecum, ut dimittas me,' i.e. *אֵל אָחִי בִּי גְדוֹלָה הָרְעָה הַזֹּאת מְאַחֶרֶת אִשֶּׁר עָשִׂית עִמִּי לְשַׁלְּחָנִי*. This substantially must be adopted, the only question being whether in the middle clause we accept *הַזֹּאת מְאַחֶרֶת* (Luc.) or *הָאֶחֶרֶת* (as in Cod. B). The former deviates least from MT., and is adopted by Sm.: but We. Now. prefer the latter, arguing that MT. *מְאַחֶרֶת* (without the art.) attests indirectly the reading of Cod. B *הָאֶחֶרֶת*, and considering that the corruption of *הָאֶחֶרֶת* into *מְאַחֶרֶת* necessitated its transposition, and the alteration of *מְרֵאשְׁנָה* to *הַזֹּאת*. Bu. expresses no preference. Either form, it is evident, expresses substantially the same sense. For *אֵל* in deprecation, comp. Jud. 19, 23.

17. *אֶחָדָהּ*] See on I 10, 27.

מַעְלִי] not *מֵאֲחִי*, but *מַעְלִי*, the word used of dismissing a menial (*v.* 9), or one whose presence was obnoxious, Ex. 10, 28 *מַעְלִי*.

18. 19. *בְּכַתְּנַת פָּסִים*] Elsewhere only Gen. 37, 3. 23. 32. As to the meaning, the earliest authorities are divided; and it cannot be said to be established beyond reach of doubt. LXX in Gen. *χιτών ποικίλος* (so Pesh. here), here *χιτών καρπωτός* (i.e. with sleeves *reaching to the wrist*: so Pesh. in Gen.); Luc. here *χιτών ἀστραγαλωτός* (i.e. *reaching to the ankles*); Aq. in Gen. *χ. ἀστραγάλων*, here *χ. καρπωτός*; Symm. in both places *χ. χειρωτός* (i.e. *sleeved*: Hdt. 7. 61); Jerome in Gen. (following LXX) *tunica polymita*, here (as Aq. in Gen.) *tunica talaris*. Targ. Onk. and Jon.¹ *בִּיתוּנָא רְפָפִי*, transliterating. *פָּס* in Aram. means the *palm* of the hand (Dan. 5, 5. 24; cf. the *fem.* I 5, 4 al. Targ.), or *sole* of the foot (Dt. 2, 5 Pesh.). Thus both alternative renderings have ancient authority in their favour. On the whole, however, as the explanation '*parti-coloured tunic*' implies a sense of

¹ Targ. Jerus. and Ps.-Jon. on Gen. (*מְצִייר* or *מְצוֹייר*) a *variegated tunic*.

פסים (*patches*), which has no sufficient philological basis, the other explanation 'a tunic reaching to the hands and feet' ('a long-sleeved tunic,' Sm.; 'a long garment with sleeves,' RV. *marg.*)—notwithstanding that *wrists* or *ankles* might have been expected to be named, rather than פסים (if the word be rightly explained as = Aram. פס)—is the more probable.

18. בי בן ימלאו ימי החנּטים Cf. Gen. 50, 3

מעילם We. Bu. Now. Sm. Ehrl. מעיל. The מעיל was *distinct* from the כתנת (DB. i. 625^b, 3 a; EB. MANTLE: cf. Ex. 28, 4).

ונעל] so Jud. 3, 23. Cf. on I 1, 12; and GK. § 112^{tt}.

19. ידה] Read יָדֶיהָ with LXX; and see Jer. 2, 37 (Ehrl.).

וַתֵּלֶךְ הַלֹּךְ וַתֵּעָקֶה] The *warw* conv. and the pf. indicating reiteration. Jos. 6, 13. But read probably וַתֵּעָקֶה [so Stade, *Akad. Reden u. Abhandl.* 1899, p. 199]¹, the normal construction: see on I 19, 23.

20. אַמְיִנֹן] אַמְנֹן is not a *compound* pr. n., and hence אַמְיִנֹן can be no alternative form (as אַבְנֵר and אַבְנֵר, אַבְשִׁי and אַבְשִׁי, אַבְשִׁלֹם and אַבְשִׁלֹם). In Arabic, the ' is used to form *diminutives* (as *kalb* dog, *kulaib* little dog: Wright, i. § 269), even in pr. names; and it has accordingly been supposed (Ew. § 167^a, Bö.) that the form *Aminon* here is a diminutive used intentionally by Absalom, for the purpose of expressing his contempt for Amnon². It is true, as We. remarks, that 'the Arabic inner diminutive-formation is akin to tendencies in that language which are foreign to Hebrew:' nevertheless, there are examples of forms and constructions occurring in *isolation* in Hebrew, which are idiomatic only in Arabic; so that this explanation of אַמְיִנֹן must not be pronounced altogether impossible. The alternative is to treat ' as a clerical error.—היה עם, as Gen. 39, 10. 14 (Th. Ke.).

¹ Not (Bu.) וַתֵּעָקֶה, which would require a preceding הִלָּכָה (I 17, 41): καὶ κρᾶξονσα is no proof that LXX read וַתֵּעָקֶה: see 15, 30. Jud. 14, 9.

² So also Wright, *l. c.*, who adds, with Ew., as another example from Hebrew שְׂפִיפֹן, remarking that the '— in these two words must be regarded as a weakening of '— (orig. '—), as in גְּלִיתָּ in Heb., and حُفْلٌ a youth, in Syr., are almost certainly diminutives; perhaps יְמִימָה Job 42, 14 (for יְמִימָה a little dove, from Arab. *yemāmāh*, a dove) is another. See further GK. (Engl. transl.) § 86^e footnote; Lagarde, *Bildung der Nom.* 87-89; and on diminutives in the Mishnah, Segal, *Mishnaic Hebrew*, p. 64.

[שֵׁת לֵב ל'] See on I 4, 20.

[וְשִׁמְמָה] 'and that desolate.' The ו is peculiar, though just defensible (GK. § 154^a note (b); *Lex.* 252^b): but probably it should be deleted. Or an adj. *may* have fallen out before it; but not יִשָּׁב (Bu.), for an *adj.* only follows הֶלֶךְ (see on I 14, 19). In form שִׁמְמָה is a ptc., either Qal (Siegfr.-Stade, *Heb. WB.*; *Lex.* 1030^b), or Po'el (Kön. ii. 106) with the מ dropped, as happens sometimes, esp. 'where the ptc. becomes a mere adj. or subst.' (Ew. § 160^a: cf. עֵינָן (beside (מְעוֹלָן) (מְעוֹלָל) (שׁוֹרְרִים) (from שׁוֹר) *insidious eyes*, often in the Psalms; and Kön. *l. c.*). The fem. with pre-tonic *šērē* is found both in an ordinary ptc. in pause, even with a minor disj. accent, as here and Is. 33, 14 אִשׁ אֲוִיכֶלָה, and in a ptc. used as a subst., as קַחְרָה a *buckler*, ψ. 91, 4 (Stade, § 214^c; GK. § 84^{as}). The forms שׁוֹמְמָה, שׁוֹמְמִים etc. recur Is. 49, 8 נְחֻלּוֹת שׁוֹמְמוֹת. 54, 1 רְבִים בְּפִים. Lam. 1, 4, 13 נִתְנָנִי שׁוֹמְמָה. 16. Dan. 9, 26 (all with disj. accents).

[בֵּית אֲבִשְׁלוֹם סביר בבית] (see on I 12, 5), quite needlessly: see p. 37 *note*.

21. [וַיַּחַר לוֹ מְאֹד] LXX after these words express אֶת־רוּחַם וְלֹא עָצַב אֲמָנוֹן בָּנוּ כִּי אָהָבוּ כִּי כְבוֹרוֹ הוּא: which are accepted by Ew. Th. We. Bu. etc. as part of the original text. For עָצַב see I Ki. 1, 6; and Is. 54, 6 עֲצִיבַת רוּחַ (Th.). The words, if a gloss, are at any rate an instructive one.

22. [לֹא דָבָר . . . לְמַרְעֵ וְעַד טוֹב] i.e. anything at all. Cf. Gen. 31, 24, 29; and also יִרְעַ וְלֹא יִיטִיב י' Zeph. 1, 12; similarly Is. 41, 23. Jer. 10, 5. לְמַרְעֵ in לָמַן, as 6, 19 (*Lex.* 583^b).

[עַל דְּבַר אִשֶּׁר] Dt. 22, 24, 23, 5: GK. § 130^c n.

23. [שְׁנַתִּים יָמִים] 'two years, days.' So 14, 28. Gen. 41, 1. Jer. 28, 3. 111⁺: for the pleonastic יָמִים, cf. יָרַח יָמִים, חֹדֶשׁ יָמִים, and (in late Hebrew, Dan. 10, 2, 3) שְׁבִיעִים יָמִים: and see Ges. *Thes.* p. 585^b; *Tenses*, § 192. 1; GK. § 131^d. The ל, to denote the *end* of a period, as Gen. 7, 4. 10. Ex. 19, 15 (rare): *Lex.* 517^a b.

[נִזְוִים] Gen. 38, 12. Ba'al Hazor is probably Tell 'Aşur, on an elevated height 4½ miles NE. of Bethel (Buhl, 177; *EB.* ii. 1979). For Ba'al, see on 5, 20.

[עַם אֲפָרַיִם] עם = *beside* is used to denote proximity to a town or

other spot, as **עם יבוס** Jud. 19, 11. 1 Ki. 1, 9, but not to a large area such as 'Ephraim:' were the tribe intended, as Th. rightly observes, the phrase used would be **אשר לאפרים** (I 17, 1 etc.), not **אשר עם אפרים**. Either **אפרים** is the name of some place not otherwise named, or the text is false. The supposition (Bö. Th. Ke.) that the place meant is **עפרון** 2 Ch. 13, 19 (**עֶפְרֹן** Qrê) derives support from LXX (Luc.) **Γοφραιμ** (Klo.), though it is true that the *y* in 2 Ch. is not represented by **Γ**.

'Ephron is mentioned close after Bethel and Yeshanah (cf. on I 7, 12); and has been thought to be the same as 'Ophrah (I 13, 17; LXX **Γοφρα**), prob. (see note) *et-Taiyibeh*, 4 miles NE. of Bethel, and 2½ miles SE. of Tell 'Aşur, in the valley below it. Whether this distance is too great to be denoted by **עם**, will depend on whether Ba'al-Hazor was so much less important than 'Ephron that it was necessary for its position to be thus defined. But it is odd that the site of a conspicuous hill, such as that on which Ba'al-Hazor was (3318 ft.), should have to be defined by its nearness to a place (2850 ft.) nearly 500 ft. in the valley below it.

25. **ויפרין** Read **ויפצר**: see on I 28, 23. So *v.* 27.

ויוברכהו = bade him 'fare-well,' as Gen. 24, 60. 47, 10. *ch.* 19, 40 al.

26. **ולא ילך-נא** 'Precisely analogous examples of the same construction are Jud. 6, 13. 2 Ki. 5, 17. 10, 15: the latter demonstrates incontrovertibly the correctness of the punctuation, and obliges us to render: *And if not*, let Amnon go with us,' We., excellently. Observe the disjunctive accent at **ולא**¹. Cf. *Tenses*, § 149 *end*.

27. **ויעש אבשלום משה במשחה המלך** LXX adds **בכל-בני המלך**. The words may, indeed, be an addition, suggested by a reminiscence of I 25, 36: at the same time an express notice of the feast prepared by Absalom is quite suitable, and their omission may be due to *homoioteleuton*.

28. **ואמרתי . . . כטוב** with **כ** is of course the infin. of the *verb* **טוב** (I 16, 16. 23 etc.; Est. 1, 10, as here). The tense **ואמרתי** as I 10, 8. 1 Ki. 2, 37 etc. (*Tenses*, § 118; GK. § 114^r). **טוב**, applied to the heart, as in Jud. 16, 25 **לבם טוב** (Qrê **לְטוֹב לָבָם**); 19, 22 **הם לבם מיטיבים את לבם**; and comp. on I 25, 36.

¹ And so in 2 Ki. 5. In 2 Ki. 10, however, the accentuation expresses a false interpretation and is misleading. Render, 'And Jehonadab said, It is. *And if it is*, give thine hand.'

כי] הלא Cf. 9, 1. Observe that *I* is emphatic.

חזקו ונ] Cf. 2, 7.

30. [חמה בדרך ו] See on I 9, 5.

31^b. Read with LXX וכל עבדיו הנצבים עליו קרעו בגדיהם

32. [כירעל-פי . . . שימה] על פי may denote *according to the mouth* (i.e. *the appointment, commandment*) of (AV.: see Ex. 17, 1 etc.), or *upon the mouth of* (Ges.: cf. Ex. 23, 13. ψ. 50, 16): שִׁימָה (Kt.) will here be the ptc. pass. of שָׁם (cf. Nu. 24, 21), with the sense of *settled*. The sense thus obtained is not unsuitable, though על פי is not, perhaps, quite the phrase that might have been expected to be used with שימה, and some clearer statement of the nature of the intention then harboured by Absalom is certainly desiderated (cf. the addition להמית 3, 37). Ewald's suggestion respecting the word, *Hist.* iii. 234 (E.T. 172), deserves mention. Comparing the Arabic شَأْمٌ *sinister et infaustus fuit alicui*, شَوْقٌ *inauspiciousness, ill-luck*, he supposes it to signify *an inauspicious expression*, an expression boding misfortune (Anglice, *a scowl*),—‘For upon the mouth of Absalom there hath been a scowl since the day when Amnon humbled his sister Tamar.’ The suggestion is an exceedingly clever one: the only doubt is whether a word meaning in itself simply *unluckiness* (Lane, p. 1490) could be used absolutely to signify *a token of unluckiness* (ein Unglückszeichen) for others. It is accepted by We., W. R. Smith (*Encycl. Brit.*, ed. 9, art. DAVID, p. 840^b note, cf. ed. 10, p. 858^b), Now. Sm. Bu. does not decide between this and Ewald's alternative suggestion שִׁטְנָה (Ezr. 4, 6†).

33. [אל ישם . . . אל לבו דבר] ‘let not my lord the king take aught (דבר, not הדבר) to heart, saying’ etc.: שם אל לב as 19, 20. In form, as well as in the use of דבר, the sentence resembles I 22, 15 אל ישם המלך בעברו דבר בכל בית אבי.

אם] So Kt.: כי Qrê. כי is sufficient (cf. 32); and אם may have arisen by dittography from the following word: but אם כי is defensible, the context suggesting the negative to be understood: Ges. (minime,) *sed solus Amnon mortuus est*. Comp. on I 26, 10.

34. [ויברח אבשלום] The words interrupt the narrative, and are an awkward anticipation of 37^a. We. Bu. Now., unable to suggest anything better, excise them: Ehrlich, very cleverly, suggests בחרב

אבשלום (forming the end of *v.* 33). No doubt, the narrator *might* have written the words there; but they seem somewhat superfluous. K10. וַיֵּתֶר אָחִיו שָׁלוֹם (constr. as I 16, 4), which Bu. accepts.

[מדרך אחריו] The text cannot be right. מדרך cannot be in the *sf. c.*: and 'from *the* way' would need the art. EVV. 'by the way of the hill-side behind him' is no translation of the Heb. LXX has an insertion (καὶ παρεγένετο ὁ σκοπὸς καὶ ἀπήγγειλεν τῷ βασιλεῖ καὶ εἶπεν Ἀνδρᾶς ἑώρακα ἐκ τῆς ὁδοῦ τῆς Ὠρωνην ἐκ μέρους τοῦ ὄρους), which enables We. both to restore a text satisfactory in itself, and at the same time to remove the difficulties attaching to MT. The text as thus restored reads as follows: והנה עם רב הלכים בְּדֶרֶךְ חֲרָנִים בְּמוֹדֶר מִצֹּד הַהוּא מִדֶּרֶךְ הַצֶּפֶה וַיָּגֵד לְמֶלֶךְ וַיֹּאמֶר אֲנִישִׁים רָאִיתִי מִבְּדֶרֶךְ חֲרָנִים מִצֹּד הַהוּא is now provided with the desiderated genitive; and אחריו is seen to be a corruption of חרנים¹. The omission in MT. arose from a copyist's eye passing from בדרך חרנים to מדרך חרנים. The *dual* form חרנים does not occur elsewhere in MT.: but from the fact of an Upper and Lower Beth-horon being spoken of, it is probable in itself, and it actually occurs in LXX of Josh. 10, 10. 11 (Ὠρωνειν for בית-החורן).

On the two Beth-horons, see on I 13, 18. Upper Beth-horon is just 10 miles NW. of Jerusalem, as the crow flies. The road from it would pass Gibeon, and enter the great North road $4\frac{1}{2}$ miles N. of Jerusalem. What particular 'descent' and 'hill' are meant, can hardly, however, be determined. Notice הלכים *coming*.

35. באים [באו] *are arriving* would be an improvement; באו *are arrived* follows in 36 (Ehrl., who compares aptly Gen. 29, 6 בָּאָה, and 9 בָּאָה).

37. Absalom takes refuge with his mother's father (3, 3).

[עמיחור] Qrê עמיחור, which is supported by the Versions.

37-38^a. 38^a is tautologous after 37^a: at the same time, 37^b—

¹ We.'s restoration was based on Codd. BA, which do not express the first חרנים, but have for it ὁπισθεν αὐτοῦ (= אחריו); but he found afterwards (p. 222) that Luc. had (τῆς Ὠρωνην) τῆς Ὠρωνην [so We. quotes; but Lag., with MSS. *ap.* Holmes and Parsons, has τῆς Σωρωνην]; and other MSS. *ap.* H. and P., after ἐν τῇ ὁδῷ, have the doublet τῇ Ὠρωνην (Ὠραν, Ὠραν) ὁπισθεν αὐτοῦ,—all with the same forms in *b*, and all evidently representing חרנים.

as the *subject* of ויתאבל shews—connects closely with v. 36. In all probability a transposition has taken place, and the original order was 37^b, 37^a, 38^b, 39:—38^a being no part of the original text, but due to a scribe who, having accidentally in the first instance passed over 37^b, discovered his mistake, inserted it after 37^a, and then repeated as much of 37^a as was necessary in order to render 38^b שם שליט שנים intelligible.

37^b. ויתאבל. Insert after this word דוד המלך, with LXX.

39. ותכל דוד המלך. Untranslateable. The connexion with 14, 1 shews that the verse must describe the preparatory or initial stage in the desire which Joab soon afterwards perceived to be stirring in David's mind towards his absent son. Ewald, *Hist.* iii. 234 (E.T. 173), conjectured וַתֵּכַל חַמַּת דָּוִד הַמֶּלֶךְ 'and David's anger *ceased* to manifest itself towards Absalom.' On this conjecture, We. observed: 'Though it satisfies the conditions imposed by the context, it is open to the objection that the sense assumed for צאת is not substantiated, and that דוד חמת ought not to be combined. For the unusual *order* דוד המלך (1 Ki. 2, 17. 12, 2. 2 Ki. 8, 29=9, 15¹) shews that it must be in דוד that the feminine required as the subject of ותכל lies concealed. It follows that instead of combining דוד חמת, דוד should have been changed into חמת, if no other feminine subst. is to be found which more closely resembles דוד graphically.' The acuteness and justice of this criticism were brilliantly confirmed, when We. discovered subsequently (p. 223) that Codd. 19, 82, 93, 108 (i.e. the recension of Lucian), as well as many others, actually expressed the substantive ריח! Read, therefore, 'וַתֵּכַל רִיחַ הַמֶּלֶךְ וּג' 'And the *spirit* of the king *longed*² to go forth unto Absalom.'

14, 1. וירע. [וירע] came to know=perceived: I 18, 28. Jer. 32, 8.

2. תְּקוּעָה [תְּקוּעָה] Teqoa, the home of Amos (Am. 1, 1), now Teku'a, was in the hill-country of Judah, just 10 miles S. of Jerusalem.

התאבל [feign thyself to be a mourner:] cf. הִתְחַלֵּה 13, 5.

זה ימים רבים [זה ימים רבים] The זה is very idiomatic: I 29, 3 (*Lev.* 261^b).

¹ And in *late* Hebrew, as 1 Ch. 24, 31. 29, 1. 9. 24. 29. 2 Ch. 26, 18. 21, etc., as regularly in Aramaic (מְלָכָא, דְּרִיּוּשׁ, etc.).

² Lit. *failed* with longing to . . . : comp. ψ. 84, 3. 119, 81. 82. 123.

3. [וישם יואב את־הדברים בפיה] Ex. 4, 15. Nu. 22, 38. Ezr. 8, 17 al.
4^a. [ותאמר] Clearly וְתָבֵא must be read, with LXX, Pesh. Targ.
Vulg., as well as many MSS.

[המלך] LXX express הוֹשִׁיעָה a second time, after הַמֶּלֶךְ,—perhaps rightly. The repetition would be ‘in thorough harmony with the affected emotion which the woman displays in speaking to the king’ (Th.).

5. אֲבָל *verily, of a truth*: Gen. 42, 21. 1 Ki. 1, 43. 2 Ki. 4, 14.
(In late Heb. with an adversative force: *Lex.* 6^a.)

[אשה אלמנה] So 1 Ki. 7, 14. 17, 9: comp. *ch.* 15, 16 נָשִׁים פְּלִגְשִׁים.
1 Ki. 3, 16 שְׁתֵּי נָשִׁים זָנוֹת; שְׁתֵּי נָשִׁים נָבִיא; אִישׁ נָבִיא etc.

[אִנִּי] Observe the pausal form with *Tifḥa*, where a pause in the voice is appropriate to the sense. So 18, 22: cf. Gen. 15, 14 יַעֲבֹדוּ;
Dt. 13, 5 תִּלְבֹּדוּ; Hos. 8, 7 יִרְעֻוּ; v. 7 below שִׁפְחָתְךָ, and נִשְׁאָרָה (perf.),
etc.; and regularly in אִנִּי. Cf. *Tenses*, § 103.

6. [וַיִּכּוּ הָאֲחֵר אֶת־הָאֲחֵר] ‘And he smote him—the one (namely) the other.’ Such an anticipation of the object by the pronoun, rare altogether¹ (see on I 21, 14), produces here, however, an intolerable sentence. Read, with Luc. (*καὶ ἐπάταξεν ὁ εἰς τὸν ἀδελφὸν αὐτοῦ*), וַיִּכּוּ הָאֲחֵר אֶת־אֶחָיו: probably וַיִּכּוּ was meant to be read וַיִּכּוּ, and arose from a false interpretation of הָאֲחֵר (as though this meant *one another*²).

7. [בנפש] the *pretii*: cf. Dt. 19, 21 נֶפֶשׁ בְּנֶפֶשׁ. Lam. 1, 11; and see GK. § 119^p; *Lex.* 90^a 3 b.

[נחלתי] Ges. compares *ζώπυρον* ‘de spe generis ad paucos redacta, v.c. de iis qui diluvio erepti erant, Lucian, *Timon*, § 3’ (*ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος*.—from Plato, *Legg.* 677 B).

[שם ושאר] Cf. שֵׁם וְשָׂר Is. 14, 22.

8. [ואני] Note the emphatic pronoun.

10. [הַמְדַּבֵּר אֵלַיךְ וְהִבָּאתוּ] As a *woman* is addressed, וְהִבָּאתוּ should be read (We. Bu. etc.). The construction is exactly as Ex. 4, 21. 12,

¹ From Gen. to 2 Sam. the only examples are the few quoted in the note on I 21, 14. The usage is somewhat more frequent in later books; in genuine Hebrew it was never idiomatic except in the one expression אִנִּי, אַתָּה (see *ib.*).

² Cod. B has the doublet τὸν ἕνα τὸν ἀδελφὸν αὐτοῦ,—τὸν ἀδελφὸν αὐτοῦ being the original rendering, τὸν ἕνα a correction after MT.

44. Is. 56, 6-7, etc. (*Tenses*, § 123 a; GK. § 116^w). Against מי המדבר (LXX, Pesh. Th. Bu.) there is (in addition to the ground urged by We., that the king thinks of a definite מְדַבֵּר, viz. the *Go'el*, v. 11) the syntactical objection that . . . מי would not be followed by והבאתו (Zech. 4, 10 is doubtful), but by הָבִיֵּא (or יָבִיֵּא): comp. on I 11, 12, and *Lex.* 567^a. GK. § 137^c, cited by Bu., does not shew that this objection is unfounded.

11. מהרבות] Qrê מִהֶרְבַּת: the punctuators apparently treating the word as the cstr. form of the abs. inf. הִרְבָּה Gen. 3, 16. 16, 10. 22, 17† (*Ew.* § 240^e note). In fact, however, the Kt. מהרבות is merely an error for the normal מִהֶרְבוֹת (so Ol. § 258^b; Keil; König, i. 537; GK. § 75^{ff}). For the construction of הרבות לשהת, see on I 1, 12. The מן מהרבות has its frequent negative force (*Lex.* 583^a).

‘Destroy *any more*’ (EVV.), however, is certainly wrong; for the נאל הרם had not as yet destroyed at all. The meaning is *destroy greatly* (2 Ki. 21, 6. Is. 55, 7). Kto. Sm. Bu. לְהִרְפוֹת ‘so as not to let him destroy:’ but this seems hardly in line with the ordinary uses of הִרְפָּה—sq. acc. to *let go*, Cant. 3, 4, *abandon*, Dt. 4, 31 al., sq. ל to *let alone*, as I 11, 3 (הִרְפָּה לָנוּ), sq. מן to *desist from*. The idiomatic Hebrew for to *allow* is ל נתן, Gen. 20, 6 etc. (*Lex.* 679^a).

משערת בנך] See on I 14, 45.

12. [תדברנא שפחתך אל־ארני המלך דבר] ‘Let thy handmaid, I pray thee, speak a word unto my lord, the king.’ Observe the difference between the Hebrew and English order of words: the Hebrew order would, in English, be stiff and artificial; the order which in English is idiomatic would give rise to a weak and feeble sentence in Hebrew (דבר אל־ארני המלך). The object at the end, to the Hebrew ear, completes and rounds off the sentence. So regularly, as Gen. 42, 30 קשות אתנו קשות (not קשות אתנו as in Engl.); 43, 16 לא תכרת 23, 32 לאכל את־העברים לחם 32; וירא יוסף אֶת־אֶת־בְּנֵי־מִן; 8, 15 ועשינו עמך חסד 1, 24 להם ולאלהיהם ברית 26, 16^b; Jud. 1, 24 לאכל את־העברים לחם 32; וירא יוסף אֶת־אֶת־בְּנֵי־מִן; 8, 15 ועשינו עמך חסד 1, 24 להם ולאלהיהם ברית 26, 16^b; I 16, 1 end; 20, 34^b; ch. 3, 20^b; 10, 2; 12, 17^b; 13, 33^a; 17, 13. 14^b; ψ. 15, 3; 24, 4; 25, 15^b; 26, 6. 9; 33, 7^b; 105, 14; Mic. 2, 3 (not ‘abnormal,’ J. M. P. Smith), etc. Comp. on I 1, 4.

13. [ומְדַבֵּר] (GK. § 54^e), as Nu. 7, 89. Ez. 2, 2. 43, 6†, according to the punctuators.

כאשם] ‘as one guilty’—in thus speaking the king condemns himself.

לבלתי] not 'in not bringing back' (Keil), but *in order not to* . . . The clause is exegetical, not of באשם, but of כזאת—the explanatory inf. at the end, as 13, 16, 19, 20 (We.).

נִדְּחָה] See GK. § 92^b n.

14. The application of the truth is to Absalom. Life may end at any moment: when it is past it cannot be recalled: thou mayest find this to be too true in the case of thy son, if thou leavest him in banishment. 'And God doth not take away life, but deviseth plans in order not to banish (further) from him one that is banished,' *i.e.* and even God acts more mercifully than thou art acting. But the text of clause *b* is doubtful. The antithesis is imperfect (doth not take away life, but recalls from banishment); and the expression *thinketh thoughts* (in this connexion¹) is of doubtful propriety (We.), as applied to God. Ewald's emendation (iii. 174) is easy (חַיֵּשֶׁב for וְחַיֵּשֶׁב²), and yields a decidedly better sense: 'but God will not take away the life of him that deviseth plans not to banish from him one that is banished,'—the words being understood as an encouragement to David to take steps for recalling Absalom. So We. Now. Bu. Kennedy,—the last two, however, understanding 'from him' to refer to Yahweh, who will visit with His favour the man who exerts himself to restore to Yahweh and His worship one who, while in exile, is banished from it (see I 26, 19).

לבלתי ירח לבלתי with the impf. (virtually, of course, a *relative* clause), instead of the usual *inf. c.*, as once besides, Ex. 20, 20³. Cf. מִן־יָקִימוּ once, Dt. 33, 11, in place of the normal מִקִּים⁴.

15. ועתה אשר] 'and now (it is) that I am come,' etc. The construction is very unusual, אשר being in fact superfluous. See, however, Zech. 8, 20 . . . עַד אֲשֶׁר. 23 . . . בִּימֵי הַהֵמָּה אֲשֶׁר.

¹ Jer. 18, 11 is evidently different: so also are Mic. 4, 12; Is. 55, 8. 9.

² For the misplacement of ו, cf. Jer. 2, 25 Kt. 17, 23 Kt. 32, 23 Kt. al.

³ Either יָשׁוּבוּ, or יָבֹאוּ, must also be read in Jer. 23, 14, 27, 18, for לַבְלָתִי, בָּאוּ, after לַבְלָתִי.

⁴ כִּמִּים, Targ. הָא כִּמִּיָּא, which illustrates Dan. 4, 43 פְּרֹלָא. The pleonastic use of הָא *behold* in comparisons is frequent in the Targums: Gen. 49, 4 הָא כִּמִּיָּא. Dt. 32, 33 הָא כִּמִּיָּא תִּנְיִיָּא. ch. 23, 4. Is. 5, 28. 9, 4. 18, 1. 21, 3. 10. 29, 16. 32, 6. 35, 6. 59, 5. 6. 60, 8. Nah. 2, 12 etc.

16^b. [להשמיר] The Heb. cannot be rendered 'that would destroy me' (EVV.): restore הַמְבִּקֵּשׁ (LXX) before 'לה'.

17. [במלאך האלהים] The comparison as *v.* 20. 19, 28. I 29, 9.

[לשמע] to understand, or discern; cf. I Ki. 3, 9 לֵב שִׁמְעַת. 11: cf. *Lex.* 1033^b g, h. The ל = in regard to: see on I 12, 17; and cf. *v.* 25.

19. [היר יואב אתך] Cf. Jer. 26, 24. 2 Ki. 15, 19; and with עם, I Ch. 4, 10.

[אם אש להמין] אש softened from יֵשׁ: comp. Mic. 6, 10 הָאֵשׁ † (text dub.: ? הַאֲשָׁה) for הָיִשׁ. There are analogies for the softening in the middle of a word in Hebrew (e.g. צָבָאִים, טָלָאִים for צָבָאִים, טָלָאִים; Stade, § 122; GK. § 93^x): but the softening at the beginning is very anomalous, and has really no analogy¹ except in Syriac (as ܐܝܬܝܬܝܢ itself = יֵשׁ: ܐܝܬܝܬܝܢ, ܐܝܬܝܬܝܢ; Nöld. *Syr. Gr.* § 40 C). Ew. § 53^e cites as a parallel אִישׁ I Ch. 2, 13 for יֵשׁ (as the name is written in *v.* 12). Probably both there and here the א is not original, but due to a late transcriber². Cf. p. 120 n. The construction of 'אש (יש) ל', as 2 Ki. 4, 13 (*Tenses*, § 202).

[להמין] for לְהַיְמִין: cf. Gen. 13, 9; and see GK. § 70^{b, c}.

[להשמיל] for לְהַשְׁמִיל: GK. §§ 53^g, 23^f.

[הוא . . . והוא] emph.: cf. 23, 18. 20. Dt. 3, 28. 9, 3.

20. [לבעבור] 17, 14. Ex. 20, 20[†].

21. [עשיתי] *I have done* = *I do* (GK. § 106^m).

25. [להלל מאד] lit. 'in respect of praising greatly:' the clause defines the *tertium comparationis*: Gen. 3, 22 ye shall be as one of us לְרַעַת in respect of knowing, etc. Is. 21, 1 as whirlwinds in the South לְחִלּוֹף in respect of sweeping up, I Ch. 12, 8 על ההרים כעבאים לְחִלּוֹף (Tenses, § 205; *Lex.* 514^a e b). הלל, as Gen. 12, 15 (Ehrl.).

26. [ובנלחו וג'] The constr. is involved: 'And when he shaved his head—now it used to be from time to time when he shaved it, because it was heavy upon him, that he shaved it—he would weigh,' etc. והיה after an intervening temporal or other clause, is always resumed

¹ According to Kimchi, however, יִקְטֹל was pronounced *iktol* (and therefore, to avoid confusion, the 1st pers. was vocalized אֶקְטֹל): GK. §§ 24^e end, 47^b end. But the examples (including אש) cited § 47^b n. are in all probability textual errors.

² The Massorah has here the note סביר יש above, p. 90.

either by the bare impf., or by the pf. and *waw* conv., so that . . . והיה יגלח cannot be rendered 'And it used to be from time to time that he shaved it:'. והיה can only be resumed by ונגלחו. It is true, either יגלח אשר or ונגלחו is logically superfluous; but the case is one in which the tautology would not be un-Hebraic: cf. Lev. 16, 1.

לימים = *every year*. So only here: cf. מימים ימימה I 1, 3 al.

מאתים שקלים = c. $3\frac{5}{7}$ lbs. av. (*EB*. iv. 904^a).

מנין [באבן המלך] For the standard, cf. the Ass. *manu sha-sharri*; מנין מלך (so many) *minas* by that of the king on the lion-weights from Nineveh (8-7 cent. B.C.), Cooke, *NSI*. 66; *CIS*. II i. 1-14; and almost the actual corresponding words in Aramaic (באבני מלכא) found often in the Jewish Papyri from Elephantine (Sayce and Cowley, *Aram. Papyri from Assuan*, A 7. B 14, 15. C 15 al.), with reference to the Persian king. אבן = *weight*, as Dt. 15, 13. Pr. 16, 11 al.

27. [היא היתה] as Gen. 4, 20. 10, 8: cf. p. 108 n.

28. [שנתים ימים] as Gen. 41, 1 al. See on 13, 23.

30. [אל ידי] See on I 4, 13.

[ולו שם שערים] See on I 1, 2; and cf. 17, 18.

31. [החלקה אשר לי] See on I 20, 40: GK. § 129^b.

32. [טוב לי עד אני-שם] 'it were well for me (that) I were still there.' טוב עד אני שם defines that in respect of which Absalom says טוב לי עד אני. Comp. Ew. § 338^e. But עֲדָנִי would be better than יֵאָנִי in early Hebrew (*Lex*. 728^b). Kōn. (iii. 558) would read עֲדֵי אֲנִי.

[ואם יש בי עון] Cf. I 14, 41 LXX. 20, 8.

33. [לו] insert with LXX יופל.

15, 1. [ויעש וג'] Cf., of Adonijah, 1 Ki. 1, 5^b. See on I 12, 6; 22, 17.

2. [והשכים . . . ועמד] Notice the pff. with *waw* conv., indicating what Absalom *used* to do. From 2^b to 4, however, the narrator lapses into the tense of simple description, only again bringing the *custom* into prominence in v. 5, and 6^a (יבא).

[ויהי כל האיש אשר . . . ויקרא] Exactly as 2, 23^b, except that a subst. and rel. clause takes here the place of the ptc. and article.

[כל האיש] The collective singular, as Dt. 4, 3; כל הבן Ex. 1, 22; כל המקום 20, 24; כל הבא ch. 2, 23. 20, 12; כל הראה Jud. 19, 30.

3. [דברריך] i.e. thy *statements, arguments* = thy *case*: Jos. 20, 4.

המלך] 'thou hast none to hear *on the part of* the king.' AV. excellently, '*deputed of* the king.' Comp. מואת of a grant *from*, or due *rendered by*, a person; Gen. 47, 22. Lev. 7, 34. Nu. 3, 9. 8, 11.

4. מי ישמיני] *Who will make me . . . ?* = O that one would make me . . . ! so 23, 15 מי יסקני מים = O that one would give me to drink water, etc. ! and constantly in the phrase מי יִהְיֶה: GK. § 151^{a-d}.

ועלי יבא] 'that *to me* might come' etc. Note the position of עלי: 1 Ki. 2, 15; 2 Ki. 5, 11 behold, I thought ועמד יצא that he would come out *to me*, and stand, etc.; Gen. 30, 16. 43, 16.

והצדקתי] The pf. and *warw* conv. in continuation of an impf. with the force of a Latin imperf. subjunctive; exactly so Amos 9, 3.

5. החזיק לו] Read החזיק בו with some 30 MSS.

6. ויגנב את לב . . .] 'stole the *understanding* (Jer. 5, 21. Hos. 4, 11. 7, 11 etc.) of,' i.e. *duped*: so Gen. 31, 20 לבן לב . . .

7. [ארבעים] LXX (Luc.), Pesh. (שנים),—*forty* years evidently cannot be right.—The accentuation in 7^b, placing the greatest break after המלך at ליהוה rather than at נדרי, connects בחברון rightly with נדרתי (see v. 8).

8. אם ישיב ישבני] Kt. יָשִׁיב 'if he brings back, brings me back,'—an utterly un-Hebraic sentence. Qrê יָשִׁיב, from יָשַׁב *to dwell*, unsuitable beside ישבני will *bring back*. LXX ἐὰν ἐπιστρέψω ἐπιστρέψῃ με, Targ. אם אתבא יתיבני, Pesh. אם יָשִׁיב ישבני, i.e. in entire accordance with idiom (e.g. I 1, 11).

ויעברתי את יהוה] add probably with LXX (Luc.) (see v. 7).

10. וישלח] 'The sending out of the spies is to be regarded as taking place simultaneously with the departure of Absalom for Hebron, so that וישלח is used quite regularly, and there is no ground for rendering it [as Th. had proposed to do] as a pluperfect,' Keil, rightly. To render by a plup. would be indeed contrary to grammar: the plup. (see on I 9, 15) would have been expressed by שָׁלַח ואבשלום.

11. [קראים] as guests to the sacrificial feast at Hebron: cf. I 9, 13. 22. 24. 16, 3. 5. 1 Ki. 1, 9.

לְתָפִים] The same idiom in 1 Ki. 22, 34 למשך בקשת לתמו. The ל is expressive of norm or standard (Ew. § 217^d; Lex. 516 i): comp. לפי חרב etc.

ולא ידעו כל-דבר] = 'and knew nothing at all.'

12. [וישלח ונ'] It is clear that Absalom did not, as he would do according to MT., send Ahitophel *out of* Giloh, but that he sent *for* him *from* Giloh. שלח את, however, cannot be rendered 'sent *for*' (EVV.); and a word must have dropped out after אבישלום,—either ויבא (cf. I 16, 12 Bö.) or, better, ויקרא (We. with LXX (Luc.) καὶ ἐκάλεσε). ויקרא is more common than ויקרא את: but את is perfectly admissible: see the similar passage I 22, 11. Ahitophel was Bathsheba's grandfather (cf. 23, 24 with 11, 3), which no doubt explains his hostility to David.

[הגילני . . . מנלה] The form of the gentile adj. shews that גלה stands for an original גלן, and that the root, therefore, is גיל or גול, not גלה (from which גליון, גליון, or גלון might be formed, but not גלה). So גילוני from שילה, root שול or שיל, not שלה. Giloh is mentioned in Jos. 15, 51 among the cities of the hill-country of Judah,—perhaps *Jála*, 5 miles NNW. of Hebron.

[הולך ורב] See on I 2, 26.

13. היה . . . אחרי *is come to be* (Jud. 17, 13: here = *is gone*) after . . .; cf. on I 12, 14.

14. [מהרו ללכת] GK. § 114^{m,n}.

[והריח] *set in motion, drive, impel* evil upon us: comp. the *Nif.* in Dt. 19, 5 נורחה ירו בגרון. Usually the Hif. signifies to *expel* (especially of Israel expelled from their country).

16. [ברגליו] as I 25, 27.

[את] out of place before an indef. obj., and no doubt introduced by some error (cf. GK. § 117^d).

17 f. We. points out how here the genuine LXX rendering of 17^b–18 stands 'wedged in' between the two halves of another Greek translation agreeing closely with MT., the concluding words of the first half being repeated at the beginning of the second: [καὶ ἔστησαν ἐν οἴκῳ τῷ Μακράν. 18. καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρήγον καὶ πᾶς Χερτεῖ καὶ πᾶς ὁ Φελεθθει,] καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ. 18. καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ, καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἄδρῳι καὶ πάντες οἱ μαχηταί, ἐξακόσιοι ἄνδρες, καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ. [καὶ πᾶς ὁ Χερεθθει καὶ πᾶς ὁ Φελεθθει καὶ πάντες οἱ Γεθθαῖοι, οἱ ἐξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν εἰς Γεθ, καὶ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασιλέως]. The unbracketed

words in the middle are the genuine version of LXX, in which, however, the close of *v.* 18 has dropped out, for *καὶ παρήσαν ἐπὶ χεῖρα αὐτοῦ* is merely a doublet to *παρεπορεύετο ἐχόμενος αὐτοῦ*. The only variation, however, with a claim to be preferred to MT., is עבריו for העם in 17^a, and העם for עבריו in 18^a. The עברי המלך are influential persons, in immediate attendance upon the king, and distinguished from 'the people' generally (cf. e.g. 16, 6). Hence 'the reading of LXX is right. The king and his attendants (כל עבריו) remain at the last house of Jerusalem, in order to let the people (כל העם) and the body-guard pass. Only in *v.* 23 does David with his attendants resume his progress.'

17. בית המרחק [the *Far House* (RV. *m.*)],—probably the last house of Jerusalem in the direction of the Mt. of Olives.

18. Notice the ptc. עברים (twice).

וּבֹלְ הַנְּתִים [prefix (Ehrl.) וַאֲתִי]. As We. pointed out, 'after *him* from Gath,' as the text stands, can refer only to David, which can scarcely be right, whereas a notice of Ittai is needed here, as an introduction to 19. With וַאֲתִי, the sf. in ברגלו (rd. ברנליו as 16. 17) will naturally apply to Ittai.

19. נכרי a *foreigner*, as always, e.g. Jud. 19, 12. Of course 'stranger' (from Lat. *extraneus*) meant this formerly: but it is a great pity that this now misleading archaism has been retained so often in RV. Similarly בן גִּזְר (22, 45, 46), אֱלֹהֵי גִזְר (I 7, 3), etc., should be always rendered 'foreigner,' '*foreign* gods.' See STRANGE, STRANGER in *DB.*; or my *Nah.-Mal.* in the *Century Bible*, pp. 313, 314. The archaism is particularly obscuring in 'strange gods,' the point being that they are *foreign* gods.

וְגַם גָּלָה אֶתָּה לְמִקְוֶמךָ 'going in exile to thy place,' explained by Keil as meaning *in search of* a resting-place,—an improbable idea, and also unnaturally expressed. AV. renders as if לְמִקְוֶמךָ followed שׁוּב (!); RV. supplies 'return' in italics. In fact לְמִקְוֶמךָ is simply a copyist's error for מִמְּקוֹמְךָ (LXX, Vulg.).

20. וְהִיּוֹם אֲנִיעֶךָ 'and to-day shall I make thee wander with us in going?' For נָע in the sense of wandering up and down (properly, with an unsteady, uncertain gait: see my note on Am. 4, 8) with no settled home, cf. Nu. 32, 13 וַיִּנְעֵם בְּמִדְבָּר Am. 8, 12. ψ. 59, 12 הִנְעִמּוּ

והורידמו בחילך (where Gen. 4, 12 נע ונר makes Lagarde's והנידמו for והורידמו (*Proph. Chald.*, 1872, p. xlviii) highly plausible).

[ואני הולך על אשר אני הולך] = am going whither I know not. See on I 23, 13.

[חסד ואמת] Explicable grammatically as an adverbial accusative, 'and take back thy brethren *in* mercy and faithfulness:' but such a use of the accus., except in two or three familiar expressions (as מֵאֵד, מֵעֵט, מֵבֶטַח: Ew. § 279^e; GK. § 118^a), scarcely occurs in prose. Keil and RV. (neglecting the *Tifha* at עִיִּין) render: 'with thee be mercy and faithfulness.' Though not impossible, however, the construction which this rendering implies is harsh: עִיִּין is almost demanded by חסד ואמת as its complement, and יהי is desiderated with חסד ואמת. The difficulty of the verse is at once solved by LXX: שׁוּב וְהִשָּׁב אֶת אַחֶיךָ עִיִּין 'Return, and take back thy brethren with thee; and *Fahweh* shew toward thee mercy and faithfulness:' comp. 2, 6. The three words supplied have simply dropped out of MT. by homoioteleuton.

21. [כי אם ונ'] The Qrê is here right: כי has been changed into אם by a scribe, who omitted to notice how the sentence ended. Without אם, the sentence following the oath is in form (כי במקום . . .) exactly like 3, 9.

23. [בוכים] κατὰ σύνεσιν, as Dt. 9, 28 (*land*, as here): cf. on I 17, 46 (*earth*). For the syntax of קוֹל נְדוּל, see GK. § 117^f.

[על פני דרך את המדבר] על פני דרך את המדבר is an unparalleled and untranslateable expression; על פני, also, does not mean 'toward' (EVV.). We. in his note on the passage suggested המדבר על פני דרך, but added 'It is probable that between the *sl. c.* דרך and the genitive המדבר another word once stood, of which את is a fragment.' Again, his conjecture was found afterwards to be confirmed by Lucian's recension, which reads πρὸ προσώπου αὐτοῦ κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρημῷ = אֶשֶׁר בְּמִדְבַּר, or, with less deviation from MT., יַת הַמִּדְבַּר (Sm. Bu.). This reading may be unreservedly accepted. The route must have lain across the Qidron valley, up the N. part of the Mt. of Olives, by the then usual road to the Jordan (cf. on 2, 24); and the יַת הַמִּדְבַּר must have been some conspicuous tree near the spot where the uncultivated land began. just והמלך עבר

before, should, however, in all probability be **והמלך עמד**. This is required, not merely by the restoration **על פניו**, but by the *context*, especially *vv.* 24-29. David *stood* in the valley of Qidron, while the people passed on before him: amongst them came Zadoq and Abiathar, who *set down* the ark while the rest of the people passed on; there followed the conversation with David, *vv.* 25-28. All this presupposes that David was *stationary* at the time. (On the interchange of **ב** and **מ**, see the Introduction, p. lxvii.)

24. Zadoq is mentioned here (except in the list 8, 17) for the first time.

[**וכל הלויים אהו**] A mention of Abiathar is greatly desiderated the first time that Zadoq is mentioned; 'Zadoq and Abiathar' in *v.* 29 suggest strongly that **ואביתר** originally stood here, but that **וכל הלויים אהו** was substituted by a later scribe, whose point of view was that of the Chronicler (Bu. Sm. Now. Kit. Dh.).

[**ברית**] Prob. a later insertion: notice **ארון אלהים** just afterwards, and also in 25. 29; and comp. on I 4, 3-5. So Bu. Kit. (*ap.* Kautzsch), Dh. etc.

[**ויצקו**] 'and poured out' (!). Read **ויצגני**, and *set down* (6, 17. I 5, 2). In Jos. 7, 23 **ויצקם** may be correct; cf. **התיך** 2 Ki. 22, 9.

[**ויעל אביתר**] The words are obscure ('went up' whither?), and where they stand interrupt the connexion ('they set down the ark until all the people,' etc.): Luc. does not express them. Unless it might be supposed that **עלות** (6, 17. 1 Ki. 3, 15) had fallen out after **אביתר**, the text would seem to be imperfect: perhaps the name of Abiathar was once more prominent than it now is, and the words quoted are a misplaced fragment. We. and others suppose its present imperfection to be due to an attempt, made in post-exilic times, to eliminate the name of Abiathar from it.

25. **אם אמצא . . . והשבני**] *Tenses*, § 136a. So Gen. 18, 26. Ex. 23, 22. Nu. 21, 2 etc.

[**נחיה**] **נחיה**, as 7, 8 shews, properly denotes an *abode of flocks*; comp. Is. 65, 10 **נחיה צאן**: Ez. 34, 14 **נחיה טוב**. It is, however, of frequent use in poetry in the sense of *abode* generally: thus Ex. 15, 13 **נחיה קדשך** of Canaan, Is. 33, 20 **נחיה שׂאנן** of Jerusalem, Job 5, 3 of the abode of an individual person. In prose, the word

occurs only in 7, 8 (= 1 Ch. 17, 7) and in the present passage, where it is used in the same general sense that is otherwise confined to poetry.

26. [וַאֲם כֹּה יֵאמָר] See on I 14, 9. For הִנְנִי, cf. on I 14, 43.

27. [הֲרֹאָה אַתָּה] 'Seest thou?' (Ez. 8, 6) i.e. dost thou see how matters are? But the text excites suspicion; and many attempts have been made to correct it. Keil would read הֲרֹאָה, and render *O seer*: but the priest is never identified with the prophet; nor is the term *seer* ever applied to him. LXX has ὄρα, which may either represent רָאִי, or be a misreading of רֹאֶה (15, 3. Gen. 41, 41 etc.); and as the plural pronouns at the end of the verse and in v. 28, shew that Abiathar and Zadok are both present, either רֹאֶה (Bu.) or רָאִי (Now. Dh. Kit.) may have been used here, according as David began by addressing Zadok in particular, or both together. With the text otherwise as it stands, אַתָּה must go with what follows, 'return thou:' but in view of the plural following and esp. of v. 29^a, it is highly probable that for אַתָּה זָכָה we should read אַתָּה וְאֲבִיתָר זָכָבִי (Bu. Now. Ehrl. Kit. Dh.).

28. [בַּעֲבֹרוֹת] *at the fords of*. So Kt., which ch. 17, 16 shews to be more probable than בַּעֲרֹבוֹת *in the steppes* (Jos. 4, 13) *of* (Qrê and Verss.), and which is preferred, after Böttcher, by most moderns (Th. Ke. We., etc.). The word occurs only here, 17, 16, and 19, 19 (see note), the usual term being מַעְבָּר, מַעְבְּרָה. The fords meant are probably *Machādāt* (the 'ford') *el-Hajlah*, and *Machādāt el-Henû*, 4 and 3 miles respectively from the mouth of the Jordan (Kennedy).

29. [וַיֵּשְׁבוּ] LXX, Bu. Now. Sm. וַיֵּשְׁבִי, referring to the ark.

30. David here commences the ascent of the Mount of Olives. The *ptcp.* serve to represent the scene vividly, as well as state what was happening at the time when David received the intelligence related in v. 31.

[עָלָה . . . עָלָה וּבָכָה] Cf. I 17, 41.

[חֲפוּי . . . חֲפוּי] The word is an uncommon one. It recurs, joined with רָאִי, Jer. 14, 3. 4. Est. 6, 12.

[וַעֲלוּ עָלָה וּבָכָה] GK. § 113^s; and on I 6, 12^a.

31. [וְדָוִד הָגִיד] Read וְדָוִד הָגִיד (sc. הַמֶּלֶךְ), or, following LXX, וְדָוִד הָגִיד: וְדָוִד is never construed with an accus. of the person to whom a thing is told.

32. [ויהי דוד בא] Cf. on I 7, 10; and add 1 Ki. 20, 39. 40.

[אשר ישתחוה] The subj. may be either המִּשְׁתַּחֲוֶה or דוד—‘to the place where *men were wont* (or *he was wont*) to worship God:’ the former is more probable. The reference is to some spot at the top of the Mount of Olives, which was frequented as a sanctuary, or place of worship. והנה לקראתו as I 10, 10; *ch.* 16, 1.

[הארבי] LXX ὁ ἀρχιταῖπος Δαυεῖδ=דוד הארבי רעה (cf. *v.* 37; 16, 16), no doubt rightly, the title being added naturally on the *first* occurrence of the name. In LXX the gentile name has been strangely Graecized—either by the original translators, or by a scribe, too anxious to improve his author’s text (cf. p. 78 *n.*)—and combined with ἑταῖρος, so as to produce the compound ‘*Chief companion.*’ The נבול הארבי was a little W. of Bethel (Jos. 16, 2).

[קָרַע כִּתְנָתוֹ] ‘torn as to his tunic;’ GK. §§ 116^k, 121^d (*d*).

33. [והית עלי לְמִשָּׂא] Is. 1, 14 לְטָרָה Job 7, 20.

34. [ואם העיר תשוב] For the position of העיר, cf. on *ch.* 17, 13.

[עברך וג'] The accents must be disregarded. ‘If thou returnest to the city, and sayest to Absalom, “Thy servant, my lord, O king [see below], will I be: I was thy father’s servant formerly, and now I will be thy servant,” thou wilt defeat for me the counsel of Ahitophel.’ Read for ואני (1), introducing the *subj.*, אני (Bu. on Job 4, 6^b), and probably also, in spite of Gen. 40, 9. 16 (*Tenses*, § 125 *Obs.*; GK. § 143^d), for ואני (2). The construction of Ew. § 348^a, adopted in *Tenses*, l.c., and ed. 1, is hard.

[עברך אני המלך אהיה] The separation of אני from its verb makes a very awkward sentence; and Ehrlich’s אדני for אני is highly probable.

35. [והיה כל . . . תניד] Similarly I 2, 36. 17, 25. 1 Ki. 20, 6^b. See *Tenses*, § 121 *Obs.* 1.

37. [רָעָה דוד] The same anomalous punctuation (for רָעָה in *st. c.*), according to Norzi, is found also in the best MSS. 16, 16 (where Hahn has רָעָה) and 1 Ki. 4, 5; cf. *ch.* 24, 11 הָיָה דוד; and GK. § 93^{ll}. Elsewhere the form in use is always רָע, except in Prov. 27, 10 Kt. (Qrê רָע), the form רָעָה being only presupposed in רָעִי (cf. רָעִי 12, 11). The term—of Hushai also 16, 16. 1 Ch. 27, 33 (רָע)—was probably a court-title (cf. 1 Ki. 4, 5), as it was also in Egypt from an early period, and at the courts of the Ptolemies and Seleucidae (cf.

1 Macc. 2, 18. 10, 16. 19. 20. 65. 2 Macc. 1, 14. 7, 14. 8, 9. 10, 13. 14, 11): see *EB*. s.v., and Kennedy, p. 272.

[ואבשלום יבוא] *went on to enter*: *Tenses*, § 27 γ; Davidson, p. 69.

16, 1. מעט] only here of *space*. צמוקים, as I 25, 18.

[קין] *summer-fruits*,—but fruits belonging to the *late* summer, the time of vintage (Is. 16, 9. Mic. 7, 1: cf. Jer. 40, 10. 12), probably figs.

2. לך מה אלה] 'what are these *to thee*, with reference to thee?' AV., idiomatically and excellently, 'What *meanest thou by* these?' So Ez. 37, 18 *end*. Gen. 33, 5. 8. המחנה הזה מי לך כל המחנה הזה; and similarly Ex. 12, 26. מה העברה הזאת לכם. Jos. 4, 6. מה האבנים האלה לכם.

[ולהלחם] The ל affords an example of the accidental repetition of a letter from a preceding word, such as has taken place—though it is not there corrected by the Massorah—in Is. 32, 1^b.

[לאכול הנערים] Cf. Ex. 17, 1: לשתות העם. Is. 51, 10. לעבר גאולים (GK. § 115^f).

3. [הנה ישב] without הוא; cf. on I 16, 11.

[ממלכות] See on I 15, 28. Read probably ממלכות.

5. [ובא] Irregular. Restore ויבא; cf. on I 1, 12.

[בחרים] See on 3, 16.

[גרא] Probably the Benj. clan of this name (Gen. 46, 21); cf. Jud. 3, 15. גרא בן גרא.

[יצא יצוא ומקלל] Comp. Jer. 41, 6. הלה הלך ויבכה. The type is unusual: יצא יצוא ומקלל would be the ordinary one: see on I 6, 12. For the inf. abs. after the *ptcp.*, see also *v.* 13. Jos. 6, 13^{a, b}. Is. 22, 17^b. ויעטך עטת. Jer. 23, 17. אמרים אמור (GK. § 113^r *end*; Kön. iii. § 220^a).

8. [והנך ברעתך] 'and behold, thou art in thy calamity.'

9. [הכלב המת הזה] Cf. I 24, 15. כלב מת; II 9, 8.

10. Kt. [כי יקלל כי] Qrê [כה יקלל כי] The Qrê gives the best sense: *So let him curse, for*, etc. The Kt. is, 'If he curseth, and if Yahweh hath said to him, Curse David, who, then (*Tenses*, § 124), shall say . . .?' so We. Now. But this is not very natural. LXX have καὶ ἄφετε αὐτὸν καὶ οὕτως (cf. Qrê) καταράσθω ὅτι κύριος . . .; Luc. καὶ ἄφετε αὐτόν, διότι (Kt.) καταράται μοι, ὅτι κύριος . . ., whence Klo. Sm. Bu. . . . כי יהוה אמר (as I 1^b) הִנֵּחוּ לוֹ וְיִקְלֹל. Elhrl. 'יהוה וג' כי יקללני יהוה וג' 'If he curseth me, Yahweh hath said to him,' etc.

12. Kt. [בעוני] i.e. בפעוני *on mine iniquity*, i.e. the iniquity done to me.

But this would be rather חֲמָסִי; and the sense expressed by LXX, Pesh. Vulg. *upon my affliction*, i.e. בְּעֵינַי, is altogether preferable. The expression 'ראה בְּעֵינַי (אֶת־עֵינַי) פ' is a common one: I 1, 11. Gen. 29, 32. (Qrê upon mine eye, which is interpreted by the Jews—see AV. marg.—to mean my tears!)

קללתך] i.e. *the curse* uttered upon me: cf. (Ehrl.) Gen. 27, 13 קללתך. According to Baer, however (p. 113), the Qrê קללתו is the true Mass. reading.

13. הַלֵּךְ . . . הַלֵּךְ וַיִּקְלֵל Another irregular type. The normal וַיִּקְלֵל should doubtless be restored. See on I 19, 23; and *ch.* 13, 19. For the inf. abs. after the ptcp., see on *v.* 5.

לְעֵמָתוֹ 'over against him' AV. RV.: more exactly, *parallel with* him: *alongside* him: Ez. 1, 20. 21.

וַיַּעֲבֹד . . . וַיַּעֲבֹד, or וַיַּעֲבֹד, or וַיַּעֲבֹד (Ehrl.), carrying on עָבַד, would make the sequence more regular, and be an improvement.

14. עֵיפִים] The name of a *place* is imperatively demanded in clause *a* (on account of both וַיָּבֵא and שָׁם in clause *b*). Either עֵיפִים is this place—though it has not the appearance of a prop. name, and would naturally signify *weariness* (LXX ἐκλελυμένοι)—or the name has disappeared from the text, having either been corrupted into עֵיפִים, or fallen out beside it, owing to its graphical similarity with it. Lucian after עֵיפִים has παρὰ τὸν Ὀρδάνην = הַיַּרְדֵּן. Klo., ingeniously, suggests עֵרְעָפִי (Jos. 18, 24); but though 'Ophni was a Benjaminite town, we do not *know* that it was in a suitable position.

וַיִּנְפֹּשׁ] Ex. 23, 12. 31, 17†.

15. וְכָל הָעָם אִישׁ יִשְׂרָאֵל 'and all the people, even the men of Israel.' But הָעָם is superfluous and is not expressed in LXX. It is further to be observed that throughout the narrative כָּל הָעָם are regularly with David: כָּל אִישׁ יִשְׂרָאֵל are with Absalom. No doubt the word has come into the text by error from the line above.

18. לֹא] Here, of course, the Qrê לוֹ is necessarily right (cf. on I 2, 3). Notice the emphatic position of both לוֹ and אֵת: so e.g. Dt. 6, 13. 13, 5. לוֹ אֵת may mean either, 'His will I be,' or (Ehrl.) 'For him will I be;' cf. Gen. 31, 42. Jos. 5, 13 *end.* ψ. 118, 6 al.

19. [למי] עבר ל' as I 4, 9; Jud. 2, 13.

[עברתי] Perhaps עמרת should be read (Ehrl.): cf. I Ki. 12, 6. 8 al.
[כן אהיה לפני] as 19, 14 (see note): cf. עמד לפני I 16, 22.

20. [הבו לכם] Jud. 20, 7 ועצה הלם 7 also
Dt. 1, 13. Jos. 18, 4. The reflexive ל (Lex. 515^b).

21. [נבאשת את-אביך] See on I 13, 4.

22. [האהל] the bridal tent of the Semites, which has survived, in the canopy of the Jewish wedding ceremony, to the present day (Sm.).
The הָפָה of Joel 2, 16. ψ. 19, 6. Cf. W. R. Smith, *Kinship and Marriage*, p. 168 f., ed. 2, p. 199; *DB.* iii. 272^b.

[לעיני כל ישראל] Cf. 12, 11^b. 12^b.

23. [כאשר ישאל] sc. הִשָּׂאֵל. The Qrê איש is not needed.

17, 1. [אבתרה-נא לי] LXX. The reflexive ל is idiomatic with this verb, especially where one person's choice is opposed, expressly or by implication, to that of another: Gen. 13, 11. Jos. 24, 22. I Ki. 18, 23 etc.

2. [והוא יגע] a circumst. clause (*Tenses*, § 160; GK. § 141^e).

[רפה ירים] Cf. on 4, 1. For וְהִתְרַדְתִּי, see on I 15, 18.

3. [כשוב הכל וג'] 'as the return of the whole, is the man whom thou seekest; all the people shall be at peace' (Keil, and substantially RV., disregarding the accentuation, which places the greatest break in the clause at הכל). This is explained to mean that if the person of David be secured by Absalom's adherents, it will be tantamount to securing the return of the people generally. But it is unnecessary to point out how awkwardly, and inaccurately, the comparison is expressed, and how little consonant with Hebrew style is the abruptness with which the last clause is attached to the one containing the comparison. The difficulty is removed by the reading of LXX, which exhibits the full text, of which MT. has preserved only a mutilated fragment; ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς· πλὴν ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς, καὶ πάντι τῷ λαῷ ἔσται ἐν εἰρήνῃ = 'כשוב הַכֹּל אֶל-אִישָׁהּ בַּק נַפְשׁ אִישׁ אֶחָד אַתָּה מְבַקֵּשׁ וְכָל-הָעָם וג' And I will bring back all the people unto thee as a bride returneth to her husband: thou seekest but the life of one man, and all the people will be at peace.' A copyist's eye passed from אִישׁ אֶל to אִישׁ; and the letters which remained were re-grouped (הכל האיש for איש הכל) and

altered, for the purpose of extracting from them the best sense possible under the circumstances.

שלום] a (virtual) accus., the predicate to יהיה. The substantive verb, as Arabic shews, is construed—in pointed opposition to the principles of Greek and Latin syntax—with an *accusative*¹. Elsewhere שלום itself often constitutes the predicate: see on I 16, 4.

5. קרא] Better, with LXX, קראו.

הוא] בפי' גם הוא. GK. § 135^f.

6. אם אין אתה דבר] 'if not, speak *thou*:' (for which some 30 MSS. have ואם אין) as Gen. 30, 1 (ואם אין) Ex. 32, 32. Jud. 9, 15. 20. 2 Ki. 2, 10².

8. אתה ידעת את . . . כי וג' i.e. 'Thou knowest that thy father and his men were mighty men;' as Gen. 1, 4 וירא את האור כי טוב = 'And he saw that the light was good,' and frequently (GK. § 117^h end).

מורי נפש] Cf. Jud. 18, 25. Rather differently from I 1, 10. 22, 2.

עם] ולא ילן את העם 'will not *pass the night* with the people,' but, as an experienced man of war, will place himself somewhere where he cannot be surprised.

9. באחת] Read באחד: פחת is masc. (18, 17), the ת being radical; באחד הפחתים. הפחתים arose probably from the following באחד הפרות. cf. 12. Gen. 37, 20 באחד הפרות. Jud. 19, 13. 2 Ki. 2, 16; comp. also ch. 2, 18 הצבים כאחד (see note).

¹ Strictly an accus. of limitation—'will subsist *as peace*,' the accus. defining the manner in which the subsisting takes place (Wright, *Arab. Gr.* ii. § 41: cf. § 44^e, with Rem. c, 4; § 74).

² The *athnah* appears to be right (against We.). Had it been a disjunctive question, meaning 'Shall we do after his saying, or not? speak thou' (i.e. had a *verb* to be supplied mentally after אם), אם אין לא, would have been in accordance with usage: see Gen. 24, 21 לא יהיה דרכו אם לא. 37, 32. Ex. 16, 4 לא יהיה דרכו אם לא. Dt. 8, 2 לא יהיה דרכו אם לא. Nu. 11, 23 לא יהיה דרכו אם לא. But in a disjunctive question אם אין is only used where אם precedes, and where, therefore, a *subst.*, not a *verb*, has to be mentally supplied: Ex. 17, 7 לא יהיה דרכו אם אין. Nu. 13, 20 לא יהיה דרכו אם אין. (in Gen. 24, 49 לא יהיה דרכו אם אין). (אם ישכם עשיתם) after ואתם לא. Absalom invites Ishai not merely to say *whether* he agrees with Ahitophel's advice or not, but, *if* he disagrees, to state his views in full.

בָּהֶם] כִּנְפַל בָּהֶם has no antecedent: read with Luc. בָּעֵם, 'when there fall (some) among *the people*;' the first reverse among Absalom's followers will create a panic (*v.* 10).

וַיִּשְׁמַע הַשָּׁמַע See on I 16, 4.

10. וְהוּא גַם בֶּן חַיִּל] Whether וְהוּא be taken as referring to הַשָּׁמַע, *v.* 9 ('And he, even (though) a man of valour'), or (Sm.) forwards to בֶּן חַיִּל ('And he, (I mean) even the valiant man'), the sense is forced, and הוּא seems superfluous. Luc. וְהוּא for וְהוּא yields a much more natural sentence, and is probably the original reading (Bu. Now.). וְהוּא will then be introductory, as Ex. 4, 11. 1 Ki. 17, 4. 19, 17. 20, 6 (*Tenses*, § 121 *Obs.* 1). EVV. do not translate הוּא.

מִמָּוֶה] מִמָּוֶה, except in the poetical passages, Is. 10, 18. *ψ.* 58, 8 (יִמְוֶה). 112, 10, is always, when used figuratively, joined with לָב (*Jos.* 2, 11. 5, 1. 7, 5. Is. 13, 7. 19, 1 al.): no doubt in the thought of the speaker, though not in grammatical construction, לָב is sufficiently near to indicate what part of the מִמָּוֶה בֶּן חַיִּל the words מִמָּוֶה are referred to.

11. כִּי יַעֲזָבֵנִי] 'For' does not seem in place: יַעֲזָבֵנִי cannot give the *reason* for anything that has preceded. EVV. 'But:' but כִּי only means 'but' after a negative. Keil, better, 'Surely;' and there are places (*Lex.* 47^b e) in which כִּי, even standing alone, and so unlike the cases noted *ib.* d, appears to have this meaning; but they are rare, and many also are doubtful: certainly, for instance, the meaning is not needed in I 17, 25. 20, 26 EVV. If any conjunction were needed here, it would be לָכֵן, not כִּי: this, however, has no support from the Versions, and is not a probable corruption of בִּי. אֲנִי] is the best suggestion that has been made (Ehrl.); and לָכֵן אֲנִי] would be better still. כִּי כֹה יֵעָנֶה (We. Bu.), after LXX *οὕτως οὕτως* *συμβουλευόντων ἐγὼ συνεβούλευσα*, retains the unsuitable בִּי, besides being rather a heavy sentence, esp. before הָאֵסֶף יֵאָסֶף.

וּפְנִיךָ הַלְכִים בְּקָרְבִּי] *קרֶב* battle is an Aramaic word, in Hebrew mostly, if not entirely, confined to late writers (*ψ.* 55. 68. 78. 144. Job 38. Qoh. 9. Zech. 14+). No doubt בְּקָרְבָּם *in their midst* should be read with LXX, Pesh. Vulg.

פָּנֶיךָ]=thy presence: comp. Ex. 33, 14. Dt. 4, 37 brought thee forth בְּפָנָיו *with His presence*.

12. [באהת המקומות] The Qrê וּבֹאֵהֶר must be right. מְקוֹם is so constantly masc., that in the three exceptions the text can hardly be right. In Gen. 18, 24 בְּקִרְבָּהּ may well be the original reading, or the suff. in בְּקִרְבָּהּ might refer to העיר: in Job 20, 9 תִּשְׁרֹנוּ might easily be an error for יִשְׁרֹנוּ, due to the preceding תוֹסִיף; and באהת here, and in many MSS. (v. Kitt.) in v. 9, is probably due to the following fem. termination of מְקוֹמָהּ.

אֲנִי־נִי = נַחְנוּ 'and we will light upon him.' Others take נַחְנוּ (as Gen. 42, 11. Ex. 16, 7. 8. Nu. 32, 32. Lam. 3, 42†); but a *verb* is desiderated. The verb נוֹחַ is chosen on account of the comparison with *dew*: it is used also of locusts (Ex. 10, 14) and flies (Is. 7, 19). כֹּאֲשֶׁר יִפּוֹל the impf. in a comparison, expressing what is *usual*, as regularly, e.g. 19, 4. Dt. 1, 44. Is. 29, 8 etc.

[וְלֹא נִוְחֵי-בּוֹ] — for —, on account of the tone leaving it (GK. § 29^{e-h}). The jussive form is unusual: I 14, 36 (*Tenses*, § 50 *Obs.*: GK. § 109^d). Read probably בּוֹ נִוְחֵי.

13. . . . עִיר [וְאִם אֵל עִיר] immediately after אִם for emphasis. Cf. I 2, 25 (וְאִם לִיהוֹה); Ex. 21, 9. יִאֲסֹף = *withdraw himself*: cf. Ex. 9, 19; and אֲסָף of *withdrawing* or *receiving* into a house (Dt. 22, 2; Jos. 2, 18; *ch.* 11, 27).

[וְהִשִּׂיאוּ] The *Hif.* only Lev. 22, 16 besides, in a different application וְהִשִּׂיאוּ אותם *cause them to bear* guilt. Here *cause* (men) *to bring* ropes = *cause ropes to be brought*.

[נִמְצָא] The fut. perf. after עָרַךְ, as after אִם Gen. 24, 19; עָרַךְ אִשָּׁר *ib.* 28, 15 al.

14. [לִבְעֹבֹר] 14, 20. Ex. 20, 20†.

15. [בֹּזֵאת וּבֹזֵאת] So Jos. 7, 20. 2 Ki. 5, 4. 9, 12†. Cf. 11, 25.

[יַעֲצֵתִי אֲנִי] 'I (emph.) counsel: ' 12, 28. 2 Ki. 10, 4 אֲנַחְנוּ וְאִיךָ נִמְלֹט אֲנַחְנוּ Is. 20, 6. Ez. 16, 60. 62.

16. [אֶל-תִּלָּן] The tone is drawn back by אֶל: see on I 9, 20.

[בְּעֵבְרוֹת הַמִּדְבָּר] See on 15, 28.

[פִּנְיָבֶלַע לַמֶּלֶךְ] 'lest it be swallowed up to the king' = lest the king be swallowed up (i.e. *fig.* undone, destroyed: 20, 19. 20, and often in poetry). Impersonal passives occur, though rarely, in Hebrew: Nu. 16, 29 יִפָּקֵד עֲלֵיהֶם if it be visited upon them with (cogn. accus.). . . Dt. 21, 3 לֹא עָבַד בָּהּ wherewith it had

not been worked. 4 אִשֶּׁר לֹא עָבַד בוֹ Is. 14, 3 the hard labour אשר עָבַד-בָּךְ wherewith (accus.) it was worked with thee. 16, 10. 53, 5 נִרְפָּא לָנוּ Ez. 16, 34 וְאַחֲרֶיךָ לֹא זָנָה Lam. 5, 5 יִגְעֲנוּ לֹא-הִנָּח-לָנוּ we are wearied, it is not respited to us=we are not respited. יִבְלַע לִי would be the passive of בָּלַע לִי (as הִנָּח לִי in Lam. of הִנִּיחַ לִי), the ל being the *nota accusativi*, as I 23, 10.

17. [עֲמִידִים . . . וְהִלְכָה וּג'] 'were staying at 'En-rogel, and a maid used to go and tell them, and they (emph.) would go and tell the king; for they could not, etc.' The tenses are all frequentative, and express how communication was regularly maintained between David and his friends in the city. הַשִּׁפְחָה the maid—defined in the narrator's mind by her being chosen for this office: from our point of view, a maid (comp. on I 19, 13).

[עֵין-רֹגֵל] mentioned in Jos. 15, 7. 18, 16+ as on the boundary line between Benjamin and Judah, and evidently at the foot of the valley of Ben-Hinnom. In all probability the present *Bîr 'Eyyûb*, the 'Well of Job' (? for 'Joab'), S. of Jerusalem, at the junction of the Valley (נַחַל) of Kidron from the N., and the Valley (נֵיא) of Ben-Hinnom from the W. See G. A. Smith, *Jerusalem* (1907), i. 108 ff.

18. [וִירָא] On this particular occasion, however, a lad saw them and told Absalom. The tense used, unlike those in v. 17, describes a single act. Comp. the similar change to וַתִּבְכֶּה in I 1, 7^b.

[וְלוֹ בָּאָר בַּחֲצֵר] Cf. on I 1, 2.

19. [הַמִּצָּה] GK. § 126^r: cf. on I 19, 13.

[הַרְיֹפּוֹת] Prov. 27, 22 אִם תִּכְתּוֹשׂ אֶת הָאוֹיֵל בַּמִּכְתֵּשׁ בְּתוֹךְ הַרְיֹפּוֹת לֹא תִסְוֶה מֵעֲלֹי אֲגִלָּתוֹ.† The meaning is uncertain. No רִיף or רוּף✓ with a suitable meaning is known. LXX *αραφωθ*; Luc. Theod. *παλάθας* (cakes of compressed fruit); Aq. Symm. *πιτώνας* (peeled or pearl-barley); Aq. Theod. in Prov. *ἐν μέσῳ ἐμπτισσομένων* (things peeled or brayed: see *πτίσσω* in Liddell and Scott); Vulg. (both times) *ptisanas*; Pesh. *زُوسَلَا* (*hordeum decorticatum*, PS.); Targ. דָּקְלִין *dates*: in Prov. LXX oddly *ἐν μέσῳ συνεδρίου* (cf. Tg. Pesh.). Something that could both be pounded (or be the result of pounding) in a mortar, and be dried in the sun, must be intended: but that is about all that can be said. Kimchi *bruised corn*: so RV. פֹּתוֹת, the word might=رَقَاتْ (from رَقَّتْ) broken or crumbled pieces (Lane, 1118):

but the sense *Abfälle* (Schulthess, *ZA W.* 1905, p. 357 f.) does not seem probable.

פני] סביר פי (see on I 12, 5), as Nu. 33, 8 כפי החירת (so Sam. Onq. Pesh. Vulg.) for מפני החירת. So Tg. Vg. and 10 MSS.: several other MSS. also have פי on the margin.

20. מיכל] The word is doubtful. מִיכָל, even supposing that מיכל were a legitimate formation from it, is a word used of a well, meaning *to contain black and muddy water*: not only, however, is מיכל not a legitimate formation from a root מִכַּל, but the sense obtained would be questionable and unsatisfactory: Ges. rivulus *parum aquae* continens is arbitrary. Friedrich Delitzsch (*Ass. HWB.* 718^a) compares the Assyrian *mêkaltu*, a word not hitherto found in a connected text, but explained in a syllabary as meaning a *water-trough* or *water-channel*: but such a derivation is precarious. The Versions render no help. LXX παρηλθαν μικρόν τοῦ ὕδατος; Luc. διεληλύθασι σπεύδοντες; Targ. כבר עברו ירדנא; Pesh. ܕܒܥܝܬܐ ܕܥܡܝܢܐ (‘they have passed on hence,’ continuing ‘because they sought water and found none’); Vulg. (cf. Luc.) *Transierunt festinanter, gustata paululum aqua*. If the word be not corrupt, it is one of which the meaning is unknown. מִהֵנָּה from here to (Ehrlich) is a plausible emendation. Bu. suggests מִהֵרָה.

22. ער אָהָר] Anomalously for אָהָר: so Gen. 48, 22. Is. 27, 12. Zech. 11, 7. Obviously the form, though in appearance that of the *st. c.*, cannot be so really; though why in these four instances the vowel of the ultima should remain against custom unlengthened in the *st. abs.* (and so the *pathah* of the penultima be preserved) it is impossible to say: the passages do not resemble each other in any other common feature; and the form אָהָר occurs elsewhere too frequently in ‘the flow of speech’ (Ew. § 267^b; cf. GK. §§ 96 Rem. on אָהָר, 130^e), for it to be reasonably attributed to that cause, as Ew. suggests, in these four passages. As in many other cases, the anomalous form is due in all probability to an accidental corruption in the tradition which the punctuation represents.

לֹא נִעְדָּר] the pf. in pause. The case is not one in which לֹא might, exceptionally, be construed with a ptc. (*Tenses*, § 162 n.).

23. ויצו אל ביתו] i.e. gave his last directions to his family: cf.

2 Ki. 20, 1 (= Is. 38, 1) צו לביתך. In New Heb. צִנָּה is a *will*. It is a pity that the obscure 'set his house in order' has been retained in RV.

[וַיִּחַנֵּק] In pause for וַיִּחַנֵּק: cf. on I 15, 23. The word exemplifies well the reflexive sense often expressed by the Nif'al.

24. [מַחֲנִימָה] On Mahanaim, see pp. 241, 245.

25. [וְאֵת עֲמִישָׁא] Notice the order: עֲמִישָׁא is put first for emphasis.

[יִתְרָה] In 1 Ki. 2, 5. 32. 1 Ch. 2, 17 יִתְרָה.

[הַיִּשְׁמְעֵאלִי] The *Israelite*! הַיִּשְׁמְעֵאלִי the *Ishmaelite* must be read, with 1 Ch. 2, 17 and LXX (Cod. A) here; for a notice of another Ishmaelite among David's subjects, see 1 Ch. 27, 30.

[נַחֲשׁ] In 1 Ch. 2, 16 Abigail is said to be the daughter of *Jesse*, and sister of Zeruiah (mother of Joab) and David. It is uncertain how the two statements are to be reconciled. Luc. and other MSS. of LXX have *Iessai* here (so Now.); but that may be a harmonizing alteration. According to We. (formerly), and Bu. נַחֲשׁ בַּת נַחֲשׁ came in here by error from נַחֲשׁ בֶּן just below. Now, however (*Isr. u. Jüd. Gesch.*³ 56 n.), We. considers that greater weight should be attached to this passage than to Ch.: perhaps, if the word is correct, Nahash was either the first husband of David's mother, or (if we were sure that Nahash was a woman's name) a second wife of Jesse.

26. [אֶרֶץ הַגִּלְעָד] 'in the land of Gilead:' cf. p. 37 n.

27. [שִׁבִּי] son of Nahash, and consequently brother of Hanun (10, 1), whom David, after his capture of Rabbah (12, 29-31), had presumably made governor of the Ammonites.

[לֹא דָבָר] See on 9, 4, where also עֲמִיאל בֶּן מַכִּיר is mentioned as the protector of Mephibosheth.

[בְּרוּלִי] no doubt, Nestle is right (*A/SL*. 1897, p. 173) in regarding this name not as connected with בְּרוּל, but as a compound of the Aram. בֶּר son with זֹלִי, the 'pr. n. of some person, place, or God.' Another בְּרוּלִי comes from Meholah (21, 8); this בְּרוּלִי has a son בְּמַחַם, a name presumably derived from כָּחַם to *be blind*, and the other has a son עֲדִירְיָאֵל, who married Merab (I 18, 19), i.e. (from עֲדִירְיָאֵל) 'Help of God,' or 'My help is God' (= Heb. עֲדִירְיָאֵל),—both likewise suggesting Aramaean surroundings (Nestle).

[רְגִלִּים] 19, 32+. The site is unknown.

27^b–29^a. הביאו . . . משבב . . .]וישבי (1) for משבב LXX have δέκα κοίτας καὶ ἀμφιτάπους, i.e. (δέκα, as Klo. acutely saw, being עֲרִשְׁתַּת miswritten, or misread, (עֲשָׂרֶת) וּמִרְבָּעִים 'couches for lying down and rugs' (Pr. 7, 16. 31, 32†: cf. רבב, restored in I 9, 25). (2) For the *order*, which is unusual, but adds emph. to the subj. (*Tenses*, § 208. 3; GK. § 142^f d), comp. 2 Ch. 31, 6. There is, however, an incongruity in the text, as among the things brought to David לאבול those at the beginning are obviously unsuitable. Insert הביאו after וכלי יוצר (Sm. Now. Bu.), and the difficulty disappears: we then get viz. ' . . . brought couches for lying down, and rugs, and basons, and earthen vessels; and offered wheat, and barley, etc., to David and to his people to eat.' הגיש is rightly used of offering food: Gen. 27, 25. Jud. 6, 19. I 28, 25.

28.]כפזות bowls or basons: כף Ex. 12, 22. Zech. 12, 2. Hab. 2, 15 (read]מספך חממתך); כפזות 1 Ki. 7, 50. 2 Ki. 12, 14; כפזים Jer. 52, 19†.

וקלי (1)] parched corn,—a common food in the East (*DB*. ii. 27^b): I 17, 17. 25, 18. Lev. 23, 14. Ru. 2, 14†; cf. Lev. 2, 14 אביב קלוי באש. Jos. 5, 11 (קלוי).

פול] beans (*Ez*. 4, 9†); and ערשים lentils (23, 11. Gen. 25, 34. *Ez*. 4, 9†): see *DB*. iii. 28.

וקלי (2)] not expressed in LXX, Pesh.; and evidently repeated by error.

29.]שפזות בקר ש' only here: LXX σαφφωθ βοων, Luc. γαλαθηνά μωσχάρια sucking calves; Targ. גובנין רחלב תורין cheeses of kine's milk; Pesh.]סול,]סמא cheeses of kine (so EVV.). 'Cheeses' would be not unsuitable: but how שפזות would come to mean this, is not apparent. Wetzstein (*ZA W*. 1883, p. 276), upon doubtful grounds, would render cream; Kennedy (*EB*. iii. 3091) emends שפזות (from שואף = שוף to crush), which he conjectures to have meant dried curds, which, 'rubbed down' and mixed with water, form a refreshing beverage.

18, 2.]וישלח Luc. ἐγρέσσευσε=וישלח: which, as the less common word, is the more likely to be original (Sm.). So Klo. Bu. Ehrl., etc.

3.]לא ישימו אלינו לב Cf. on 19, 20.

'בי עתה וג'] 'for now there are ten thousand such as we,'—which yields no sense agreeable to the context. Read with LXX, Symm. Vulg. עתה אַתָּה for עַתָּה: 'for thou art the like of us (being) ten thousand'

=for thou art worth ten thousand of us. אתה and עתה are elsewhere confused, cf. 1 Ki. 1, 18. 20 MT. and Versions.

[מעיר] the art. is needed. Read either מִהָעִיר or בָּעִיר (LXX), followed by either לְעֶנֶר or לְעֶנֶר.

[לְעִיר Kt.] i.e. לְהָעִיר=לְעִיר (as I 2, 28). But a *Hif.* of עִיר is doubtful (on 2 Ch. 28, 23, cf. on I 21, 7), and the yod may have readily found its way into the word through the influence of the preceding עִיר. Read with the Qrê the Qal לְעִיר.

4. [לְמִאוֹת] Cf. I 29, 2.

5. [לְאִתִּילִי] ל in לְאִתִּילִי=gently, as in לְבַטָּח (on ch. 15, 11). לי lit. for me=I pray: comp. 2 Ki. 4, 24 לְרַכֵּב לי slacken me not the riding, except I tell thee; and above, on I 20, 20.

6. [אִפְרַיִם] Luc. Maavav=מִמָּחֲנִים, which Klo. adopts. However, אִפְרַיִם, even on the E. of Jordan, might, from some circumstance unknown to us, have been called the יַעֲרֵי אִפְרַיִם (cf. H.G. 335 n.).

7. . . . [וְהָיָה שָׁם] 'And the slaughter was there great on that day,' etc. (not, as RV., 'And there was a great slaughter there that day:' notice the art.; and cf. I 4, 10). The שָׁם, however (*together with* בְּיוֹם הַהוּא), overweights the clause, and is not expressed by LXX. Probably it was introduced here by error from the line below where it is in place.—After אִפְרַיִם add, with LXX, אִישׁ.

8. [נִפְצָוֹת] The punctuation נִפְצָוֹת is hardly probable: it is better to follow the Qrê נִפְצָוֹת, and to suppose that ו has become misplaced: cf. on ch. 14, 14.

9. [וַיִּקְרָא . . . לְפָנַי] 'And Absalom happened by chance (1, 6: with לפני, Dt. 22, 6) before . . .,' i.e. came in front of them accidentally.

[וַאֲבִישָׁלוֹם רָכַב] a circumst. clause: cf. on I 19, 9.

[וַיִּתֵּן] and he was set or put. LXX καὶ ἐκρεμάσθη, Pesh. Targ. וַיִּתֵּן (cf. 10), perhaps rightly (so Bu. Sm. Now. Dh.). At least הִתֵּן does not occur elsewhere in a similar connexion.

10. [אִישׁ אֶחָד] I 1, 1.

11. [וְהָיָה רְאִיתָ וּמָדַע] 'and lo, thou sawest . . .,' a more vivid way of expressing 'and if thou sawest:' comp. on I 9, 7 וְהָיָה נֶלֶךְ וּמָה נִבִּיא 7, 7; and וַיִּתֵּן Ex. 4, 1.

[וְעָלִי לָתֵת] 'and it would have been incumbent on me, would have devolved upon me to give:' על as Neh. 13, 13 וְעָלֵיהֶם לְחַלֵּק לָאֲחֵיהֶם; על 1 Ki. 4, 7^b; cf. ψ. 56, 13 וְעָלֵי נִדְרִיךְ etc. (Lex. 753 c).

[חגורה] a girdle would be a welcome present; for it was a necessary part of a soldier's accoutrement. Comp. 1 Ki. 2, 5; and notice the phrase for doing military service, 2 Ki. 3, 21 מִכַּל חֵיָר תִּנְהַר וּמַעֲלָה, and 1 Ki. 20, 11 אֶל יִתְחַלֵּל חֵיָר בְּמַפְצִיחָם.

12. [וְלֹא אֲנֹכִי שֶׁשָּׁלָה . . . לֹא אִשְׁלָה] 'And though *I were weighing*' etc. The sequence of tenses exactly as ψ. 81, 14-17; 2 Ki. 3, 14 (with לְלוֹי): *Tenses*, § 145. We. Bu. Now., on the ground that the payer, not the receiver, 'weighs' the money, would read שֶׁשָּׁלָה (אֵלֶּךָ בְּסֶפֶר) the subj., and אֲנֹכִי *casus pendens*, GK. § 145^a): but the construction is forced, and (Sm.) the meaning seems to be, 'If I were to *feel the weight* of the money paid into my hand.' LXX ὡς ἔσθ' (= שֶׁשָּׁלָה). וְ is used as in v. 11, to subjoin an emphatic exclamation: see on 24, 3.

[בְּאַנּוֹנִי] immediately follows כִּי, as the emph. word in the sentence.

[שְׁמַרְמִי בְנֵךְ] 'Have a care, *whosoever ye be*, of the young man.' Such, if the text be correct, must be the sense of מִי, on the analogy of מִה v. 22. I 19, 3, though no example occurs even of מִה entirely parallel. LXX φυλάξατέ μοι, Pesh. לִי: שְׁמַרְמִי, i.e. לִי: שְׁמַרְמִי as v. 5, probably rightly (so Bu. Now. Sm.).

13. [או עֲשִׂיתִי בְּנַפְשׁוֹ שָׂקָר] 'Or if (GK. § 159^{cc}) I had dealt against his life falsely (lit. had wrought falsehood against his soul)—and nothing is hid from the king—then (*Tenses*, § 124) thou wouldst stand aloof' (i.e. wouldst do nothing to shield me). LXX joins the first three words to v. 12^b, reading μὴ ποιῆσαι κτλ. i.e. מִנְעִשְׂלוֹת בְּנַפְשׁוֹ שָׂקָר—'Have a care, I pray you, of the young man, even of Absalom, so as not to deal against his life falsely.' But this does not agree with what follows: for וְאַתָּה תִּתְּצֵב מִנְּנֵר (ו) cannot mean 'and thou wouldst have to stand *before him* (the king):' מִנְּנֵר never means simply *in the presence of*, but either '*from the presence of*' (Is. 1, 16) or (absolutely) *at a distance* (Gen. 21, 16. 2 Ki. 3, 22. 4, 25), *aloof*.

14. [לֹא דָבַרְנָא אֲחִילָה לְפָנֶיךָ] 'Not so would I fain wait (I 10, 8) before thee,' i.e. I will not delay here in your presence—while you are making up your mind—on any such pretexts as you allege. לֹא must be regarded as negativing בְּנֵי, not joined with the cohort. (which would require אֶל). The sense thus obtained is not, however, very good. LXX, in the first of its two renderings (διὰ τοῦτο ἐγὼ ἄρξομαι—the second being οὐχ οὕτως μενῶ), which is the only one in Luc., and Targ. express לִבִּי אֲנֹכִי אֲחִלָּה 'Therefore (see on I 28, 2) I will

begin before thee ;' so Bu. Now. Kit. Dh. Ehrlich's conjecture yields a thought more in accordance with Joab's sturdy independence : **לֹא בִן אֲחֵהָהּ בְּנִי** 'Not so will I court his (the king's) favour !'

שִׁבְטִים] *rods* or *clubs* (II 23, 21; ψ . 23, 4¹), which, however, would not be thrust into the heart. Read, with LXX $\beta\acute{\epsilon}\lambda\eta$, שִׁלְחִים *darts* (so Th. We. Bu. Now. etc.).

[עורנו חי Cf. 12, 21; 1 Ch. 12, 1: *Tenses*, § 161 *Obs.* 2; GK. § 156^c. Bu. rightly objects to beginning *v.* 15 with עורנו חי (Th. Now. al.). To express the sense 'While he was yet alive, ten young men surrounded him,' Heb. idiom would require (though in the examples we have of the construction, עור is usually followed by a *ptcp.*) וַיִּסְבּוּ עִירָנוּ חי (not עור חי Sm.), וְעִירָנוּ נְעָרִים . . . סָבְבוּ אוֹ (not עִירָנוּ חי Sm.). *הַבָּשָׂר עִירָנוּ בֵּין שְׁנֵיהֶם . . . וְאָף יָי חָרָה בָּעַם* Nu. 11, 33 *ψ.* 78, 30 f.: cf. on I 14, 19; and see *Lex.* 720^a; *Tenses*, § 169.

בלב as in the phrases בלבים Ex. 15, 8 al. in the *heart* of the sea; בלב ימים ψ. 46, 3 al.: ער-לב השמים Dt. 4, 11.

16. מִרְדָּף] See on I 23, 28.

וַיִּצִיבוּ 17. would be better (Bu.): see Jos. 7, 26. 8, 29.

18. לָקַח] For this use of לָקַח, cf. 17, 19. (In Nu. 16, 1 יָקַח must be read: so Bö. We. Dillm. etc.)

[את מצבת] Elsewhere, except Is. 6, 13 (in a different sense), the abs. form is always מִצְבָּה. The absence of the art. is irregular (on I 24, 6; *ch.* 1, 10); and no doubt המצבת should be read. מצבה in the sense of a sepulchral stele occurs Gen. 35, 20; and the corresponding Phoen. form מוצבת occurs often in this sense, as Cooke, *NSI.* 15, 1 (see the note). 16, 1. 18, 1 (= *CIS.* i. 58) מוצבת בחים אשׁ. The pillar among the living (the *cippus inter vivos*, also, in *CIS.* i. 59) which 'Abd-osir set up to his father, to Archetha,' 19, 1 (all from Kition in Cyprus). No. 16 is an instance of a pillar, like Absalom's, set up by the person himself whose grave it marks. 'I 'Abd-osir . . . set up (this) pillar in my life-time over my resting-couch for ever.'

Gen. 14, 17+.] בעמק המלך

על שמו] according to his name: Ex. 28, 21 al. (*Lex.* 754^a).

Is. 56, 5 יֵד וְשֵׁם as I 15, 12 in the sense of *sign, monument*. Cf. יֵד אֲבִשְׁלוֹם

19. כי שפטו יהוה מיד איביו Cf. *v.* 31, and on I 24, 16.

pp. 241, 245), which led to Maḥanaim. The route, though longer, was easier and quicker than the one taken by the negro.

24. [בין שני השערים] i.e. in the space between the outer and inner gates of the city gateway.

25. [וילך הלך וקרב] See on I 14, 19.

26. [אל השער] 'to the *porter*.' LXX, Pesh. Vulg. vocalized אל השער, which is accepted even by Keil as preferable to MT.: the king was sitting *within* the gateway, *v.* 24, the watchman called out directly to him, *v.* 25, and here, *v.* 26^b, receives from him an immediate reply: he called, therefore, not to the porter, but *into the gate*, addressing himself directly to David.

[ויאמר הנה איני] Add, with LXX, אִינִי.

28. [ויקרא] We. cleverly וַיִּקְרָב,—evidently unaware that his conjecture was supported by Lucian καὶ προσῆλθεν Ἀχιμαᾶς. In 27, Aḥima'az is still at a distance: his *drawing near* is just a point which a Hebrew narrator would mention, before stating that he addressed the king.

[לאביו] In spite of Gen. 48, 12. Nu. 22, 31. I 20, 41 (see on I 25, 23), אביו should probably be read, the ל being repeated by error from the preceding למלך (cf. Is. 32, 1^b).

29. [שלום] The Massorah (see Norzi, *Minḥath Shai*, ad loc.) has a note ג' סבירין השלום (above, on I 12, 5), viz. here, I 16, 4, and 2 Ki. 9, 19. So 16 MSS. (see de Rossi). And we have השלום in *v.* 32. But see note on I 16, 4.

[ראיתי וג'] Keil: 'I saw the great commotion at Joab's sending the servant of the king and thy servant.' But the position of יואב makes this rendering impossible. In all probability את עבר המלך is a correction, intended as a substitute for the less courtly *second* person את עבדך. The correction found its way into the text, in a wrong place, by the side of the original reading, and the conjunction ו was added, for the purpose of producing the semblance of a coherent sentence. Read, therefore, ראיתי ההמון הגדול לשלח (פְּשָׁלַח) יואב את עבדך. So We. Kp. Stade, Klo. etc.—For מֵהוּ, cf. Pr. 9, 13. I 19, 3. Bu. Sm., however, suggest ירעתי מֵה־הוא לא.

[לשלח] Though ל with the inf. is used in certain phrases, as לפנות

ערב, to denote time (GK. § 114^f *n.*; *Lex.* 517^a 6 a *end*), in a case like this analogy strongly requires 'ב or 'כ. So Bu. etc.

19, 1. [וירגזו רגז] is to *shake* or *be agitated* with some force, e.g. of mountains, Is. 5, 25: it is also often used of strong *mental* agitation, sometimes in anger (Is. 28, 21), more often fear (Is. 32, 10. 11: comp. the רָגַז of Dt. 28, 65). Here, not so much definitely in grief, as through the shock which paralysed and unnerved the king.

[עלית השער] The עליה, or *roof-chamber*, was a chamber built on the flat roof of an Oriental house (see illustr. in Moore, *Judges*, SBOT. Engl. ed., p. 59), Jud. 3, 20. 1 Ki. 17, 19. 2 Ki. 1, 2 al. Here of a similar chamber on the top of the gateway.

[וכה אמר בלכתו וג'] The entire narrative is remarkable for both its minuteness and its vividness; but especially so just here. We. (*Compos. des Hex.*, p. 262) calls attention to the graphic בלכתו. Luc. and other MSS. of LXX, read, however, בפכתו, which Bu. Sm. Ehrl. prefer. Observe in what follows the feeling which David throws into the expression of his sorrow by the addition of the pronoun מי יתן מותי *מי יתן מותי* (GK. § 135^f). On מי יתן מותי, see GK. § 151^b; *Lex.* 678^b f.

2. [בָּקָה וַיִּתְאָבֵל] *Tenses*, § 80.

4. [לָבוֹא . . . וַיִּתְנַבֵּב] Very idiomatic: see GK. § 114ⁿ (with *n.*); and cf. Gen. 31, 27.

[הָעַם הַנִּכְלָמִים] The art. is generic, as constantly after כ and כאשר (GK. § 126^o).

5. [לָאֵט] Only here: comp. לָיֵט, לָיֵט I 21, 10. 1 Ki. 19, 13. Is. 25, 7⁺. Prob. לָאֵט should be pointed (We.): cf. p. 168 *n.*

6. [הוֹבִשָּׁה] from בִּישׁ: GK. § 78^b.

7. [כִּי לֹא . . . כִּי] The second כי is resumptive of the first (on I 14, 39). For יִשָּׁר the *verb* יִשָּׁר must certainly be read (Ehrlich).

8. [דָּבַר עַל לֵב] as Is. 40, 2 al.

[כִּי] as the text stands, כי will = *if* (*Lex.* 473^a; cf. I 20, 13): but the סְבִיר (on I 12, 5) כִּי אִם *that, if* is more in accordance with analogy: אִם and the ptc. in the protasis, as I 19, 11. Gen. 20, 7. 24, 49. Ex. 8, 17 al. (*Tenses*, § 137).

[וַרְעָה] the 3 pf. fem. of the *verb* רָעַע (as Dt. 15, 9): לָ, as ψ. 106, 32.

9. [לפני המלך] The verse should end here. With the following words the scene changes, and a different subject is introduced.

10. [ויהי . . . נדון] 'And all the people were *in a state of mutual strife*.' The *Nif.* of דין is not found elsewhere: but such would be its force (GK. § 51^d): comp. נזכח Job 23, 7, and נִיָּצַט Pr. 29, 9. Luc. γογγύζουσες=לָלוּ: so Klo. and Sm. ('perhaps'), but only because the *Nif.* נדון does not occur elsewhere. ויהי and the *ptcp.*, as explained on I 23, 26.

[מעל אבשלום] The people picture David as having fled from Absalom, as from one whom his presence encumbered: cf. מעל in Gen. 13, 9. 11; 25, 6; Ex. 10, 28; Neh. 13, 28 ואבריהו מעלי. It is a strange remark of Bu. that מעל before the personal name 'schlecht passt.'

11. At the end of this verse, LXX, Pesh. express the clause which stands now in MT. (with the addition of אל ביתו) as *v.* 12^b, viz. ודבר כל ישראל בא אל המלך. Evidently *v.* 11 is its right place; it is required here to explain David's action described in 12^a: on the contrary, as 12^b, it interrupts the close connexion which subsists between 12^a and 13^a. (It is followed in 12^b by the words אל ביתו repeated by error from the middle of the verse: observe, המלך precedes each time.)

14. [הָמָרוּ] See on I 15, 5. For 'Amasa, see 17, 25.

[תהיה לפני] תהיה לפני suggests the idea of being in a person's service: cf. עמד לפני; and 2 Ki. 5, 2^b ותהי לפני אשת נעמן; and *ch.* 16, 19 *end*.

15. [וַיֵּט את לבב] So Kit.: but Gi. Baer וַיֵּט, with many MSS., LXX, Pesh. (אַלְסַח), Vulg.; and this with את is obviously right (cf. 1 Ki. 11, 3). Targ. אחפני, as Jud. 9, 3, which, if an *exact* translation, implies the omission of את.

16. [הנגלה] See on I 10, 8.

17. [וירד] viz. from the hill-country of Judah to the depression through which the Jordan runs, *v.* 25. Cf. Luke 10, 30.

18. The first four words of this verse, describing who accompanied Shimei, belong to *v.* 17: the rest of *v.* 18 relates to Ziba, forming with 19^a (which ought to belong to 18) a sort of parenthesis: the purport of the allusion to Shimei appears in 19^b ff.

[חמשת עשר] GK. § 97^e.

[וַעֲלֹהוּ] Of uncertain meaning. The word does not otherwise occur in a sense appropriate here; elsewhere, it means in *Qal* to *come forcibly* (of a spirit, I 10, 6 al.), sometimes (though the *Hif.* is more common in this sense) to *advance unchecked*, to prosper (*ψ.* 45, 5. Is. 53, 10 al.). Here, the rendering in closest accordance with the general meaning of the root is *to rush down to, dash into* (comp. LXX κατεύθυναν *came straight down to*: Vulg. *irrupentes Jordanem*). The word excites suspicion: but if correct, it must be intended to indicate the zeal with which Ziba and his men exerted themselves to reach the Jordan in time to conduct the king across¹. The first four words of *v.* 18 being joined to *v.* 17, וַעֲלֹהוּ וְזִיבָא is left without a predicate: and as the pred. introduced by *simple* ו is barely defensible (2 Ki. 11, 1 Kt.: *Tenses*, § 129), it is better to suppose the ו to have arisen by dittography from וַאֲתוּ, and to read simply וַעֲלֹהוּ. Render, therefore, 'And Ziba etc. *sped down* to Jordan before the king, and *crossed over the ford* (see on *v.* 19) in order to bring the king's household over,' etc.

19. [וַעֲבַרְהָ הָעֶבְרָה] 'And the ferry-boat² *kept passing over*,' i.e. crossed to and fro. But הָעֶבְרָה is not found elsewhere with the meaning *ferry-boat*; and probably we should restore with We., after LXX (which here has a doublet, the first rend. being καὶ ἐλειτούργησαν τὴν λειτουργίαν = וַיַּעֲבֵרוּ הָעֶבְרָה (וַיַּעֲבֵרוּ הָעֶבְרָה), or better וַיַּעֲבֵרוּ הָעֶבְרָה (freq.), 'and they passed to and fro over the ford (15, 28) in order to bring the king's household over, and to do what he thought good.' The words will then describe the purpose with which Ziba and his attendants, *v.* 18^b, came down to the Jordan.—On לַעֲבִיר, for לְהַעֲבִיר, see I 2, 28.

[וַיִּשְׁמָעִי] *V.* 19 should begin here (see above).

[בַּעֲבָרוֹ בִּירְדֵּן] = 'as he was *about to* pass over Jordan' (so RV. *marg.*): cf. on I 18, 19. It is plain from *vv.* 34, 39 (Kimham *shall* pass over with me), 40 that David did not cross until *after* the conversation with Shimei. 'עָבַר ב' as Is. 43, 2. *ψ.* 66, 6.

¹ In Arab. *عَلَا* is *recte se habuit*: in Aram. *to cleave* (I 6, 14 Targ. Pesh.; *ψ.* 136, 13 Targ.); whence Ges. (after Abu'lWalid) *fiderunt transeundo* (RV. *went through*). But such a sense would be isolated in Heb., and imply a rather violent metaphor.

² *Had gone over* (Keil) would have been וַהֲעֶבְרָה עָבַר.

20. [אל יהשב ונ'] Cf. *ψ.* 32, 2. For *הַעֲוָה*, see p. 170 n., and cf. 7, 14, 24, 17.

[לשום . . . אל לבו] Cf. 18, 3. I 9, 20 (sq. *ל*). 25, 25 (*אל*): *Lex.* 524^b 3 c, 523^b 3 c.

21. [אני] Note the emphatic pronoun.

[לרדת] to the Jordan.

23. [היום יומת איש בישראל] Comp. Saul's reply, I 11, 13 *לא יומת*. The question indicated by the voice: I 16, 4.

[ידעתם] *Luc. Bu. Sm. Dh.* ידעתם.

25. [בן שאול] a good case of *בן*=*grandson*: cf. *יהוא בן נמישי*.

[ירד] from Jerusalem, c. 3760 ft. above the ford el-Hajlah.

[עשה] as Dt. 21, 12^b.

[שפמו] 'his moustache': Lev. 13, 45. Ez. 24, 17, 22. Mic. 3, 7⁺.

[לכת היום] 'from the day, the going of the king,' *לכת* being in apposition with *היום*. An unusual construction: but another instance, exactly similar, occurs Ex. 9, 18 (where, however, the Samaritan text has *למיום*): cf. also 2 Ch. 8, 16; and see GK. § 127^f.

26. [מירושלם] (*LXX*) must obviously be read. Not only is RV. *m.* 'when Jerusalem was come' very forced and unnatural, but after 25^a, some statement about *Mephibosheth* is desiderated in 26^a.

27. [רפני] here=*betray*: cf. 1 Ch. 12, 18.

[כי אמר עבדך לו] *LXX*, *Pesh. Vulg.* *כי אמר עבדך לו*. *חֲבִשְׁתָּהּ לִי*. The text might express merely what *Mephibosheth thought*: the reading of the Versions makes it clear that the command was actually given to *Ziba*, and affords a more substantial ground for *לכך* in *v.* 28.

[עליה] *המור* is here used exceptionally of the female ass, which is properly *אתון*: cf. GK. § 122^f.

28. [כמלאך האלהים] Cf. 14, 17, 20. I 29, 9.

29. [ומה . . . צדקה] See on I 26, 18.

30. [תדבר . . . דברך] *speakest thy words*, with a touch of contempt,—go on talking (not, as EVV., 'speakest any more of thy matters'): otherwise, of course, in the *first* person, Gen. 24, 33, and in Jud. 11, 11. *Luc.* for *תדבר* expresses *תִּרְבֶּה*, which *Klo. Bu. Dh.* adopt, and which, though not exactly a necessary change, may well be original.

[אמרתי] I have said (viz. this moment)=*I say* (GK. § 106ⁱ): this is my decision.

32-41. The interpretation of this passage is uncertain on account of the ambiguity in the force of עבר: does it mean *pass over* (the river), or only *pass on*? and the uncertainty is increased by a various reading in v. 40, which leaves a doubt as to whether David took leave of Barzillai before, or after, crossing the Jordan.

32. [הירדן] *passed on to* Jordan (Jos. 16, 7),—not (EVV.) ‘went over Jordan.’ Sm. Bu. Dh., however, thinking (see on v. 40) that the sequel will not permit B. to have yet reached the Jordan, delete הירדן.

[לשלחו] to *escort* him (προπέμπειν), as Gen. 12, 20. 18, 16 al.

[את־הירדן] A mixture of two readings את־הירדן (as vv. 37. 40) and בירדן (v. 19). Probably the less common ב is original. The Kt. is destitute of all philological analogy, and, in fact, meaningless.

33. [בשיבתו] Obviously an error for בִּשְׁבָתוֹ. שִׁיבָה implies a most anomalous aphaeresis from יְשִׁיבָה, a form, in an abstract sense, itself most improbable in early Hebrew; and the י may have been introduced accidentally into the word through the influence of שִׁיבָתָךְ, while it still stood in v. 34 (We.). On גדול, see on I 25, 2.

34. [אתה עבר] The emph. pron., as 20, 6. Ex. 5, 11. Gen. 24, 60. More commonly *after* the imper.: see on I 17, 56.

[אתך] LXX, Ew. We. Bu. Now. Dh. אַת־יְשִׁיבָתְךָ: see Ru. 4, 15.

35. [אעלה] from the deep Jordan-valley.

36. [בקול . . . אשמע] *listen to* the voice, with satisfaction or enjoyment; more than קול שמע ‘hear the voice.’ Cf. ראה ב’.

[אל] = על: see 15, 33; and cf. 8, 7.

37. [כמעט ונ’] כמעט, lit. *like a little*, often occurs with the sense of *within a little of*, *almost*, but not elsewhere with the sense of *with but a little more*, *just* (RV.). If this rend. is legitimate, the verse occasions no difficulty. Modern scholars, however, generally suppose מעט to be intended, either reading כמעט (the כ dittographed from המלך, or (Luc.) כִּי מעט, or (Kimchi, AV.) treating כ as pleonastic (cf. Is. 1, 9. ψ. 105, 12 כמעט וגרים בה). The sense in this case, however, cannot, it seems, be (AV.) *go a little way over* (i.e. beyond) *Jordan*, for this, by the analogy of 16, 1, would be מעט מן הירדן: those, accordingly, who take this view, delete את הירדן as a gloss, due to the supposition that

יעבר meant 'pass *over*,' whereas, if כמעט means a *little way*, it must mean, 'will pass *on* a little way with the king,' i.e., as B., *v.* 32, is already *at* Jordan, *across it*,—or, if הירדן in 32 be omitted (Sm. Bu. Dh.), so that B. is not yet at the Jordan, *towards* it, or (retaining הירדן with אל for את) *to* it.

'[יגמלני ונ] 'recompense me with this reward,' i.e. reward me for my former hospitality to him (17, 27–9; not, as EVV. '*it*,' the crossing over Jordan), with this invitation (*v.* 34).

38. [עם] *near* or *by*: cf. I 10, 2.

[את אשר טוב] *is the verb*; see on 3, 19.

39. [אחי . . . ואני] Both words are emph.: for אחי cf. on 15, 4.

[תבחר עלי] *choose* (and lay) *upon me*: cf. Gen. 30, 28 עלי.

34, 12 הרבו עלי מאד מהר ומתן.

40. [עבר וישק] implying clearly that David took leave of Barzillai *after* crossing the river.

Luc. here expresses עמר for עבר (cf. 15, 23), implying that David *halted* while the people passed over Jordan, and that he took leave of Barzillai *before* crossing himself. This, with the omission of הירדן in 32, and of את הירדן in 37 (to enable B. to go some way (37) with David, before parting from him (40) *at* the Jordan), is adopted by Sm. Bu. Dh., on the ground that the king's crossing is first narrated in *v.* 41; and certainly 16^b. 42^b do support the view that וכל עם in יהודה העבירו את המלך in 41^b refer not, as they must do, if the king crosses in 40, to the people escorting him *from* the Jordan to Gilgal, but to their escorting him *across* the Jordan. This argument, however, can hardly be termed decisive; and, as just explained, the adoption of עמר in 40 involves the rejection of words in 32 and 37, though, it is true, these are glosses which might readily have arisen from a misinterpretation of ויעבר and יעבר. It seems that, to judge from the data we possess, each view of the passage must be allowed to be possible.

41. [ויעבר ונ] If עבר in 40 is right, 'And *passed on* (from the Jordan) to Gilgal.' Or, with עמר in 40, 'And *passed over* (the Jordan) to Gilgal.'

[ויעבירו] Kt. 'ו', defensible in the abstract (I 14, 19), but improbable: read either Qrê הַעֲבִירוּ, or, better (LXX), עָבְרִים, '*were passing on* with the king' (viz. from Jordan to Gilgal). Or, as before, with עמר in 40, '*were passing over* (the Jordan) with the king.'

43. [אלי] Cf. *v.* 44, and on I 5, 10.

[האכול ונ] i.e. have we obtained any advantage from our tribal connexion with David? A side-glance at the Benjaminites, who,

it may be inferred from I 22, 7, had been benefited by their connexion with Saul (Th. from Michaelis).

אִם נִשְׂאָת נִשָּׂא לָנוּ] Difficult. *Three* main views have been suggested. (1) 'Or has anything been carried away by us?' i.e. gained, acquired by us (Th. Keil). נִשְׂאָת is then regarded as an inf. abs., formed on the analogy of the inf. abs. in נ, which occurs occasionally in verbs ל"ה (on 6, 20): but the form is unparalleled in verbs ל"ה (Kön. i. 632 f.); and if an inf. abs. is thought to be needed we must simply correct to נִשָּׂא (so GK. § 76^b). (2) Bu. Now. render (reading נִשָּׂא), 'Or has he been carried away by us?' (appropriated by us), Bu. also suggesting, as 'perhaps better,' Klo.'s נִשְׂאָהוּ נִשָּׂא, or simply נִשָּׂא נִשָּׂא, 'Or are we at all taking him away for ourselves?' (3) Kön. (i. 633 f.; cf. ii. 578 n., iii. p. 116 n.), following Kimchi, treats נִשְׂאָת as a ptc. Nif. (which it might be: Zech. 5, 7. 1 Ch. 14, 2), with the force of a subst. (cf. נִחְרָצָה Is. 10, 23 al.; נִבְהָלָה Zeph. 1, 18+), 'Or has anything been carried away by us as a *portion*?'—נִשָּׂא being used of *carrying away* a *portion* of food (מִשְׂאָת, lit. *something carried*) from the table of a superior as a compliment to a guest or other person: see Gen. 43, 34 מִשְׂאֹת מֵאֵת פִּנּוֹ אֱלֹהִים 'And one carried (= *There were carried*; see on I 16, 4: LXX ἡραυ) portions ('messes') from Joseph's presence to his brethren;' 2 Sam. 11, 8. This idea suits the parallel אָכְלוּ מִן הַמֶּלֶךְ excellently: but, if it is adopted, it is far better to read מִשְׂאָת or מִשְׂאָת (Grätz, Dh.) than to have recourse to the precarious expl. of נִשְׂאָת as a subst. נִשָּׂא, as pf. Nif., might then be construed with מִשְׂאָת by GK. § 121^a, or, better, נִשָּׂא (sc. הֵנִישָׂא, = *there hath been brought*: cf. Gen. 43, 34) might be read: 'Or hath any *portion* (from his table) *been brought* to us?'—like the preceding clause, fig. for, Have we derived any advantage from what we have done for the king?

The Versions mostly paraphrase. LXX has a double rend., the first being free, the second literal: ἡ δόμα ἐδωκεν ἡ ἀρσιν ἡρεν ἡμῖν; (cf. ἀρσις for מִשְׂאָת in ch. 11, 8); Pesh. 'Or has a gift been given us from him?' Targ. אִם מְהִנָּא מְנִי לָנָא 'Or has he apportioned us a gift?' Vulg. *Aut munera nobis data sunt?* Cf. AV. RV. 'Or hath he given us any gift?' which must be understood also as a paraphrase, not as a lit. rendering; for נִשָּׂא (Pi'el), though it means to *lift up, support, assist* a person (with wood, money, etc.), 1 Ki. 9, 11. Ezr. 1, 4 al., never means to *give*, nor does נִשְׂאָת ever mean a *gift*.

44. [ידות] Metaph. (note the *fem. pl.*)=*parts*: so Gen. 43, 34.

[וגם ברור אני ממך] 'and also in David I am (more) than thou.' וגם, however, points to something *additional*; whereas the sentence as thus understood adds nothing to what has been just said לִי עֶשֶׂר יְדוֹת: for it is evidently impossible to draw a distinction between המלך and דָּוִד, as though 'David' expressed or meant more than 'the king.' LXX καὶ πρωτότοκος ἐγὼ καὶ ἡ σὺ (the following words καὶ γὰρ ἐν τῷ Δαυιδ εἶμι ὑπερ σὺ are a doublet representing the existing MT.), i.e. בְּכוֹר for ברור 'and I am also *the firstborn* rather than thou:.' see 1 Ch. 5, 2. So Th. Ew. We. Stade, Klo. It is not true that בְּכוֹר מִן is 'a phrase incompatible with the meaning of בְּכוֹר' (Keil); for it does not imply that Judah was in some measure a firstborn: מִן may be used to express the idea of *rather than, and not*: ψ. 52, 5 אַהֲבַת רַע אַהֲבַת רַע; Hab. 2, 16 מִכְבוֹד קָלֹן שִׁבְעַת thou art filled with disgrace *rather than* glory.

[ולא היה] Either read הָלָא, or render, 'And was not . . .?' (on 1 I 16, 4). AV. RV. (text), 'should not be,' would require imperatively וְלֹא יִהְיֶה.

[לי] After דָּבָרִי this seems superfluous. It may have arisen by error from the following לָהּ.

20, 1. [בְּכָרִי] perhaps=בְּכָר, the name of the Benj. clan, Gen. 46, 21. 1 Ch. 7, 6, 8, 8. Cf. שְׁמֵעִי בֶן גֵּרָא (16, 5).

[אִישׁ לְאַהֲלֵי נֹג'] i.e. Resume your old tribal independence; cf. 1 Ki. 12, 16.

This is one of the 18 passages in which, according to the Jews, there has been a תְּקִינַת סֹפְרִים, or 'correction of the scribes,' intended to remove some expression derogatory to Yahweh, alleged to have been the original reading. Here לְאַהֲלֵי is stated to have been altered for this reason from לְאֱלֹהֵי to *his gods*. The other passages (the alleged original reading, where not stated here, is given by Kittel) are Gen. 18, 22. Nu. 11, 15. 12, 12. 1 S. 3, 13 (לֵא, לוֹ). 2 S. 16, 12 (originally, it is alleged, בְּעֵינֵינוּ). 1 Ki. 12, 16 = 2 Ch. 10, 16 (as here). Jer. 2, 11. Ez. 8, 17. Hos. 4, 7 (orig. כְּבֹרִי בְּקָלֹן הַמִּיֹּרִי). Hab. 1, 12. Zech. 2, 12. Mal. 1, 13. ψ. 106, 20. Job 7, 20. 32, 3. Lam. 3, 20 (orig. נִפְשִׁיךָ). The probability of the alleged original reading must be decided in each case on its own merits: in some it may be considerable, here it is quite out of the question. See more fully Ginsburg, *Introd. to the Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.

2. [ויעל] Idiom. = *withdrew*: cf. 23, 9; and esp. from a siege, 1 Ki. 15, 19 al. (*Lex.* 748^b 6). Cf. on 2, 27 נִעְלָה מֵאַחֲרֵי.

3. [בית מיטמרת מ' in this sense only here: elsewhere מִשְׁמָר, Gen. 40, 3. 4 al.; 42, 19 בית מיטמרכם.

אֶלְמָנוֹת חַיִּית [‘(in) widowhood of livingness’—the English is not more singular than the Hebrew. The punctuation can hardly express the sense intended by the writer. The application of the adverbial accus., which it implies, is unusually harsh; and the idea which the entire expression is supposed to convey is difficult, if not impossible, to seize¹. We. Bu. Now. al. point אֶלְמָנוֹת חַיִּית, supposing that being treated as widows, although their husbands were alive, they are called by a figure of speech, not without parallels in other languages, ‘living widows’ (so LXX *χαῖραι ζῶσαι*).

4. [שְׁלֹשָׁת יָמִים] As the text stands, this can only mean *for three days*; and there is nothing to shew, or suggest, that וְאַתָּה פֶּה עֹמֵד is only to come at the *end* of the three days. As We. observes, שְׁלֹשָׁת יָמִים and וְאַתָּה פֶּה עֹמֵד belong together, and fix the מוֹעֵד of *v.* 5. The *athnah* must thus be transposed to יְהוֹרָה; we then get, spoken in the tone of a command, ‘Three days, and then stand thou (present thyself) here!’ For *!* cf. Ex. 16, 6 וְיָדַעְתֶּם עָרֶב ‘At even, *then* ye shall know,’ etc. 7 וּבֹקֶר יֵרְאִיתֶם וּג’ (*Tenses*, §§ 123 β, 124). (The transposition (Kit. *Bibl.*) to the end of the *v.* would yield a wrong sense, and must be an oversight: it is not followed in the transl. in Kautzsch.)

5. [וַיִּחָר] Qrê וַיִּחָר, which may be either *Qal* (so Ol. § 241^c: cf. וַיִּחָזוּ *v.* 9 from אָחַז from אָחַר², or *Hif.* (not elsewhere) lit. *shewed*, *exhibited* delay (so Ges. *Lg.* p. 377; Stade, § 498^c; König, i. 397³). The Kt., unless (Kön.) the י is a mere error for ו, is probably to be read וַיִּחָר, for וַיִּחָר (cf. וַיִּחָר for וַיִּחָר Dt. 33, 21): Stade, § 112^c, cf. GK. § 681.

[מִן הַמוֹעֵד] מן before a noun with the art. is much commoner in all books than מִה: before other words it is most frequent in Chr. (Kön. ii. 292; *Lex.* 577^b; GK. § 102^b n.).

6. [יָרַע לִי] יָרַע is not used in the sense of ‘*be harmful to:*’ read

¹ EVV. *living in widowhood* yields an excellent sense; but unfortunately is neither a rendering, nor a legitimate paraphrase, of the Hebrew.

² This is indeed וַיִּחָר in Gen. 32, 5, but both וַיִּחָר and וַיִּחָר occur from וַיִּחָר.

³ In Aram. the *Afel* וַיִּחָר, אִוְחָר is in use, which might support this view.

with EVV. (though the change of text is not admitted by them openly) יָרַע.

[פֶּן מִצָּא] 'lest he *have found* . . . ' cf. 2 Ki. 2, 16, and *Tenses*, § 41 *Ols.* But the following הִצִּיל (perf. with *waaw* conv., which regularly follows פֶּן with the *imperf.*, e.g. 12, 28. Ex. 34, 15 f.) suggests that מִצָּא is simply a clerical error for יִמְצָא (GK. § 107^a n.). In 2 Ki. 2, 16 the past tense is defended by the following וַיִּשְׁלִיכֵהוּ.

[והציל עיניו] Difficult. LXX καὶ σκιάσει τοὺς ὀφθαλμοὺς ἡμῶν: Pesh. **وَسَجَّعَ خَنَافَ** and pluck (*lit. dig*) out our eyes: Targ. (paraphrasing) **וועיק לנא** and distress us: Vulg. *et effugiat nos*. הִצִּיל is properly to *pull* or *take away* (see Ges.: **خَفَّ** *exemit, eduxit* rem, v.c. *festucam ex oculo, dentem*), Gen. 31, 9. 10, *Hithp.* Ex. 33, 6 to *pull* or *strip off* oneself, though it is mostly used in the sense of *pulling away*, i.e. *rescuing, delivering*, from an enemy. Hence the text can only be rendered either *and deliver our eye*, which here yields no sense; or *pull out our eye*, either *lit.* (Bö. Th.; cf. Pesh.), as an expression meaning *harm us irretrievably*, or metaphorically, as Ges. 'Singulare est פֶּן הִצִּיל עיניו auferre oculum alicuius, i.e. *eum fallere, subtrahere se oculis eius*' (cf. RV.). AV. *escape us*, with marg., 'Heb. deliver himself from our eyes' (cf. Rashi **עצמו מעיניו**); but to 'understand' a couple of words in this way is of course quite illegitimate. Ewald, *Hist.* iii. 262 (E. T. 193), Keil, We. Bu. Dh. follow LXX, deriving הִצִּיל,—or rather הִצִּל,—from צִל to *be shadowy* or *dark* (Neh. 13, 19), i.e. '*be-shadow* or *becloud* our eye,' metaph. for 'occasion us anxiety.' For the *eye*, as the organ in which the Hebrew saw changes of emotion, or mental states, expressed, comp. I 14, 27. **וְעַל** 6, 8. 88, 10. Job 11, 20. 17, 7 etc. Sm., following Luc. (**σκηπασθη** **αφ' ὧμῶν**), reads **וְנָצַל מִמֶּנִּי** and *escape* (Nif.: Dt. 23, 16 al.) *from us*, obtaining thus, by legitimate means, exactly the sense which AV. obtained by illegitimate means. Now., retaining הִצִּיל, and *take them* (הִצִּיל, as Gen. 31, 9. 16) *from us*. Bu., though adopting הִצִּל, makes a clever suggestion, to read viz. **וְנָצַל לְעֵינֵינוּ** and *escape before our eyes*, defiantly (Dt. 28, 31).

7. אחרי אבישי יואב] Read אחריו אנשי יואב.

8. ועמשה בא הם עם . . .] exactly as Jud. 19, 11; cf. on I 9, 5.

בא לפניהם] came (=appeared) *in front of* them (accidentally). 'Came to meet them' (RV.) would be בא לקראתם.

וַיִּזְאֵב הַנָּגֹר מִדּוֹ לְבוּשׁוֹ וְג' [וַיִּזְאֵב הַנָּגֹר מִדּוֹ לְבוּשׁוֹ וְג' 'and Joab was girt with his warrior's dress, his clothing, and upon it was the girdle of a sword fastened (i.e. the sword) upon his loins in its sheath.' The sentence is involved and obscure: though the fact is effectually concealed in the free rendering of RV. מִדּוֹ לְבוּשׁוֹ is a strange combination; לְבוּשׁוֹ, not חֲגֹר, would be the verb naturally used with מִדּוֹ (read prob., in the sense *warrior's dress*, מִדּוֹ; see on I 17, 38); הַנָּגֹר also (the *fem.* מַצְמֶרֶת referring only to the *sword*) appears to be superfluous. The text must be in some disorder. Löhr, Now. (improving on We.): וַיִּזְאֵב מִדּוֹ לְבוּשׁוֹ וְעָלָיו הַחֶרֶב (LXX περιεξωσμένος) הַנָּגֹר (cf. I 17, 38. 39) מַצְמֶרֶת עַל מַתְנֵיוֹ בַּחֲעֶרְהָ; this deviates but little from MT. Dhorme: מַעַל לְבוּשׁוֹ וְג' (Dh. writes מַעַל לְבוּשׁוֹ וְעָלָיו הַחֶרֶב מַצְמֶרֶת וְג' but see I 17, 39). According to the view expressed in these restorations, Joab had *one* sword only, which afterwards (*v.* 8 *end*) fell to the ground, and was then (though this is not mentioned) picked up by Joab with his left hand, in such a way as not to arouse 'Amasa's suspicions. Klo. Bu. Sm. Kitt., on the other hand, think that Joab had *two* swords, an outside one in its usual place, which fell to the ground, and was left there, and another concealed under his dress on his left, the existence of which 'Amasa had no reason to suspect. Klo., accordingly, supposing two words to have become corrupted, and one omitted, reads (insert הוא) וַיִּזְאֵב חֲגֹר מִתַּחַת לְבוּשׁוֹ וְעָלָיו (הוא) 'and as for Joab, a sword was in his hand underneath his dress (cf. Jud. 3, 16), and upon it (i.e. outside) he was girt,' etc. (so Sm. Kit.). Bu., thinking that Joab would hardly have kept his left hand, holding the concealed sword, under his dress, as he approached 'Amasa, would read וַיִּזְאֵב חֲגֹר מִתַּחַת לְמִדּוֹ (Jud. 3, 16). As Joab's right hand was otherwise employed (*v.* 9), the יָד יוֹאָב of 10 must have been his left hand: and Klo.'s בְּיָדוֹ for מִדּוֹ explains, as MT. does not explain, how the sword came to be in this hand. On the other hand, Klo.'s emend.,—and still more Bu.'s,—differs considerably from MT.: *v.* 10, also, in saying not that 'Amasa did not *see* the sword in Joab's hand: but that he did not *guard himself* against it, rather implies that he saw

it; and if so, this will have been the one sword which he had, which had fallen to the ground, and been picked up by him. It seems best, on the whole, to follow Löhr and Now.

[וְהוּא יֵצֵא וְתִפֹּל] Read, with LXX, וְהָיָה יֵצֵאָה וְתִפֹּל, *and it (the sword) came out, and fell.* The text is contrary to idiom. With the emph. הוּא, the form of the sentence would be (וְהָיָה or) וְהִתְקַרֵּב (וְהָיָה or) : נִפְלָהּ (see on I 9, 5).

10. [נִשְׁמַר ב'] reflexively, *guarded himself*: so 2 Ki. 6, 10.

[וְלֹא שָׁנָה לוֹ] I 26, 8.

11. [עָלָיו] *over* or *by* him, i.e. by 'Amasa.

[מִי אִשָּׁר . . . לְדוֹר אַחֲרֵי יוֹאָב:] in form as Ex. 32, 26: cf. on I 11, 12. For the exclam., cf. also 2 Ki. 3, 23 לְשַׁלֵּל מוֹאָב; Jud. 7, 18.

12. [וַיִּסַּב . . . הַשָּׂדֶה] *into* the field: cf. on 6, 10.

[כַּאֲשֶׁר רָאָה כָּל הַבָּא עָלָיו וַעֲמַד] 'when he saw every one *who came by him, and stopped.*' וַעֲמַד is the pf. with *waw* conv., carrying on (GK. § 116^x), as a frequentative, the ptc. כָּל־הַבָּא (=whosoever came) in *past* time, just as it does in *present* time (e.g.) Jer. 21, 9 וְנִפְּלָהּ הַיּוֹצֵא *whoso goeth out and falleth to the Chaldaeans. etc. (Tenses, § 117).* But וַעֲמַד (Now.) would be an improvement: 'When he saw every one who came to him *stopping.*' 'When he saw *that* every one . . . stood still' (EVV.) would require כָּל עֹמֵד (Gen. 1, 4). The clause stating the reason for the man's acting as he did, would, however, stand naturally *before* וַיִּרְא; and perhaps, with וְהָיָה (freq.) prefixed, it should be transposed there: 'And it came to pass, when every one who came by him saw him ('Amasa), that he stood still' (cf. Jud. 19, 30).

13. [הִזָּקָה] Hof., for הִזָּקָה: GK. § 69^w. But the root (Syr. ܠܗܝܬܐ to *drive away, remove*) occurs in Heb. only here; read prob. either הִזָּקָה (Bu.), as 3, 27, or הִזָּקָה (in Qal, Pr. 25, 4. 5; Isa. 27, 8†).

14. [אֲבֵלָה בֵּית מַעֲכָה] Read אֲבֵלָה בֵּית מַעֲכָה, 'to Abel of Beth-Ma'achah' with Ew. Th. We. Klo. etc., as *vv.* 15. 18. 1 Ki. 15, 20. 2 Ki. 15, 29. Now *Abil*, a village on a hill (1074 ft.), overlooking the Jordan-valley, 2½ miles W. of the river, and 4 miles W. of Tell el-Kāḍi (Dan). For מַעֲכָה, cf. on 10, 6.

[וְכָל־הַבְּרִיִּים] No place or people named הַבְּרִיִּים is known: and after the mention of Abel of Beth-Ma'achah as the goal of Sheba's movements,

the words *and all the Berites*, if treated as coupled to them, yield no intelligible sense. The *athnah*, then, must be moved back to מעכה. The sense of what follows turns upon the meaning of ויבאו אף אחרי. ויבאו אף is not a mere synonym of either הלך אחרי (to follow), or רדף אחרי (to pursue): it means *to enter after some one* into a place, as Ex. 14, 17 ויבאו אחריהם viz. into the sea (as vv. 23, 28, explicitly); I 26, 3 Saul came in after him into the wilderness; 2 Ki. 11, 15; 2 Ch. 26, 17; so בא אחר Nu. 25, 8. Hence ויבאו וג' will mean, 'and went in after him,' viz. as is required by the context, into Abel of Beth-Ma'achah. This shews that the subject of ויעבר, as well as the object in אחרי, is Sheba; and lends at the same time plausibility to Klo.'s proposal to read, instead of the obscure בל הברים, after LXX καὶ πάντες ἐν Χαρρῖ, וכל-הבְּכָרִים and all the Bichrites (the following י as I 14, 19)¹. Sheba is described in v. 1 as בן־בכרי; and the meaning of the verse will then be that the members of his family or clan took part with him and went in after him into the city in which he had taken refuge². The narrative reverts to Sheba's pursuers in v. 15.

אף simply = גם (not as = *how much more*: on I 14, 30) is very unusual in plain narrative, being confined chiefly to poetry, and where it occurs in prose having generally some rhetorical force³. Here it does not in fact appear to be required, and perhaps arose by error out of the first two letters of אחרי: it is not expressed by LXX. Bu., followed by Kenn. Dh., supposes that a transposition has taken place, and suggests, very cleverly and plausibly: והוא עבר בכל: שבטי ישראל ויקלחו (Kt.) ויבא אכלה בית מעכה וכל הבְּכָרִים באו אחרי ויקלחו = treated him with contempt (see 6, 22. 19, 44).

15. אָבֶל בית מעכה אָבֶל meadow, unlike אָבֶל (adj.) mourning

¹ Though it does not usually follow the subject immediately (Jer. 44, 25).

² The reading (Th. al., after Vulg. *omnesque viri electi*) וכל-הבְּכָרִים and all the young men (viz. followed after him [Joab]; or pursued after him [Sheba]) is inconsistent with the meaning of בא אחרי בּא.

³ האף Gen. 18, 13. 23. 24: with a pron. אף אני Gen. 40, 16 and with singular frequency in Lev. 26 (vv. 16. 24. 28. 41, and ואף vv. 39. 40. 42. 44); אף היא, אף הם Dt. 2, 11. 20, אף הוא 2 Ki. 2, 14: alone, Nu. 16, 14. Dt. 15, 17 and here. These are all the occurrences of אף alone (i.e. not in the combination כי אף) in prose from Gen. to 2 Kings.

(ψ. 35, 14), does not change its form in *st. c.* (Kön. ii. 438; iii. § 285^b): so אָבֶל מְצוּרִים Gen. 50, 11, אָבֶל מְחוּלָה 1 Ki. 4, 12: cf. יָבֵשׁ גִּלְעָד. The ה- *loc.* in *st. c.*: GK. § 90^c.

[וַיִּשְׁפֹּכוּ] alluding to the earth, 'poured' out of baskets, of which the סִלְלָה was constructed. So regularly, as 2 Ki. 19, 32. Anglice, 'threw up.'

[וַתַּעֲמֵד בַּחֹל] The ב is difficult. חֹל is explained to mean the smaller outer wall—בֵּן חוֹמָה or בֵּר שְׂוִירָא, as the Jews define it—or 'outwork,'—'rampart' (RV.) is not sufficiently distinctive,—surrounding a city, between which and the principal wall there would be a space, consisting, at least partly, of a moat. It has been supposed (Ges. Keil) that the word included this space; and so Keil renders, 'And it (the סִלְלָה) stood in the moat.' But this is hardly likely. וַתַּעֲמֵד בַּחֹל must belong, somehow or other, to אִשָּׁה חֲכָמָה in v. 16. וַתַּעֲמֵד בַּחֹל וַתֵּצֵא אִשָּׁה חֲכָמָה מִן הָעִיר might suffice: but וַתֵּצֵא אִשָּׁה חֲכָמָה מִן הָעִיר וַתַּעֲמֵד בַּחֹל is more what we should expect, though it is not apparent how the present text would be derived from it.

[מִשְׁחִיתָם לַהֲפִיל הַחוֹמָה] '*were destroying*, to cause the wall to fall,' i.e. were battering it. Cf. Ez. 26, 4 וַשַּׁחְתוּ חוֹמוֹת צָר: the ptc. here of course implying that the action was only in *process*, and not completed. The expression is, however, a little peculiar; and Ew. Bö. Th. Dh. treat the word as a denom. of שָׁחַת *pit*—*were making a pit* to cause the wall to fall, i.e. were *undermining* it (RV. *marg.*). LXX have ἐνοοῦσαν, and Targ. מַחְשִׁיתִין, which no doubt represent מְחַשְׁבִּים Prov. 24, 8 (We.)—'*were devising* to bring the wall down.' Perhaps this is the true reading: it is adopted by Klo. Bu. Sm. Now.

18-19. [דָּבָר יִרְבְּרוּ וְג'] 'They were wont to speak aforetime, saying, Let them but enquire at Abel, and so they finished (a matter). I (consist of) the peaceable (and) faithful ones of Israel,' etc.; i.e. Abel was famed from of old for the wisdom of its inhabitants, hence a proverb arose advising people to consult them in any difficult undertaking. In 19^a the woman, in saying אֲנִי, speaks in the name of the community: hence she uses 1 ps. sg. (as I 5, 10), though the predicate is in the plural (referring to the individual members of it: comp. Gen. 34, 30 וָאֲנִי מִתֵּי מִסְכָּר אֲמִנִי). וָאֲנִי שְׁלָמִי אֲמִנִי is a 'suspended' *st. c.*, to be explained on the principle of אִשָּׁה בַּעֲלָת אוֹב I 28, 7 where see

the note. LXX have ἡρωτημένος ἡρωτήθη ἐν τῇ Ἀβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραὴλ [ἐρώντες ἐπερωτήσουσιν ἕνα ἐν Ἀβελ καὶ οὕτως, εἰ ἐξέλιπον. ἐγὼ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραὴλ], σὺ δὲ ζητεῖς, κτλ. Here the bracketed words are evidently a correction made to express a text resembling the existing MT. and introduced already into Cod. B by the side of the original LXX version, which precedes. The text presupposed by the original LXX would read as follows:—שְׂאוֹל יִשְׂאֵל בְּאֵבֶל וּבְדָן הֲתָמוּ אֲשֶׁר שָׂמוּ אֱמִנִי יִשְׂרָאֵל 'Let them ask in Abel and in Dan whether that had ever come to an end which the faithful of Israel had established!' which is adopted by Ew. *Hist.* iii. 264 (E. T. 195), We. Bu. Now.; i.e. if one desired to find a place in which old Israelitish institutions were most strictly preserved, he was told to apply to Abel and to Dan: why should Joab seek to destroy a city that was thus true to its hereditary character and nationality?

18. שְׂאוֹל יִשְׂאֵל] The inf. abs. in *Qal*, while the principal verb is in a derived conjugation, as happens sometimes: with Pi'el, as here, Jos. 24, 10²; with Hif. I 23, 22. Gen. 46, 4. Is. 31, 5; with Hithpo'lel and Hithpo'el Is. 24, 19; most frequently with Nif., *ch.* 23, 7. Ex. 19, 13. 21, 20. 22, 11. 12. Is. 40, 30. Jer. 10, 5. 34, 3. 49, 12 (contrast 25, 29). Mic. 2, 4. Nah. 3, 13. Zech. 12, 3. Job 6, 2, and with Hof. in יִמַח מוֹת Ex. 19, 12 (and often). Cf. GK. § 113^w.

19. [לְהַמִּית] Unsuitable to a 'city.' Read לְשַׁחַת (cf. 20 אִם אֶשְׁחִית), Nestle, Sm. Now. הַמִּית cannot be rendered 'destroy' (EVV.).

אִם] 'an important and venerable city with dependent villages, called in Heb. idiom its "daughters," Nu. 21, 25 al.' (Kenn.). Cf. on 8, 1.

21. מִשְׁלַךְ . . . הֵנָּה] The fut. instans. with a *passive* ptcp.: cf. I 19, 11.—On מַעַל, here and v. 22, see on I 28, 15.

22. [וְתִבּוֹא . . . הָעַם] 'In LXX there is a doublet: καὶ εἰσῆλθε πρὸς πάντα τὸν λαὸν and καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν; the latter is

¹ We. הַשִּׂמּוֹ. But a Hif. הַשִּׂיִּם is so rare and doubtful (Ez. 14, 8. 21, 21), except at most in the *participle* (Is. 41, 20. Job 4, 20+), that forms of it cannot legitimately be introduced by conjecture into the MT. (Nöldeke, *ZDMG.*, 1883, p. 530 = *Beiträge zur Sem. Sprachwissenschaft*, 1904, p. 37).

² בָּרוּךְ might indeed be inf. abs. Pi'el (as רָפָא); but this is elsewhere בָּרַךְ.

genuine, and the Hebrew text to which it points (וְתִרְדֵּר אֶל־פֶּלֶה־הָעִיר) is preferable to MT. Cf. the interchange of ותבא and ותאמר 14, 4' (We.). So Now. Kit. Klo. Bu. Dh. prefer [אל העיר ותבוא האשה] ותבוא האשה. אל כל העם.

23-26. See 8, 16-18.

23. [אל] a strong case of אל=על: contrast 23^b and 8, 16. [אל-הַצָּבָא יִשְׂרָאֵל] Of course יִשְׂרָאֵל cannot be a *genitive* after הַצָּבָא: it must therefore be in apposition with it. This appositional construction, however, 'all the host, Israel' is harsh, and, since no relation of *identity* subsists between *the host* and *Israel*, unsuitable. Grammar will only admit one of two alternatives: בַּלְ-צָבָא יִשְׂרָאֵל, or simply בַּל-הַצָּבָא: the latter is preferable (cf. 8, 16 וְיֹאב בֶּן צְרוּיָה עַל הַצָּבָא. 17, 25. 1 Ki. 2, 35 al.).

[הַכְרִי] (Kt.) recurs 2 Ki. 11, 4. 19 (הַכְרִי וְהַרְצִים), where it probably signifies *Carians*. The king's body-guard appears to have consisted of foreigners. But here no doubt the Qrê is right in reading הַכְרִיתִי, as 8, 18, where see the note.

24. [אֲדָרָם] LXX Ἀδωνειραμ, as 1 Ki. 4, 6. 5, 28 אֲדָרָם. The form אֲדָרָם occurs also 1 Ki. 12, 18 where LXX Cod. B Ἀραμ, Cod. A Ἀδωνειραμ; in the parallel passage 2 Ch. 10, 18 הָרָם (LXX Ἀδωνειραμ). The variation is not greater than attaches to many less familiar names, when they occur in parallel texts: see e.g. Nu. 26, or Ezra 2 *passim* (RV. *marg.*). The true name here is probably אֲדָרָם (cf. מַלְכִּירָם, יֹרָם); הָרָם is a *Hamathite* name (see on 8, 10).

[עַל הָמָס] over the *labour-gangs* (or the *corvée*),—gangs of men doing forced labour, such as an Eastern monarch is wont to exact from his subjects. The מָס appears first as an institution in Israel at the end of David's reign: it was more fully organized by Solomon, who needed it for the purpose of carrying on his buildings: Adoniram was the officer who superintended it: how unpopular it was, may be inferred from the fact that the populace, disappointed at Rehoboam's refusal to relax his father's imposts, wreaked their vengeance on Adoniram and stoned him (1 Ki. 12, 18). Phrases used in connexion with it are הָעֵלָה מִן מִיִּשְׂרָאֵל to bring up (=to levy) a מָס out of Israel 1 Ki. 5, 27 (cf. 9, 15); הָעֵלָה לָמָס עֲבָד; הָעֵלָה לָמָס 1 Ki. 9, 21: הָיָה לָמָס Dt. 20, 11 al. to become a labour-

band; לָמַס עֲבִיר Gen. 49, 15. Jos. 16, 10 to become a toiling labour-band. In Jud. 1, 28. 30. 33. 35 certain Canaanites are described as reduced to 'labour-gangs' by their Israelitish conquerors. Ex. 1, 11 מְסִים עֲרֵי overseers of labour-gangs (or gang-masters). See *Lex.* 586 f. The rend. *tribute* depends on a baseless Rabb. derivation from מָכַס (*Lex.* 493^b): it suggests a totally incorrect idea; and it is greatly to be regretted that it should have been retained in RV.

26. הַיַּאֲרִי i.e. of Jair, a Gileadite family, Nu. 32, 41 al. But Pesh. יַמֵּחַ גַּל (cf. Luc. 8 Ιεθερ), whence Th. Now. Dh. would restore הַיַּתִּיר of *Yattir*, in the hill-country of Judah (see on I 30, 27). It is observed that in notices of this kind the *home*, not the *family*, is usually mentioned; and I 30, 27 shews that David had friends in *Yattir*. *Yattir* may also have been an old priestly settlement (cf. Jos. 21, 14). In any case this 'Ira will not be 'Ira the warrior of 23, 38. Klo. Bu. Sm. retain הַיַּאֲרִי.

21–24. *An Appendix to the main narrative of the Book, of miscellaneous contents: (a) 21, 1–14 the famine in Israel stopped through the sacrifice of the sons of Saul by the Gibeonites; (b) 21, 15–22 exploits against the Philistines; (c) 22 David's Hymn of Triumph (=ψ. 18); (d) 23, 1–7 David's 'Last Words'; (e) 23, 8–39 further exploits against the Philistines, and list of David's heroes; (f) 24 David's census of the people¹.*

(a) 21, 1–14. *Saul's sons sacrificed by the Gibeonites.*

1. וַיִּבְקֹשׁ וַיִּבְקֹשׁ Vulg., interpreting rightly, 'Et consuluit David *oraculum* Domini.' Cf. Ex. 33, 7. The technical expression is שָׁאַל בִּי' (I 22, 10 al.).

וְאֵל בֵּית הַדָּמִים 'and for *his* bloody house' would require imperatively לוֹ הַדָּמִים אֲשֶׁר לוֹ: the pron. could not in a case like the present be dispensed with. LXX καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ

¹ In this Appendix, *a* and *f* in style and manner are closely related, as also *b* and *e*. Further, as the Appendix interrupts the *continuous* narrative ch. 9–20. 1 Ki. 1–2 (p. 286 *note*), it may be inferred that it was placed where it now stands after the separation had been effected between the Books of Samuel and Kings. Its compiler, presumably, thus lived at a later date than the compiler of the main narrative of Samuel.

αὐτὸν θανάτῳ αἱμάτων = דָּמַיִם וְאֶל־בֵּיתָהּ¹ 'upon Saul and upon his house (rests) blood' (cf. 16, 8. Dt. 19, 10), because he slew the Gibeonites.' The words in MT. have simply been wrongly divided (cf. v. 12; 5, 2): ביתה is the old orthography for ביתו, no doubt once written uniformly in Hebrew (as in Moabitic), but afterwards, except in a few sporadic instances, modernized. See the Intro., p. xxxii f.

2. [לֹא . . . הֵמָּה] Lex. 216^a 3 b, 241^b 3 b; *Tenses*, § 198.

3. [בְּמָה] Cf. Mic. 6, 6 בְּפִיָּה אֶקְרֵם יְהוָה.—In וּבְרַכְנוּ, the imper. is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb: cf. 1 Ki. 1, 12; Ew. § 347^a; *Tenses*, § 65; GK. § 110ⁱ.

4. Kt. [לִי] Qrê, assimilating to the next clause, לָנוּ. But see on I 5, 10. 30, 22.

[וְאִין־לָנוּ וְנִ] (against the accents) 'and it is not open to us to put any man to death in Israel.' אִין לִי, as more frequently in the later language, Ezra 9, 15. 2 Ch. 22, 9 al.: *Tenses*, § 202. 1. Cf. אִשׁ (ישׁ) לִי ch. 14, 19.

[מָה אַתֶּם אֹמְרִים אֶעֱשֶׂה לָכֶם] 'What say (think) ye (that) I should do for you?' So Ew. (§ 336^b; cf. GK. § 120^c), Keil, כִּי being (unusually) omitted. The constr. 'What do ye say? I will do it for you' = whatsoever ye say I will do for you (so in effect EVV.) yields a better sense: but וְאֶעֱשֶׂה (which is actually expressed by LXX) would in that case be more in accordance with usage (cf. on I 20, 4). See, however, Jud. 9, 48 מָה רָאִיתֶם עֲשִׂיתִי מִהֲרוּ עֲשׂוּ כַּמִּנִּי (lit.) 'What have ye seen (that) I have done? hasten and do like me.' מָה must not be treated as if it were equivalent to the late מַה־שֵּׁן *that which*.)

5. [נִשְׁמָדְנוּ] 'that we *should* be destroyed' (EVV.) is no rendering of a *perfect* tense: '(so that) we have been destroyed' (RV. *margin*.) would require עָרַשׁ to be expressed: moreover דְּמָה לָנוּ does not mean 'devised against us.' Read with Ew. We. וְאִשְׁרֵי דְּמָה לְהַשְׁמִידֵנוּ 'and who meditated *to destroy us* that we should not,' etc. So LXX (one rendering) ὅς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς. (What follows, viz. ἀφανίσωμεν αὐτόν, merely expresses MT. differently vocalized, viz. נִשְׁמָדְנוּ,—contrary to the sense.) דְּמָה לִי as Jud. 20, 5.

¹ ἀδικία αἱμάτων is a paraphrase of דָּמַיִם: διὰ τὸ αὐτὸν θανάτῳ is a partial doublet to περὶ οὗ ἐθανάτωσεν in the following clause.

6. יִתְּחַן-לָנוּ Kt. יִתְּחַן-לָנוּ: Qrê יִתְּחַן-לָנוּ. Both conjugations are in use: the Hof. is perhaps somewhat more elegant (1 Ki. 2, 21. 2 Ki. 5, 17). The construction as below, v. 11.

הוֹקַע אוֹתָם only here, vv. 9. 13. Nu. 25, 4 לִיהוֹה נִגַּד הַשְׁמִיט (cf. on I 31, 10). The exact sense is uncertain. וָקַע is to *fall* (Qor. 15, 29. 22, 64): hence W. R. Smith, *Rel. Sem.* 398 (² 419), comparing הוֹקַע with أَزَقَّ, thought that *precipitation* from a rock was intended: this would suit וַיִּפְּלוּ v. 9, but hardly בָּהֶרֶץ *ib.*; and 2 Ch. 25, 12, where that form of punishment is mentioned, the expressions used are different. וָפָס: (rare) is to *beat* (Dillm., *Lex.* 913). Elsewhere in Heb. יָקַע means to *be separated, dislocated*, of a joint (Gen. 32, 26+), fig. to *be severed, alienated* (Jer. 6, 8. Ez. 23, 17. 18+); hence Ges. to *impale* (cf. Aq. ἀναπηγνύναι), ‘because in this form of punishment the limbs were dislocated.’ Other versions express the idea of *expose* (LXX here ἐξηλιάζειν, in Nu. παραδειγματίζειν; Pesh. in Nu. ܐܦܝܬܐ; or render *crucify* (Targ. here ܥܠܒ; Vulg. *crucifigere, affigere*; Saad. in Nu. صلب), or *hang* (Symm. κρεμάζειν; Vulg. in Nu. *suspendere*). Targ. in Nu. has merely קטל *kill*; and Pesh. here ܩܪܒ *sacrifice*. Perhaps *crucify* (in late Heb. ܥܠܒ), implying at least an unnatural extension of the limbs (cf. יָקַע Gen. 32, 26), is as probable a rend. as any: in this case, however, it would be better, for וַיִּפְּלוּ v. 9, to read with Klo. וַיִּתְּחַן and *they were hung* (and שָׁם *there*, with Luc.). ‘Expose,’ though a natural *consequence* of either impalement or crucifixion, can hardly be the actual *meaning* of הוֹקַע: it is weak, and has no philological justification. Cheyne remarks justly (*Exp. Times*, x, Aug. 1899, p. 522) that the word ‘seems to be a religious synonym of חָלָה:’ but it must also, it seems, have denoted some special form, or method, of hanging.

י"י [בִּנְבֻעַת שְׂאוֹל בַּחִיר י"י] ‘The hill (הֶהָר) on which according to v. 9 the sons of Saul were hung can hardly be any other than the hill *by Gibeon itself*. If however בִּנְבֻעַת (LXX ἐν Γαβων) is thus to be restored for בִּנְבֻעַת (cf. 5, 25), שְׂאוֹל בַּחִיר י"י falls through of itself. בַּחִיר (cf. v. 9) became corrupted into בָּחַר י"י (E. Castle *ap.* Then.), and בִּנְבֻעַת שְׂאוֹל בַּחִיר י"י was understood in the sense of ‘בִּנְבֻעַת שְׂאוֹל בָּחַר י"י’ (We.). Read accordingly בָּחַר יְהוָה (so Bu. Now. Dh. etc.).

The הַר יְהוָה will have been the sacred hill on which the 'great high-place of Gibeon' (1 Ki. 3, 4) lay.

[אני אתן] With the pron. expressed, as in a reply a slight emphasis is not unsuitable: cf. *ch.* 3, 13. I 26, 6. Jud. 6, 18. 11, 9. 1 Ki. 2, 18. 2 Ki. 6, 3. Comp. *Tenses*, § 160 *Obs. n.*

7. [שבעת י"י] See I 20, 42. 23, 18. The expression as Ex. 22, 10. 1 Ki. 2, 43.

8. [רצפה בת איה] Saul's concubine, *ch.* 3, 7.

[מיכל] a *lapsus calami* for מרוב (so Luc., as well as other MSS. of LXX, and Pesh. [מב, which, however, stands regularly in Pesh. for מרוב]): see I 18, 19¹.

9. [לפני יהוה] Cf. I 15, 33.

[שִׁבְעָתָם] 'they fell seven times together,' which is defended by Bö. Keil, and interpreted to mean 'they fell by seven similarly.' But the thought would be expressed most illogically: for though seven men fell together, this is by no means tantamount to a *group of seven falling seven times*, which is what the Hebrew would signify, the subject of ויפלו being the seven men. Read with Qrê שִׁבְעָתָם 'and the seven of them fell together:' and cf. שְׁלֹשָׁתָם 'the three of them' Nu. 12, 4 al.; אַרְבָּעָתָם 'the four of them' Ez. 1, 8 al.

[בראשנים] So already LXX ἐν πρώτοις, but הראשנים is what would be expected. No doubt the ב is a *lapsus calami*. On the sing. נתן, see on I 1, 2.

11. [ויגד . . . את] So Gen. 27, 42. See GK. § 121^a; Ew. § 295^b; and the *Journal of Philology*, xi. 227-229.

12. [תלום] Kt. תלום the regular form: Qrê תִּלְאוּם, as though from תִּלָּא (GK. § 75^{rr}; König, i. 539, 544): cf. תִּלְאוּם Dt. 28, 66. Hos. 11, 7; also עֲשָׂאוֹ *Yōmā* 3, 9, *Pe'āh* 2, 6; בְּנָאוֹ 'Abōdāh zarah 3, 7.

[שם הפלשתים] Kt. שָׁמָּה פלשתים Qrê. שָׁמָּה פלשתים occurs much more frequently than הפלשתים: but the latter is found (e.g. I 4, 7. 7, 13).

13. [וויאספו] In the same connexion, Jer. 8, 2. 25, 33 al.

14. [בנו] add with LXX וְאֶת-עֲצָמוֹת הַמּוֹקְעִים.

[צִלַּע] presumably=הָאֵלֶּה, mentioned in Jos. 18, 28 among the

¹ But Targ. explains characteristically מִיבֵּל (*brought up*) בְּנֵי מֶרֶב דְּבִיאתָ [Jer.] *Quaestiones*, ad loc.; *Sanh.* 19^b (see Aptow. *ZAW.* 1909, p. 251).

cities of Benjamin, next before Jerusalem, Gibeah, and Kiriath-ye'arim. Its site is unknown.

[ויעתר] 'and let himself be entreated' (sc. successfully): the *Nifal tolerativum* (GK. § 51^c). So Gen. 25, 21 al. The Arab. عَتَرَ is to slaughter for sacrifice (Wellh. *Heid.*² 118 n., cf. 142 n.; *Rel. Sem.* 227 f.): so עתר (העתיר) אל (ל) (Gen. *l.c.*; Ex. 8, 4. 5 al.) will apparently have meant originally to sacrifice to, weakened afterwards to make entreaty to.

(b) 15-22. *Exploits against the Philistines.*

15 f. 'From vv. 18, 19 [ותהי עֹד המלחמה בנב] it is probable that v. 15 also speaks of a battle in Gob: observe in those two verses the article המלחמה, which is absent, so soon as the scene changes, in v. 20. No one, now, would read the words v. 16, וישבו בנב, regarded by themselves, otherwise than as וישבו בנב; and it will be granted that נב and גב are readily interchangeable. As, however, a notice of the place at which the contest occurred is here required, the reading וישבו בנב and abode in Gob is in fact the correct one; the words are misplaced, and stood originally after עמו v. 15. By their removal ויעף דוד אשר stand in juxtaposition: in ויעף דוד is concealed the name of the Philistine, and perhaps a verb as well, such as ויקם, of which ויאמר 16^b would be the sequel. It is no loss to be rid of the name *Fishbo-benob*, and of the statement that David grew wearied; and, as has been remarked, the scene of the battle can least of all at the beginning remain unmentioned' (We.). Read, therefore (after פלשתים): ויאמר . . . אשר בילידי הרפה, the name of the Philistine being no longer recoverable. The site of 'Gob' is unknown.

16. [בילידי הרפה] So v. 18 (in 1 Ch. 20, 4 מילידי הרפאים). הרפה, not of an individual, but, as the *article* shews, collectively, of the race (cf. the *plur.* in 1 Ch. 20, 4): so vv. 20. 22 (= הרפא 1 Ch. 20, 6. 8). The sing. is found only in these passages. The pl. רפאים occurs in the names of certain parts of Palestine reputed to have been the abode of a pre-historic giant population: Dt. 2, 11. 20. 3, 13; 3, 11 ('Og מיתר הרפאים: so in the Deuteronomizing sections of Joshua, Jos. 12, 4. 13, 12); Jos. 15, 8 al. (see on 5, 18) the עמק רפאים SW. of

Jerusalem; 17, 15; Gen. 14, 5 (E. of Jordan). 15, 20.—With the unusual ילירי cf. the הענק ילירי Nu. 13, 22. 28. Jos. 15, 14.

[קינו] from קין, only here, explained as meaning *spear* (so LXX), from Arab. قَان to *forge iron*, قَانِي an *iron-smith* (but not a 'spear'). Klo. conjectured קובעו *his helmet* (I 17, 38; in v. 5 כובע): so Bu. Sm. Now. (not Dh.). 300 shekels of bronze would weigh about 13 lbs. av. (cf. on I 17, 5).

[משקל נחשת] Read נשקל נחשת. (AV. RV. are obliged to supply *shekels* in italics!)

[חדשה] 'a new . . .': either a subst. with which חדשה would agree has dropped out, or, which is more probable, חדשה is a corruption of the name of some rare weapon, which the Philistine wore. LXX κορίννη a *club*.

[אתנר ישראל] The lamp burning in a tent or house being a figure of the continued prosperity of its owner (ψ. 18, 29. Pr. 13, 9. Job 18, 6) or of his family (cf. the נר promised to the house of David, 1 Ki. 11, 36. 15, 4. 2 Ki. 8, 19=2 Ch. 21, 7†).

18-22=1 Ch. 20, 4-8.

18. בנב] Ch. בנור.

[ספ] In 1 Ch. 20, 4 ספי. On the varying terminations of one and the same pr. n. in parallel texts, comp. p. 4, and Wellh. *De Gentibus*, etc. (cited *ib.*), pp. 37-39.

19] ויך אלחנן בן יערי ארנים בית הלחמי את גלית הנתי.

Ch. ויך אלחנן בן יעור¹ את לחמי אחי גלית הנתי.

It is evident that ארנים has found its way into the text here by accident from the line below, though the error must be older than LXX²; and that יעיר must be read for יערי, with LXX, Pesh. and 1 Ch. 20, 5 Qrê. But what of the other variants? Is בית הלחמי את the original reading, and את לחמי אחי a corruption of this, or correction made for the purpose of harmonizing with I 17 (where it is

¹ Qrê יעיר as LXX, Pesh. (Jerome 'filius saltus' [cf. Aptowitzer, *ZAIV.* 1909, p. 252], i.e. יער, without the *plena scriptio*).

² Or, at least, than Codd. BA (Αριωργειμ). Some twenty others, however, have Αρωρι; and Lucian reads καὶ ἐπάταξεν Ἑλλαναν υἱὸς Ἰαδδεῖν υἱοῦ τοῦ Ἑλεμὶ τὸν Γολιαθ.

David who slays Goliath), or is *את לחמי אחי* the original text, and *בית הלחמי את* a corruption? When the character of the two alternative readings is considered, it is difficult to resist the conclusion that the former is the more probable. It is scarcely credible that a scribe having before him a text identical with that of Ch., even supposing that some letters in it had become obliterated or obscure, could, with the knowledge of I 17 that he must have possessed, have so altered or emended it as to make it state that 'Elhanan the son of Ya'ir the Beth-lehemite slew Goliath of Gath!' It is not merely the case of a word *אחי* 'brother of' having *dropped out* of the original text (which could readily be imagined), which the latter supposition involves, but the *substitution* of *את* for *אחי*, and the still more remarkable one of *בית-הלחמי* 'the Beth-lehemite' for *את-לחמי* 'Lahmi.' On the other hand, a motive for the correction of the text of Samuel by the Chronicler—or even by a copyist of the Chronicles—is obvious. So even Bertheau (on Ch.), as well as Ewald (*Hist.* iii. 70), Thenius, Wellh. (*Hist. of Israel*, p. 266), Kuenen (*Onderzoek*, §§ 21. 10; 23. 4)¹. Upon the historical question involved, if the reading of Samuel be accepted as original, this is not the place to enter. See Kennedy, p. 122.

[ועין חניתו כמנור ארגים] See on I 17, 7.

20. Kt. מדין] i.e. probably מדין *vir mensurarum*: cf. אנשי מדות Nu. 13, 32: the ך of the pl. might be defended by צדנין 1 Ki. 11, 33. This ך, however, is rare (25 times, including מלין 13 times in Job), and chiefly late (GK. § 87^e); and the *masc.* form of the pl. does not occur elsewhere. Qrê מרון, so read already by LXX (καὶ ἦν ἀνὴρ μαδων), but of uncertain signification. It is best to read מדה with 1 Ch. 20, 6; cf. אנשי מדה Is. 45, 14.—Observe that here מלחמה, unlike *sv.* 18, 19, is without the art., in agreement with the fresh scene of battle נה (We.).

[מספר] adv. accus. 'in number:' cf. on I 6, 4.

[להרפה] So *v.* 22, and in 1 Ch. 20, 6. 8 (להרפא). The unusual

¹ Grätz (*Gesch.* i. 427) would explain the divergent readings by assuming as the original text ויך אלחנן בן יעיר בית הלחמי את לחמי אחי גלית הגתי.

retention of the art. after the prep.¹ may arise from הרפה being treated as a proper name.

21^a. ויהרף Cf. I 17, 25, of Goliath.

21^b Kt. שמעי] So LXX (Σμεει): Qrê שמעאי. See on I 16, 9.

22. את... ילדיו] Ew. § 277^d compares Jud. 20, 44. 46. Jer. 45, 4: את having nearly, as it seems, the force of *as regards* ('as regards these four, they were,' etc.), and being used sometimes 'in the transition to something new,' sometimes, as here, 'in the brief repetition of a thought:' comp. *Lex.* 85^a 3^a; and see also Kōn. iii. §§ 108-110. But probably ילד (GK. § 121^b) should be restored; cf. v. 11, above.

(c) 22. *David's Hymn of Triumph.*

This recurs (with textual variations) as ψ. 18, and has been so adequately dealt with in Commentaries on the Psalms accessible to the English student, that a fresh series of explanatory notes does not appear to the writer to be required.

(d) 23, 1-7. *David's 'Last Words.'*

1. נאם] The genitive which follows is usually יהוה (occasionally a synonym, as הארון Is. 1, 24. 19, 4): except here, נאם is joined with the name of a human speaker only Nu. 24, 3. 15 (with הנבר in the parallel clause, as here). 4. 16 (of Balaam). Pr. 30, 1 (הנבר): ψ. 36, 2 the gen. is פטע personified.

הקם] The tone is thrown back from the ultima on account of the tone-syllable immediately following: the retrocession, however, takes place, as a rule, only when the penultima is an open syllable, as here (GK. § 29^e; for exceptions, see § 29^g; Kōn. i. 475). The פ, found in many edd., is contrary to the Massorah.

על] על is here a substantive (as in מַעַל Gen. 27, 39 al.), construed in the accus. after הקם 'raised up *on high*,' as Hos. 7, 16 על לא ישובו they return, (but) not *upwards*; 11, 7 יקראוהו אל-על they call it *upwards*, if the text of these two passages is correct.

¹ Elsewhere (except in כהיום) rare, and mostly late: *ch.* 16, 2 Kt. (the ל an error); I 13, 21 ולהקרבות (also probably an error: notice the following ולה); 2 Ki. 7, 12 Kt.; Ez. 40, 25; 47. 22; ψ. 36, 6; Qoh. 8, 1; Neh. 9, 19; 12, 38; 2 Ch. 10, 7; 25, 10; 29, 27 being all the examples that occur. Cf. GK. § 35ⁿ.

[נעים זמירות ישראל] Lit. *the pleasant one of (the) songs of Israel*. נעים is *pleasant, agreeable* (cf. 1, 23 (of Saul and J.), Cant. 1, 16, and the verb *ch.* 1, 26 נעמתי לי מאד); and זמירות means *songs* (not necessarily 'psalms'), Is. 24, 16. 25, 5 (זמיר עריצים יענה) *ψ.* 95, 2. 119, 54. Job 35, 104. Does, now, the whole expression mean (*a*), *The pleasant one of songs (=The pleasant singer) of Israel* (so Ew. § 291^a)—נעים זמירות, like I 25, 3 רע מעללים, Jer. 32, 19 גדול העצה, *ψ.* 119, 1 תמימי דרך etc. (GK. § 128^a; Kōn. iii. § 336^b), and ישראל limiting, not זמירות alone, but the compound idea נעים זמירות, like Dt. 1, 41 כלי מלחמתו, not 'the weapons of his war,' but *his weapons-of-war*; Is. 50, 8 בעל משפתי; 28, 1 עטרת גאות שפירי אפרים *the crown of pride (=the proud crown) of the drunkards of Ephraim*; and the parallels cited on *ch.* 8, 10 (איש מלחמות העי), and GK. § 135^a? Or does it mean (*b*), 'The pleasant *object* of the songs of Israel, the "joy" (Sm.) or the "darling" (Klo. Bu. Kenn. Kit.) of the songs of Israel?' If (*a*) be right, David will be alluded to as the writer of graceful and attractive poetry (cf. Am. 6, 5^b),—not necessarily either including, or excluding, religious poetry, though the rend. 'the sweet *psalmist* of Israel' suggests much too strongly the unhistorical David of the Chronicles and the titles of the Psalms; if (*b*) be right, it will allude to him as a popular favourite, whose achievements in war were celebrated by the poets of his people (cf. I 18, 7=21, 12=29, 5). König (iii. § 281^h; *Stilistik*, 284) supports (*a*), and it is, grammatically, a perfectly legitimate rendering: but most moderns prefer (*b*). The explanation of נעים from نَعَم, as meaning *singer* (Now. Dh.; *Lex.* 654^a 'perhaps'), is precarious.

2. [דבר ב' דבר] is used similarly, of God (never of men¹) speaking with a person, Nu. 12, 2. 6. 8^a. 1 Ki. 22, 28. Hos. 1, 2^a. Hab. 2, 1; and in the phrase *המלאך הדבר ב' Zech.* 1, 9. 13. 2, 2. 7. 4, 1. 4. 5. 5, 5. 10. 6, 4. The usual expression, even when the subject is God, is *דבר אל* (e.g. Ex. 33, 11. Nu. 12, 4. Hos. 1, 2^b)²; and it is a question what is the exact force of *דבר ב'*. In some of the passages the meaning *in* or *through*³ would be admissible;

¹ Except in other senses, as *against*, *about* (I 19, 3; 25, 39).

² Or sometimes *את דבר*, as Gen. 17, 3. 22. 23. Ex. 25, 22. Ez. 2, 1. 3, 22. 24.

³ Though *through* would be more properly *ביר*: Is. 20, 2. Hos. 12, 11^b al.

but these will not suit the phrase in Zech. Ew. (§ 217^f) understood the phrase on the analogy of 'שחק ב' to play *with*, 'עבר ב' to labour *with* (=to use as a labourer, Ex. 1, 14 al.), in the sense of *to speak with*, but with the collateral idea of a superior speaking *with* an inferior as his minister (Now. *Hosea* (1880), p. 3; cf. C. H. H. Wright on Zech. 1, 9). Others regard the 'ב' as having the force of a strengthened *to* (cf. 'הביט ב' to look *at*: 'שמע ב'¹: others, again, suppose it to express the idea of speaking *into* a person (*hineinreden*)². On the whole, the explanation of Ewald appears to be the most probable. But, however it be explained, the phrase certainly appears to imply closer and more intimate converse than the ordinary דבר אל.

ומלה is properly an Aramaic word, in Heb. used only in poetry, *ψ.* 19, 5. 139, 4. Pr. 23, 9 and thirty-four times in Job.

3. אלהי יעקב. Luc. Sm. Bu. Now. Dh. The variation, as compared with 3^b, is an improvement: cf. *v.* 1.

צור ישראל Is. 30, 29: cf. *ch.* 22, 3. 32. 47; Dt. 32, 4. 15. 18. 31. 37.

מושל ו' 'When one ruleth over men, as a just one,

When one ruleth (in) the fear of God,

(*v.* 4) Then is it as the light,' etc.

מושל is a ptc. absolute; cf. on I 2, 13; and Jud. 7, 17. 9, 33 (*Tenses*, §§ 126; 135. 6; GK. § 116^w): for ו, marking the pred., comp. Job 4, 6 (Delitzsch); Pr. 10, 25; *ch.* 15, 34 (*Tenses*, § 125 *Obs.*; GK. § 143^d). The accents must be disregarded: the chief break in clause δ should be at צדיק. For יראת as adv. accus., GK. § 118^a. 20 MSS., however, read בִּיראת י'.

4. 'Then is it as the light of morning, when the sun ariseth,

A morning without clouds,

[earth.'

That maketh the young grass to shoot after rain out of the
The beneficent operation of a just and gracious rule is compared to the influence of the sun, on a cloudless morning after rain, in refreshing and invigorating the growing verdure of the earth.

¹ König, *Offenbarungsbegriff des A.T.s*, ii. (1882), p. 179.

² Riehm, *Messianic Prophecy* (ed. 2), 1891, p. 41.

בקר LXX καὶ ἐν Θεοῦ φῶτι, which is adopted by Th. We. and Stade (*Gesch.* i. 297): 'Then is it as the light of God (of Yahweh, We.), in the morning when the sun ariseth,' etc. But אור and בקר are often conjoined in Heb.; and it is doubtful if the addition is an improvement.

בל and לא in poetry, and אין in prose as well, are construed with a following subst. as a circumstantial clause, in which case they become equivalent to the English *without*: Ex. 21, 11 ויצאה חנם אין כסף she shall go out free, *without* money; Job 24, 10 בלי לבוש *without* covering; 12, 24 בלתי לא דרך=in a *pathless* waste (*Tenses*, § 164).

מננה ממטר ונ' 'Through brightness after rain the young grass (springeth) out of the earth.' ננה of a brightly shining light, as Is. 62, 1. Pr. 4, 18; and מן of the cause, as Job 4, 9. 14, 19 מרים מים (cf. on 7, 29). But there must be some error here. A verb is imperatively required; and the two nouns with מן (מננה ממטר) are not an elegance. קשאה ארץ (cf. Joel 2, 22) *the earth springeth* might be a sufficient change: but Klo. Bu. al. may be right in thinking that a ptc. is concealed under מננה. Klo. suggests מצמים (ψ. 104, 14), מצייה, or even מנובב (Zech. 9, 17); Sm. proposes מנייה *making to gleam* (viz. in the sunlight after the rain). מנובב, to judge from the Qal, and גייב, suggests the idea of *fruit* too much to be suitable for דשא. מוצמיה would be the best; but the *ductus litterarum* differs a good deal from that of מננה.

5. 'For is not my house thus with God?

For he hath appointed for me an everlasting covenant,

Set forth in all things and secured.

For all my welfare, and all my pleasure,

Will he not cause it to spring forth?'

In v. 5^a, as the text stands, כי is explicative (*Lex.* 473^b c), introducing an example of the general truth expressed in v. 3^b-4: the blessings of a righteous rule, described in general terms in v. 3^b-4, David in v. 5 anticipates in particular for his own dynasty, on the ground of the covenant established with him by Yahweh, and of his assurance that the welfare which he desires himself for his house and people will be promoted by God. כן points backwards to the descrip-

tion in *sv.* 3^b-4. In *כי לא וג'* the question is indicated by the tone (on I 11, 12). The case is, however, an extreme one; and *הָלֵא* for *כִּי לֹא* (Bu.) would be an improvement. Still *כִּי* was read by LXX. *ברית עולם* is an allusion to 7, 12-16. Nestle (*Marg.* 21), comparing 7, 26^b (*וּבֵית עֶבְרָךְ דּוּד יִהְיֶה נִבְנוֹן לְפָנֶיךָ*), would indeed read *נִבְנוֹן* for *כִּי* (so Now. Dh.), 'Surely (*Lex.* 472^b e) my house is established with God,' etc. *עֲרוּכָה בְּכָל וְשִׁמְרָה* is an expression borrowed probably from legal terminology, and intended to describe the *ברית* as one of which the terms are fully and duly set forth (comp. the forensic use of *עֲרָךְ* in Job 13, 18 al. *to state in order or set forth pleadings*), and which is secured by proper precautions against surreptitious alteration or injury. *ישע* *welfare*, as Job 5, 4. 11. Is. 17, 10, and often in the Psalms, as 12, 6. 18, 3. 36. 20, 7 etc. For *הִפְצִי חֲפִין* read *הִפְצִי* to *understand* the suff. from *ישעי*,—in spite of Ex. 15, 2=Is. 12, 2=ψ. 118, 14 (where either render *וְזִמְרָתִי* 'a song,' or, better, read *וְזִמְרָתִי*),—is contrary to idiom. For the following *כִּי לֹא* read probably *הָלֵא* (We., GK. § 150^a n.); as the text stands, *כִּי* will be resumptive of the *כִּי* just before. *צִמָּח* is used figuratively: comp. II Isaiah 45, 8. 58, 8. 61, 11^b. But *וְצִלִּיהֶם* 'cause it to prosper' would be a good emendation.

In *sv.* 6-7 the poet contrasts the fate of the wicked, whom men spurn and extirpate by force, with the love and honour awarded by his people to the righteous rulers described in *sv.* 3-4.

6. 'But worthlessness—as thorns chased away are all of them :

For not with hand do men take them.'

בלעל is a *cas. pendens* (as Is. 32, 7 *כִּלְיוֹ רָעִים*, ψ. 89, 3 and often: *Tenses*, § 197. 2), and the suff. in *כלהם* refers to the *persons* in whom the *בלעל* is conceived implicitly to inhere. The form *פִּלְלֵהֶם* (GK. § 91^f) is to be explained on the analogy of *וְנִכְבְּתָם*, *שִׁרְפָתָם*, etc. (Stade, §§ 350^a. 3; 107^b. 1): this uncontracted form of the suffix of 3 pl. does not occur elsewhere with sing. substantives in MT. (except in the *fem.* *פִּלְלֵהָ* 1 Ki. 7, 37; *פִּתּוּכֶהָ* Ez. 16, 53; and in a few forms such as *לְבִדְהֶן* Gen. 21, 28. *מִלְבְּהֶן* Ez. 13, 17: Stade, §§ 353^a 1a, γ, 2, 353^b), but it must be assumed in Jer. 15, 10 [see p. xxviii]; cf. *מִנְיָהֶם* once, Job 11, 20, for *מֵהֶם*, also *אֶתְהֶם* (5 times), *עִמָּהֶם* often, both in and out of pause [the sign † in Stade, § 350^a. 4; 377^b is an oversight], *לָהֶם* always. *מִנֵּךְ* is the passive either of *הִגֵּד* *to chase away* (Job 18, 18

וּמִתְבַּל יִנְדְּהוּ (וְיִדְר כַּחֲזוּן לִילָה 8, 20: or of הַיָּד to put to flight (ψ. 36, 12 להניד רגל ישראל כֵּן הָאֲרָמָה 8, 21, 2 Ki. 21, 8 ויד רשעים אל תִּהְיֶנִּי). But the word excites suspicion: for it is not one that would naturally be applied to *thorns*. Klo. proposes קוֹן מִדָּבָר (cf. Jud. 8, 7, 16); so Sm. Bu. (alt.) Now. Dh. For בִּיד see on I 26, 23. The subj. of יִקְחוּ is, of course, הַלֹּקָחִים (on I 16, 4).

7. 'But the man (who) touches them arms himself with iron and a spear's shaft;

And with fire are they burned utterly.'

יִמְלֵא, on the analogy of בִּקְשֶׁת יָדוֹ 2 Ki. 9, 24, lit. *fills himself*, viz. in so far as the hand using the weapon is concerned. בִּשְׂבָתָהּ lit. *in the sitting*, which is interpreted to mean 'in (their) place,' or 'on the spot.' But the expression is a very singular one; and the supposed meaning is destitute of analogy, תַּהֲרָם being the idiomatic word for expressing it (Job 40, 12 וְהָרָף רַשְׁעִים תַּחֲתָם cf. I 14, 9). Nor is *cessation, annihilation* (from שָׁבַת), proposed by Delitzsch on Pr. 20, 3, a more probable rendering. The word is in fact otiose after וּבָאֵשׁ וּשְׂרֹף יִשְׂרָפוּ; and, it cannot be doubted, has arisen in the text by error from בִּשְׁבַת in the line below.

Conjectural restorations of 5^c-7:—Now. (agreeing with Sm., except in the part left vacant) כְּקוֹן מִדְּבָר | כִּי לֹא יִצְמִיחוּ בְלִיעַל || כִּי כָל יִשְׁעֵי וְכָל חֲפָצֵי בּוֹ || כִּי לֹא בִיד יִלְקָטוּ | וְאִישׁ לֹא יִנְעֶה בָהֶם || : וּבָאֵשׁ שְׂרֹף יִשְׂרָפוּ: For they are not picked up by hand, neither—Now. omits the לֹא, but it is needed—doth any man labour upon them, i.e. they are worthless). Bu., though not very confidently, suggests: || כִּי כָל יִשְׁעֵי וְחֲפָצֵי בּוֹ || כִּי לֹא יִצְמַח (יִצְלִיחַ) בְּלִיעַל | כְּקוֹן מִדְּבָר (כְּמוֹן נִדָּה) || כִּי לֹא בִיד יִקְחוּ | וְלֹא אִישׁ יִנְעֶה בָהֶם || לֹא יִמְלֵט (יַעַל) בְּרוֹז וְעֵין חֲנִית | כִּי בָאֵשׁ : For not by (human) hand (Job 34, 20) are they taken away, nor doth man touch them; iron and the shaft of a spear doth not deliver (or profit) them, but, etc.).

On this poem, comp. Ewald, *Die Dichter des Alten Bundes*, i. 1 (1866), pp. 143-145; Orelli, *Old Testament Prophecy*, § 20. The central idea is the prophetic thought, expressed by David in the near prospect of death, that if his successors upon the throne are guided by righteous principles of government, his dynasty ('house,' as 7, 16), under the blessing of God, will be established and prosper.

This thought is developed in the three strophes (*vv.* 3^b-4, 5, 6-7) which form the body of the poem. Observe the finished parallelism of the exordium (*vv.* 1-3^a, forming a strophe of eight lines).

(e) 23, 8-39. *Further exploits against the Philistines* (comp. 21, 15-22), and list of David's heroes.

23, 8-39 = 1 Ch. 11, 11-41^a: twelve of the names recur also in 1 Ch. 27, 2-15, as those of the captains of the twelve divisions of David's army.

Here are the three lists, as they stand in MT.,—the names in several instances vary, nor is it always possible to determine which form is original, or whether both may not be corrupt:—

2 Sam. 23.	1 Ch. 11.	1 Ch. 27.
8. ישב בשבת תחבמוני	11. ישבעם בן חכמוני	2. ישבעם בן זבדיאל
9. אלעזר בן דדי בן אחי.	12. אלעזר בן דודו האחוחי	4. דודי האחוחי
11. שמה בן אנא הררי		
18. אבישי אחי יואב	20. אבשי אחי יואב	
20. בניהו בן יהוידע	22. בניה בן יהוידע	5. בניהו בן יהוידע
24. עשהאל אחי יואב אלחנן בן דודו	26. עשהאל אחי יואב אלחנן בן דודו	7. עשהאל אחי יואב
25. שמה החרדי אליקא החרדי	27. שִׁמּוֹת החרורי	8. שמהות היוזרח
26. חלין הפלטי	חלין הפלוני	10. חלין הפלוני
עירא בן עקש התקעי	28. עירא בן עקש התקועי	9. עירא בן עקש התקועי
27. אביעזר הענתתי מבני החשתי	29. סבכי החשתי	12. אביעזר הענתותי
28. צלמון האחתי מהרי הנטפתי	30. מהרי הנטופתי	11. סבכי החשתי לְאַחֲתִי
29. חלב בן בענה הנטפתי אַחִי בן ריבי	31. איתי בן ריבי	13. מהרי הנטופתי לְאַחֲרִי
30 ^a . בניהו פרעתני	בניה הפרעתני	15. חלדי הנטופתי לעתניאל
		14. בניה הפרעתוני

	2 Sam. 23.		1 Ch. 11.
30 ^b .	הרי מנחלי נעיש	32.	חורי מנחלי געיש
31.	אבי־עלבון הערבתי		אביאל הערבתי
	עזמות הברחמי	33.	עזמות הבחרומי
32.	אליחבא הישעלבני		אליחבא הישעלבני
	בני ישן	34.	בני השם הגזוני
33.	יהונתן: ³³ שמה ההררי		יונתן בן שגא ההררי
	אחיאם בן שרר האררי	35.	אחיאם בן שכר ההררי
34.	אליפלט בן אחסבי בן המעבתי		אליפל בן אור
	אליעם בן אחיתפל הגלני	36.	חפר המכרתי
35.	חצרו הכרמלי		אחיה הפלני
	פערי הארבי	37.	חצרו הכרמלי
36.	יגאל בן נתן מצבה		נערי בן־אֶזְבִּי:
	בְּנֵי הגדי	38.	יואל אחי נתן
37.	צלק העמוני		מבחר בן הַגְּרִי
	נחרי הבארתי	39.	צלק העמוני
38.	עירא היתרי		נחרי הברתי
	גרב היתרי	40.	עירא היתרי
39.	אוריה החתי		גרב היתרי
		41 ^a .	אוריה החתי

First come the 'Three,' Ishba'al, Eleazar son of Dodo, and Shammah (*vv.* 8–17), whose exploits are specially recorded, then two others, Abishai and Jehoiada (*vv.* 18–23), whose bravery did not place them on an equality with the 'Three,' but who ranked above the 'Thirty,' lastly the 'Thirty' (*vv.* 24–39).

8–12. Exploits of the Three.

8. ⁸ישב בשבת LXX Ἰεβοσθε (i.e. אי־שב־שֶׁת, as 2, 8 etc.); Luc. Ἰεσβααλ (i.e. אִשְׁבַּעַל; cf. on I 14, 49); LXX 1 Ch. 11 ἸεσεβαΔα, (no doubt for ἸεσεβαΛα), Luc. Ἰεσσεβααλ¹; 1 Ch. 27 Σοβαλ. The original name was thus evidently אִשְׁבַּעַל (so first Geiger, *ZDMG.* 1862, p. 730; and then We. Klo. Bu. etc.); אִשְׁבַּעַל will then have been first altered to אי־שב־שֶׁת (on 4, 2), whence LXX Ἰεβοσθε; this

¹ Also Codd. 44, 74, 120, 134, 144, 236, 243, Ἰεσεβααλ; 56, 119, 121, Ἰσβααλ.

next became יִשְׁבַּת (cf. יִשׁוּי p. 120), which in its turn was corrupted into יִשְׁבַּת בִּשְׁבַת. In 1 Ch. 11, 27 בַּעַל was got rid of by a different change: but in each of the three passages the original name still existed uncorrected in the MSS. by which some texts of the LXX were revised.

[תַּחֲכַמְנִי Read הַחֲכַמְנִי with We. Kp. etc.: cf. 1 Ch. 11, 11. 27, 32. הַשְּׁלִישִׁים Explained to mean *knights* (Ex. 14, 7. 1 Ki. 9, 22. 2 Ki. 10, 25 al.): but this leaves the gentile or patronymic '— unaccounted for. From the sequel, it is tolerably clear that we must read either (with 1 Ch. 11, 11 Kt.) רֹאשׁ הַשְּׁלִישִׁים, or (with Lucian, both here and 1 Ch.) רֹאשׁ הַשְּׁלִישָׁה (so We.). The latter is probably better (Bu. Now. Dh.): Ishba'al is styled *Chief* of the 'Three.'

[הוּא עָרִינוּ הָעֵצִי The words are meaningless¹. Most moderns read, with 1 Ch. 11, 11, הוּא עוֹרֵר אֶת־חַנְיָתוֹ he *brandished* (Is. 10, 26) *his spear*: cf. v. 18. But this is rather an easy emendation; and it is not supported by the LXX; for ἐξήγειρε τὸ δόρυ αὐτοῦ, v. 18, shews that ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ here is derived from the LXX translation of *Chronicles* (We.). Luc. οὗτος διεκόσμηι τὴν διασκευὴν, which Klo. thinks points to עוֹרֵר מַעְצָרוֹ (cf. 1 Ch. 12, 38), improved by Marquart into עוֹרֵר מַעְצָרוֹ *brandished his axe* (Jer. 10, 3. Is. 44, 12+): so Bu. Dh. עוֹרֵר חֲצִינוּ, also *brandished his axe* (Ass. *ḥaṣinnu*, *axe*; Eth. *iron* (the common word for it: Dillm. *Lex.* 623); Targ. חֲצִינָא = מעצור Jer. 10, 3. Is. 44, 12, and in Talm.: Syr. *ḥaṣīn* *axe* (rare): cf. Fränkel, *Die Aram. Fremdwörter im Arab.*, 1886, p. 86 f.). Either מעצרו or חֲצִינוּ resembles הָעֵצִי more than חַנְיָתוֹ does; and it is possible that one of these corrections is right.

[עַל שְׁמֹנֶה מֵאוֹת 'over 800 slain ones,' i.e. in triumph, after he had slain them. For שְׁמֹנֶה 1 Ch. 11, 11 has שְׁלֹשׁ. But 'the text here is attested by all Versions [except Luc., who has ἐννακοσίους]; and is also more probable independently, as otherwise 'Ishba'al 'would have no superiority over Abishai, v. 18' (Thenius).

9. [דִּרְיָ so Kt. and 1 Ch. 27, 4: דִּרְיָ Qrê, LXX (τοῦ πατραδέλφου

¹ On the curious rend. of the Vulg. ('ipse est quasi *tenerimus ligni vermiculus*'), based on a Haggadic interpretation of עָרִינוּ and הָעֵצִי, see Aptowitzer, *ZAW.* 1909, p. 252 (כִּשְׁהִיָּה יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה הָיָה מְעַדֵּן עַצְמוֹ כַּתּוֹלַעַת וּבִשְׂעָה שְׂיוּצָא) (לְמַלְחָמָה הָיָה מְקַשָּׁה עַצְמוֹ כְּעֵין).

αὐτοῦ), and 1 Ch. 11, 12. יָרִי seems best: probably short for יָרִיָּה 'Yah is my uncle (or friend):' cf. אֲבִיָּה, אֲחִיָּה etc.; *EB*. 3289 f., and § 52 end; Gray, *Heb. Prop. Names*, 60 ff.; and also above, p. xc (on רורה).

[בן־אחח] No doubt an error for האחח, as in 1 Ch. 11 and 27: in 1 Ch. 8, 4 אחח is the name of a Benjaminite clan. In 1 Ch. 27 the words דודי appear to have accidentally fallen out before דודי.

הוא היה עם דוד בכפם דמים [עם דוד בהרפם בפלשתים] Read after Ch. דמים (אפס דמים): the mention of the *place*, as Th. remarks, is required by the following שם. That the text of Samuel is imperfect appears independently (1) from the construction of חרף with ב, which is not found elsewhere, and not substantiated by ל חרף 2 Ch. 32, 17; (2) by the omission of אשר (implied in MT.) before נאספו, which is suspicious in prose (on I 14, 21).

[ויעלו] were gone up, i.e. had retreated (cf., from a siege, 1 Ki. 15, 19, Jer. 21, 2; and on ch. 20, 2): in 10^b they return.

10. הוא] Read, after the preceding הוא היה עם דוד (see the last note but one), והוא (Luc. Pesh. Sm. Bu. etc.).

[ותרבק וג'] The muscles became so stiff that he could not relax them. Cf. the parallel cited by Sm. from Doughty, *Arabia Deserta*, ii. 28: 'The Kusman perished before me until the evening, when my fingers could not be loosed from the handle of the sword.'

[וישבו] More picturesque than יָשְׁבוּ: ch. 2, 28.

[אך] Position as I 21, 5. Ex. 10, 17 al. הפעם.

11. אנה] Luc. Ηλα, whence Klo. Dh. אָלָא (1 Ki. 4, 18).

[הררי] Read הֶרְרִי, as v. 33 and 1 Ch. 11, 34.

[לחיה] חיה (v. 13) yields here no suitable sense. Read with Bochart, Kennicott, Ew. (iii. 141), Th. Bō. We. Keil, Kp. Bu. etc. לָחִיָּה to *Lehi* (Jud. 15, 9: Luc. ἐπὶ σιαγόνα); and note the following שם.

11-12. [ותהי שם . . . תשועה גדולה] In 1 Ch. 11, 13-14 these words (slightly varied) are referred to the exploit of *Eleazar*, the words from 9^b ויעלו to 11^a לחיה (incl.) having been accidentally omitted. For *lentiles* Ch. has שְׁעָרִים *barley*.

12. [ויתיצב] 'and took his stand:' similarly I 17, 16.

13-17. An exploit of three of the Thirty.

13. Kt. שלשים] An evident error: read with Qrê שְׁלֹשָׁה for שְׁלֹשִׁים. These 'three of the Thirty chief' are not those just mentioned (Ishba'al,

Eleazar, and Shammah), but three others, belonging to the 'Thirty' named *v.* 24 ff. (Keil). The 'Thirty' have not, however, yet been mentioned; so perhaps We. is right in treating *vv.* 13-17^a as not standing here in their original connexion, and regarding 17^b as the original close of *vv.* 8-12 (notice 17^b אלה, which suits 8-12 much better than 14-17^a).

משהלשים ראש is not expressed by LXX, Pesh. (though 1 Ch. 11, 15 has it), and it seems out of place: the standing expression is the 'Thirty,' and ראש, where it is used, denotes their leader (*v.* 18; cf. 8). The Heb. also is peculiar: we should expect מישלשים הראשים (GK. § 134^e,¹; for the place of the art., see Gen. 18, 28. Jos. 6, 8. 22. I 17, 14); but, as exceptions occur (Jud. 11, 33. I Ki. 9, 11; Nu. 16, 35. Jos. 4, 4 שנים העשר איש: Kön. iii. § 313ⁱ, and esp. his luminous synopsis of constructions of numerals in *AJSL*. xviii. (1902), p. 138 ff.; Herner, *Syntax der Zahlwörter*, 1893, pp. 93-119), this ought not perhaps to be pressed. See the next note.

אל קציר cannot mean *in* or *during* harvest—for אל is not used thus of time. Luc. has εἰς τὴν πέτραν; and so 1 Ch. 11, 15 על-הצור *to the rock* (omitting ויבאו): but the fact that the place to which the three heroes went is stated *after* אל דור is an objection both to this reading, and also to the supposition that any place-name (LXX εἰς Καδων) is concealed under קציר. Perhaps Bu. is right in the suggestion that ראש קציר 'at the *beginning* of harvest' should be read (before ויבאו),—ראש as Jud. 7, 19. Nu. 10, 10.

מערת ערלם Read probably מַצֵּדַת ערלם: see *v.* 13; and on I 22, 1. With וירדו cf. 5, 17^b.

חית the fem. of חַי I 18, 18 according to Nöldeke, *ZDMG*. 1886, 176, i.e. a *clan*, or *company of related families*, making a raid together (*Lex.* 312^b). Explained in Ch. by מחנה.

בועמק רפאים in 5, 18. 22 also the scene of a Philistine attack. No doubt the occasion also was the same.

14. במצודה I 22, 4. 5. 24, 23. II 5, 17.

בית לחם *in* or *at* Bethlehem: p. 37 note.

15. מבאר Kt. מְבַאֵר from the *well*; Qrê מְבֹאֵר (Ch. מְבוֹר) from the *cistern*. The Qrê may be due to the fact that there was no 'well' known at Bethlehem in later times: there seems to be none there

now (Rob. i. 470, 473). If 'Adullam was at 'Īd el-mîyeh (on I 22, 1), Bethlehem would be about 13 miles from it.

17. [יהוה] Read, with many MSS., Lucian (*παρὰ Κυρίου*), Pesh. Targ. and Ch., מיהוה, in accordance with usage (e.g. I 26, 11).

... [הדם] On the aposiopesis, cf. Ew. § 303^a; GK. § 167^a. The aposiopesis is, however, extreme: and it is better to insert אִשְׁתָּה (LXX) after בַּנְפִּשְׁתָּם. Bu. objects indeed to the position: but though it is true that הַ, like אִם, יַעַן, לִמְעַן, etc., is, as a rule, followed immediately by the verb, the object, or some other word, may quite correctly follow it for emphasis (pp. 35, 323): cf. Nu. 16, 14 הַעֲיִיזִי הָאֲנָשִׁים הָהֵם תִּנָּקֶר. 2 Ki. 6, 22 הַאֲשִׁיר שְׁבִית בַּהֲרֹבֶךְ וּבִקְשַׁתְךָ אֶתְּהָ מִצָּה. Am. 5, 25; with other words, Gen. 3, 11. Nu. 20, 10. Dt. 32, 6. ch. 3, 33. 2 Ki. 1, 6. Job 15, 8. Is. 36, 12. Jer. 5, 9. Ez. 20, 30. Cf. after הָלֹא, Nu. 23, 12. Jud. 11, 24. Dt. 31, 17. Jer. 44, 21. Ez. 34, 2 הֲלוֹא הִצָּאן יָרְעוּ הָרְעִים.

[בַּנְפִּשְׁתָּם] The ב is the *Beth pretii*: at the cost or risk of their lives: cf. 1 Ki. 2, 23.

18-23. The Thirty.

18. Kt. [הַשְּׁלִשִׁי] The sense requires that we should read, with Pesh. We. Grätz¹, Berth. (on 1 Ch. 11, 20 f.) הַשְּׁלִשִׁים *the Thirty*, with מִן־הַשְּׁלִשִׁים in 19^a (see 23^a). Abishai was chief of the 'Thirty,' and distinguished beyond the rest of the 'Thirty:' but he was not equal to the 'Three.' וְלוֹ שֵׁם בִּשְׁלֹשָׁה (similarly of Benaiah, in v. 22^b) occasions difficulty. In spite of 1 Ch. 11, 21 (RV. *marg.*) it does not appear that a *second* triad of worthies, to which Abishai and Benaiah might have belonged, is here really indicated; and yet, as it seems, the reference cannot be to the 'Three' (Ishba'al, Eleazar, Shammah): for it is expressly said of these two that they did not equal them. The majority of modern Commentators read (both here and, *mutatis mutandis*, in 22^b) either (Bu. Sm.) בַּשְּׁלֹשָׁה *like the Three*—they had a name *like* that of the Three, though they did not actually belong to them; or, with Pesh. We. Berth. Now. Kit. (in 22, *ap.* Kautzsch), Dh. בַּשְּׁלִשִׁים—in spite of the tautology (Bu.) with 19^a and 23^a—*among the Thirty*,—Abishai and Benaiah attained *fame*

¹ In a note on the lists of David's heroes, *Gesch. der Juden*, i. (1874), pp. 419-428.

(emph.) among the Thirty, and were more distinguished than the others; but they did not equal the Three. J. T. S. Stopford, however, suggests very plausibly (*Hermathena*, viii. 223) וְלֹא שֵׁם לוֹ בְּשָׁלֹשָׁה. For Abishai, see I 26, 6–9. *ch.* 2, 18. 24. 3, 30. 10, 10. 14. 16, 9. 11, etc.; 21, 17.

19. [הַכִּי הַכִּי] = *Is it that . . . ?* 9, 1 (in a simple interrogation). Gen. 27, 36 (expressing surprise¹). 29, 15. Job 6, 22 (expecting a negative answer)[†]: for בִּי, comp. on I 8, 9. Here, however, an affirmative answer is required, which does not seem to be compatible with the usage of הַכִּי (AV. RV. *interpolate* 'not'). The word does not stand in I Ch. 11, 21, or in the similarly worded sentence below, *v.* 23^a (though there I Ch. 11, 25 has הֲנֹכְבֹד הוּא); and can scarcely be right. It is easiest to suppose it a corruption of הֲנֹ, preserved in I Ch. 11, 25. For the position of מִן־הַשְּׁלֹשָׁה, comp. on I 20, 8.

20. [בְּנִיהוּ בִן יְהוֹדָע] 8, 18. I Ki. 1, 8—2, 46. 4, 4.

[בִּן אִישׁ חֵיל] (Qrê) *is* not expressed in LXX. Read either אִישׁ חֵיל; or בִּן יְהוֹדָע; or בִּן אִישׁ חֵיל; or אִישׁ בִּן חֵיל (the sing. of בני חֵיל Jud. 18, 2: cf. אִישׁ גִּבּוֹר חֵיל Ru. 2, 1, etc.): the former is preferable.

[רַב־פְּעָלִים] The expression has a poetical tinge. פְּעָל, except in the ||, I Ch. 11, 22, and Ru. 2, 12 (יִשְׁלֹם אֶפְעָלָהּ), occurs only in poetry. Cf. I 25, 3 רַע מַעֲלָלִים.

[קִבְצָאֵל] I Ch. 11, 22. Jos. 15, 21 (in the Negeb, in the direction of Edom.)[†]; יִקְבְּצָאֵל Neh. 11, 25[†]. Not identified.

[אַת שְׁנֵי בְנֵי אֲרִיאֵל] Read אַת שְׁנֵי בְנֵי אֲרִיאֵל with LXX; and then either מִמּוֹאָב (cf. above מִקְבְּצָאֵל), or, as מֵן is not usual with the name of a country, מִמּוֹאָב, for מִמּוֹאָב. Klo., however, observing that an exploit against a lion follows, which, as the text stands, is wedged in between two exploits against warriors, conjectures, very cleverly, and almost convincingly, אֶת־שְׁנֵי בְנֵי הָאֲרִי אֶל־מִתְכַּבֵּאֵם, which Bu. accepts: 'smote (and pursued) the two young lions (the cubs of the lion mentioned in *v.* 20^b: בְּנֵי, as in לְבֵיָא Job 4, 11) into their hiding-place (I 23, 23).' אֲרִיאֵל (except Is. 29, 1, as apparently a cryptic name of Zion) does not occur elsewhere as a pr. n.: but this is not a fatal objection to

¹ 'Can it be that he is called Jacob, and has hence overreached me twice?'

its being a pr. n. : we might also punctuate אֶרְאֵל. For another view of the meaning of אֶרְאֵל, see W. R. Smith, *Rel. Sem.* 469 (² 488).

יִרְדּוּ וְהָכָה [יִרְדּוּ וְהָכָה] the sequence is unusual, though instances occur (*Tenses*, § 133; GK. § 112^{pp-utt}). יִרְדּוּ וְהָכָה here would be unsuitable: for obviously a *single* exploit is referred to.

הַבְּאֵר [הַבְּאֵר] here הַבְּאֵר (= הַבּוֹר), the *cistern*, is evidently better than הַבְּאֵר the *well* (cf. 15).

21. אֶת אִישׁ מִצְרִי [אֶת אִישׁ מִצְרִי] Cf. 4, 11 אִישׁ צָדִיק; and GK. § 117^d. Read, with Bu., either אִישׁ מִצְרִי, or (1 Ch. 11, 23) אֶת הָאִישׁ הַמִּצְרִי: the former is better.

Kt. אִישׁ מְרָאָה LXX ἄνδρα ὁπαρόν = Qrê אִישׁ מְרָאָה. But, as We. remarks, אִישׁ מְרָאָה would mean a *handsome* man (Is. 53, 2 : cf. Gen. 39, 6 etc.), not, like the German 'ein ansehnlicher Mann' (Th. Keil), a *considerable* or *large* man: so that the true reading is no doubt preserved in 1 Ch. 11, 23 אִישׁ מְרָאָה (see on *ch.* 21, 20). Klo., cleverly, and at the same time retaining the Kt. אִישׁ מְרָאָה *who had defied him* (21, 21).

22. בְּשָׁלֹשׁ הַגְּבוּרִים [וְלֹא שָׁם בְּשָׁלֹשׁ הַגְּבוּרִים] Read (see on *v.* 18) either בְּשָׁלֹשׁ הַגְּבוּרִים, or בְּשָׁלֹשׁ הַגְּבוּרִים (cf. for the plur. noun Cant. 3, 7. *ch.* 9, 10; and see on *v.* 13), or (see p. 368 *top*) בְּשָׁלֹשׁ הַגְּבוּרִים.

23. הֵנוּ [נִכְבָּד] Read either נִכְבָּד (pf.), or הֵנוּ נִכְבָּד. 1 Ch. 11, 25 הֵנוּ נִכְבָּד, —a mixture of נִכְבָּד and הֵנוּ נִכְבָּד.

הוּא [אֶל מִשְׁמַעְתּוֹ] *over his body-guard*. See on I 22, 14.

24. [עֲשֵׂהָאֵל] 2, 18 ff.; 3, 27. 30.

הוּא [בֶּן דָּוִד] LXX υἱὸς Δαυιδ (= דָּוִד; cf. *v.* 9) τοῦ πατρὸς αὐτοῦ (= דָּוִד; cf. *v.* 9, Jud. 10, 1), —a doublet. Cf. on *v.* 9, and 3, 3.

לֶחֶם [בֵּית לֶחֶם] Luc. (ἐκ), and 1 Ch. 11, 26, מִבֵּית לֶחֶם, rightly.

25^a. [הַחֲרָדִי] LXX Πουδαῖος: perhaps of *Harod*, Jud. 7, 1.

25^b. [אֱלִיקָא הַחֲרָדִי] Not in LXX. Omitted, probably through ὁμοιοτέλετον, in 1 Ch. 11, and not recognized in 1 Ch. 27.

26. [הַפְּלִטִי] From Beth-pelet, in the Negeb of Judah, Jos. 15, 27. Neh. 11, 26^d.

הַתְּקֵעִי [Teqoa] was 10 miles S. of Jerusalem: see on 14, 2. 27.

27. [הָעֲנָתְחִי] 'Anāthoth, now 'Anātā, was 2 miles N. of Jerusalem (cf. Is. 10, 30).

[מבני] סִבְכִּי (Ch.) is probably correct: so *ch.* 21, 18. BA have ἐκ τῶν υἱῶν (= MT.); but many MSS. Σαβουχαι, Luc. Σαβενι.

28. [צלמון] LXX Ελλων, Luc. Αλιμαν: cf. Ch. עילי.

[האחח] See on *v.* 9.

[הנמפה] Neṭōphah (Ezr. 2, 22=Neh. 7, 26+) was probably the present *Beit Nettif*, 12 miles W. of Bethlehem, and $1\frac{3}{4}$ miles NE. of Sochoh (on I 17, 1).

29. [חלב] Probably חלר or חלרי (cf. Zech. 6, 10) is correct. In Cod. B this name is omitted: Luc. has Αλλα, other MSS. Ελα.

[מנבעת בני בנימין] See on I 9, 1.

30^a. [בניהו פרעתני] Read, with Ch., הפרעתני. LXX corruptly, מבנימן. On Pir'athon, in Ephraim (near Shechem), cf. Jud. 12, 15. Not improbably the modern *Far'alā*, 6 miles NNW. of Nablous (Shechem).

30^b-31^a. Transposed in LXX to the end of the chapter.

30^b. [מנחלי געש] געש is the name of a mountain in Ephraim, a little S. of Timnath-sérāh (Jos. 19, 50. 24, 30=Jud. 2, 9 [חמנת־חרס]),—probably (Buhl, 101, 170) *Tibneh*, 10 miles NW. of Bethel).

31^a. [אבי־עלבון] Ch. אביאל, supported here by LXX Cod. B (Γαδαβιηλ υἱὸς τοῦ Αραβωθαίου)=נעש אביאל בן¹, and Luc. (Ταλσαβιης ὁ ὁ Αραυθαθι), for נעש אבי עלבון: TAAC prob. an error for ΓAAC),—perhaps originally (We. Bu. Now. Dh.) אביבעל. Klo. would restore אביאל בית־הַעֲרָבָה, supposing אבי־עלבון to be a corruption of בית אביאל בית, due to a copyist's eye catching השעלבני in *v.* 32. This is very plausible. Either בית־הערבתי or הערבתי will be the gentile adj. of בֵּית־הַעֲרָבָה, a place near the Jordan, in the 'wilderness of Judah' (Jos. 15, 5. 61, called הערבה (but בית הערבה in LXX; *v.* Kittel) *ib.* 18, 18).

31^b. [הברחמי] Ch. הבחרומי. Probably הַבְּחֻרְמִי of *Bahurim* (3, 16) is meant.

32^a. [השעלבני] 'of שעלבים' (1 Ki. 4, 9), in Dan (Jos. 19, 42, where it is called יַעֲלָבִים),—a Canaanite city, the inhabitants of which were reduced to forced labour by the 'House of Joseph' (Jud. 1, 35)[†]. See on I 9, 4.

¹ Twelve Codd., also, have actually (for Γαδαβιηλ) Αβιηλ, eleven others Αριηλ.

32^b-33^a. If 32^b be compared with 1 Ch. 11, 34, it will become evident (as shewn in the Table) that יהונתן belongs to v. 33^a, that ישן corresponds to השם, and that the gentile name has fallen out after it in the text of Samuel. Either בני ישן and בני השם are both corruptions of one and the same name, now lost, or, as Luc. has here Ἰεσσαί ὁ Γουρί¹, and in Ch. Εἰπασαι ὁ Γουρί, it may be supposed with some plausibility that בני (in both texts) has arisen by dittography from the preceding שעלבני. The name *Gizon* (Ch.) is not otherwise known: Lucian's ὁ Γουρί points to הַיָּנִי, which, as Klo. observes, was the name of a Naphtalite family (Gen. 46, 24. Nu. 26, 48). Read, then, in 32^b יֵשָׁן הַיָּנִי. The name in 33^a will now be יהונתן בן שמה ההררי: Ch. has שמה for שמה, but Luc. there has Σαμαα, and here LXX and MT. agree: שמה has thus the presumption of being correct. The Jonathan mentioned was a son of 'Shammah the Hararite' of v. 11.

34^a. אליפל בן אֶלִּיפֶלֶט בן־אחסבי בן־המעכתי = 1 Ch. 11, 35^b-36^a אליפל בן מעכה (*ch.* 10, 6. 8) or בית־מעכה (20, 14. 15. 1 Ki. 15, 20. 2 Ki. 15, 29), as 2 Ki. 25, 23 (= Jer. 40, 8); perhaps, however, בית־המעכתי (like בית־הלחמי) should be read (Klo. Sm. Dh.). אור חפר = אחסבי (Ch.) are probably both corruptions of the name of Eliphelet's father: אחסבי is a suspicious form.

34^b. [אליעם בן־אחיתפל הגלני] Evidently mutilated in 1 Ch. 11, 36^b אחיה הגלני. אחיה is mentioned in 15, 12.

35^a. [חצרו] Qrê חֲצָרִי (but not in Ch.); so LXX Ασαραί, Luc. Εσσερι.

[הכרמלי] See on I 25, 1.

35^b. [פְּעָרֵי הָאֲרָבִי] LXX corruptly τοῦ Οὐραιοερχαι. ὁ ερχαι here would point to הָאֲרָבִי (Klo.): cf. Jos. 16, 2; and הוֹשֵׁי הָאֲרָבִי. A place אֲרָב in the Negeb of Judah,—possibly *er-Rabíyeh*, 6 miles W. of Carmel,—is, however, named Jos. 15, 52. Some twenty MSS. have τοῦ Οὐραί (Οὐρε) υἱὸς τοῦ Ἀσβί: cf. Ch.

36^a. [מצבה] Attested substantially by LXX ἀπὸ δυνάμεως (as though מִצְבָּה). נֶזְכָּה as 8, 3. If this be original, מִבְּחָר (which corresponds

¹ Twenty-one other Codd. Βασαί ὁ Γουρί (Γουρί, Γουρί).

in position in Ch.) will be a corruption of it, and בְּנֵי הַקָּרִי here will deserve the preference above בְּנֵי-הַקָּרִי in Ch.¹

37. הַבְּאֲרֹתַי] See on 4, 2.

38. הִיתָרִי] A family of Qiryath-ye'arim 1 Ch. 2, 53,—unless indeed we should read הִיתָרִי (Th. Klo. Bu. Now. Dh.: LXX ὁ Αἰθιραῖος) of *Yattir*, in the hill-country of Judah, Jos. 15, 48. 21, 14; see on I 30, 27; also the note on II 20, 26.

39. כָּל שְׁלֹשִׁים וְשֶׁבַע: ' (The) whole, thirty-seven.' הַכֹּל would be better (2 Ki. 24, 16. 25, 17. Ezr. 2, 42. 8, 35^b. 2 Ch. 28, 6); but cf. Nu. 13, 2: כָּל נִשְׂא בָהֶם: 1 Ch. 11, 41^b–47 adds sixteen other names.—How is the number thirty-seven to be computed? The actual numbers are—the 'Three' (sv. 8–12), and, for the 'Thirty,' 2 (sv. 18–23) + 31 (sv. 24–39) = 33. 'That the names are more than 30 need occasion no surprise, as we may suppose the corps to have been kept full after losses in war' (Sm.): we know that Asahel, for instance, died early in David's reign (2, 23).

(f) 24. *David's Census of the People.*

Ch. 24 = 1 Ch. 21, 1–27.

24, 1. The narrative is evidently the sequel of 21, 1–14 (comp. especially the opening words וַיִּסַּף אֶף יָדָיו וְג' with the representation implied in 21, 1. 14^b), with which also it has linguistically points of contact: cf. v. 25^b with 21, 14^b (וַיַּעֲתֵר אֱלֹהִים לְאֲרִיִן).

וַיִּכַּח] *moved, incited*. The meaning of the word may be illustrated from Jos. 15, 8. I 26, 19 (of Yahweh). 1 Ki. 21, 25 (of Jezebel influencing or inciting Ahab): Job 2, 3.

לְאָמֹר לָךְ מִנָּה] 1 Ch. 21, 1^b, accommodating to the later historiographical style (which is apt to state the fact, instead of narrating the words), לִמְנוֹת. Cf. v. 17, 25 as compared with ch. 7, 27; and Ew. § 338^a.

2. אֶל יוֹאָב שֶׁר הַחֵיל אֲשֶׁר אִתּוֹ] For שֶׁר read with Luc. and Ch. וְאֶל-שָׂרֵי 'to Joab and to the captains of the force, that were with him;'; with which v. 4 agrees: Joab's natural title would be not שֶׁר הַחֵיל אֲשֶׁר אִתּוֹ but שֶׁר הַצָּבָא (1 Ki. 1, 19).

¹ Some twenty Codd., however, have here Μαβααν (al. Μαβλαν, Maaβav, Mavaav, etc.) υἱὸς Ἀγαρι(ν, μ).

[שוט] Rare in prose: but see Nu. 11, 8; also Job 1, 7. With the emended text שוּטוּ must be read; so Luc.

3. [וְיוֹסֵף] וְ is used sometimes in Heb. (like *et* in Latin) to subjoin an impassioned question or exclamation: cf. *ch.* 18, 11. Nu. 12, 14. 20, 3. 2 Ki. 1, 10. 7, 13. 19. Comp. *Tenses*, § 119 *γ* note; GK. § 154^b; *Lex.* 254^b d.

יֹסֵף עֲלֵיכֶם כִּכְם אֵלֶּף פַּעַמִּים Dt. 1, 11 כִּהֶם וְכֶהֱם מֵאָה פַּעַמִּים.

[וְעֵינֶיךָ רְאוּת] The same idiomatic usage as רְאוּת Dt. 28, 32. 1 Ki. 1, 48. Jer. 20, 4 (a circumstantial clause).

... [וְאֲדֵנִי הַמֶּלֶךְ לְמָה] On the position of the subj., see on I 20, 8.

4. [לִפְנֵי הַמֶּלֶךְ] 'Vulg. Pesh. [and Lucian ἐκ προσώπου] מִפְּנֵי הַמֶּלֶךְ [rather, מִלִּפְנֵי הַמֶּלֶךְ]: for according to MT. David himself would have gone forth as well' (Bö.). מִלִּפְנֵי = before (*ch.* 5, 24): מִלִּפְנֵי = from before (Gen. 41, 46 וַיֵּצֵא יוֹסֵף מִלִּפְנֵי פַרְעֹה 2 Ki. 5, 27. 6, 32).

5. [וַיֵּחָלְדוּ מֵעֲרֹעֵר וְזֶמַן הָעִיר וְג'] 'Read 'וְזֶמַן הָעִיר וְג' in agreement with Dt. 2, 36. 3, 12. 16. 4, 48. Jos. 12, 2. 13, 9. 16. 2 Ki. 10, 33. The starting-point must here be named, from which they *began* to number the people. As such, the southern border (Nu. 22, 36) was the most natural, as it lay nearest to Jerusalem' (We.). This acute and felicitous conjecture was found afterwards to be confirmed by the same four MSS. of Holmes, 19, 82, 93, 108—i.e. Lucian's recension¹—which had so remarkably supported the emendations in 13, 34. 39. 15, 23. 18, 28. In the passages cited, 'the city that is in the midst of the wādy' (perhaps 'Ar; see the writer's note on Dt. 2, 36) is repeatedly named side by side with 'Aro'er. 'Aro'er, now 'Ara'ir, was on the N. edge of the deep gorge through which the Arnon flows from the E. into the Dead Sea.

[הַנָּדָר] In MT. this word is out of construction: הַנָּחַל הַנָּדָר cannot be rendered 'the wādy of Gad,' and the case is not one in which apposition would be admissible (cf. *Tenses*,³ p. 254). Read with Lucian (τὸν Γαδδαί) הַנָּדָר (Bu.), which, with the text as emended, will be construed as an accus. of direction, 'And they began from 'Aro'er

¹ Καὶ διέβησαν τὸν Ἰορδάνην καὶ ἤρξαντο ἀπὸ Ἀρορ καὶ ἀπὸ τῆς πόλεως τῆς ἐν μέσῳ τοῦ χειμάρρου κτλ.

and from the city that is in the midst of the wādy, *towards the Gadites* and *on* unto Ja'zer.' Cf. v. 6^a 'And they came to Gil'ad, *and on* unto the land,' etc. Ja'zer was a border-town of Gad (Nu. 21, 24 LXX [עֶזְרָא for עֶזְרָא], Jos. 13, 25 [read מִן־עֶזְרָא], cf. vv. 16. 30), in the direction of Rabbath-'Ammon: Šār, 7 miles W. of 'Ammān, would suit Eusebius' description (*Onom.* 264, 98 ff.), though of course there is no philological connexion between Šār and יַעְזֵר. See the writer's art. in the *Expos. Times*, xxi. (Sept. 1910), p. 562 f. (the second of two articles, criticizing the many doubtful identifications of ancient sites to be found in modern maps of Palestine).

6. אֶרֶץ תַּחְתִּים חֲרָשִׁי Evidently corrupt. For תַּחְתִּים Hitzig (*Gesch. d. Volkes Isr.* p. 29) suggested הַתְּחִי; and for חֲרָשִׁי Th. suggested קְדִישָׁה—both strikingly confirmed subsequently by Lucian's recension (εἰς γῆν Χετταίου Καδης): 'to the land of the *Hittites*, *towards Qedesh*.' The Qedesh or Qadesh—in which case the word would be more correctly vocalized קְדִישָׁה—meant, is the important Hittite city of that name on the Orontes, a little S. of the Lake of Hōms (Maspero, *Struggle of the Nations*, pp. 137, 141 f.), and 100 miles N. of Dan. תַּחְתִּים may be confidently accepted; but קְדִישָׁה, attractive as it is, occasions difficulty. A place 100 miles N. of Dan is very remote to be mentioned as the N. limit of Isr. territory,—it is, for instance, much further N. than the region probably meant by the 'entering in of Hamath,' mentioned Am. 6, 14 and elsewhere as marking the same point (see *H. G.* 177; my note on Am. 6, 2; RIBLAH in *DB.*); hence, if accepted, *to Qedesh* must be understood as embodying a highly idealistic conception of the N. limit of Isr. territory. Ewald (*Hist.* iii. 162) conjectured חֲרָמֶן for חֲרָשִׁי; and this, whether we read (*EB.* iv. 4889) אֶל אֶרֶץ תַּחְתִּים תַּחַת חֲרָמֶן (see Jos. 11, 3, cited below), or (Sm.) אֶל אֶרֶץ תַּחְתִּים חֲרָמֶנָה, certainly yields a more probable locality,—viz. a little E. of Dan: for the Hittites bordering here on the Israelites, see Jud. 3, 3 (where הַתְּחִי must evidently be read for הַתְּחִי), and esp. Jos. 11, 3 (where read with LXX in *a* הַתְּחִי for הַתְּחִי, and in *b* וְהַתְּחִי תַּחַת חֲרָמֶן—וְהַתְּחִי). Buhl (94) also prefers אֶרֶץ נַפְתְּלִי to חֲרָשִׁי. Klo. and Guthe (*Gesch.* 94) would read אֶרֶץ נַפְתְּלִי: this would be quite suitable topographically, the קְדִישָׁה meant

being the Kedesh of Naphtali, 4 miles NW. of Lake Huleh: but, as an emendation of תחתים, תחתלי cannot come into competition with תחתים.

[ויבאו דנה יען וסביב אל צידון] No place *Dan of Fa'an* is known. LXX καὶ παρεγένοντο εἰς Δαν Εἰδαν καὶ Ουδαν, καὶ ἐκύκλωσαν εἰς Σιδῶνα: Luc. καὶ ἔρχονται ἕως Δαν, καὶ ἐκύκλωσαν τὴν Σιδῶνα τὴν μεγάλην. As We. remarks, what the sense requires is וּמָדָן סָבְבוּ אֶל צִידוֹן; and from the text of LXX, corrupt as the proper names in it are, it at least appears that the translators found דָן twice, and had a verb in place of וסביב. Read accordingly וַיָּבֹאוּ דָן וּמָדָן סָבְבוּ אֶל צִידוֹן (We. Now. Dh.). Klo. emends differently: . . . וַיָּבֹאוּ דָנָה וְעֵינָן וּסְבִיבֵי (so Bu.): for עֵינָן, see I Ki. 15, 20 (mentioned immediately before Dan and Abel of Beth-ma'achah). 2 Ki. 15, 29. For Dan, see on 20, 18. עֵינָן was doubtless some place in the *Merj 'Ayun* ('Meadow of 'Ayun'), a fertile oval plain, stretching out immediately to the N. of Abel of Beth-ma'achah.

[צידון] LXX (A, Luc., and many other MSS.) + בָּרְקָה: so Jos. 11, 8. 19, 28.

7. [מבצר צר] The *fortress* of Tyre, on the mainland. So Jos. 19, 29†. Cf. Harper on Am. 1, 9. Tyre would be just 27 miles W. of Dan.

[החוי] The original inhabitants of Shechem (Gen. 34, 2), and Gibeon (Jos. 9, 7, cf. v. 3), in Central Canaan.

9. [ותהי] See on I 17, 21.

[שָׁלַף] For the retarding *melheg*, producing an 'incomplete retrocession' of the tone, see GK. § 29^f.

10. [ויך לב דוד אתו] I 24, 6.

[אחרי כן ספר אתהעם] Read אחרי סָפַר אֶת הָעָם (cf. LXX μετὰ τὸ ἀριθμεῖσθαι): construction as I 5, 9 (so Now. Dh.). כֵּן אחרי must have been written in error by a scribe who did not notice the sentence that was following. Klo. Bu. Sm. prefer, with Luc. (μετὰ ταῦτα, οὗτοι), to insert כִּי after בֵּן.—העבר as 12, 13.

11. [היה] *had been*,—before David arose in the morning.

[הָיָה דוד] The --- in *st. c.* (so Ginsb. Kit.) is most anomalous (GK. § 93^{rr}); no doubt Ew. § 213^e *note* is right in treating it as merely an error for הָיָה (so Baer, p. 117, with Kimchi). Comp. ch. 15, 37 רָעָה דוד.

14. נפלה] 'very unjustly changed by LXX and Chron. into the singular' (We.).

15^a. LXX has: καὶ ἐξέλεξατο Δαυεὶδ ἑαυτῷ τὸν θάνατον καὶ ἡμερὰν θερῖσμοῦ πυρῶν, [καὶ ἔδωκεν Κύριος ἐν Ἰσραὴλ θάνατον ἀπὸ πρωῒθεν ἕως ὥρας ἀρίστου] καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ, [καὶ ἀπέθανεν, κτλ.]. The bracketed words in the middle agree with MT. The unbracketed words = ויבחר לו דור אתהדרבר והימים ימי קציר חטים ויָחַל, the circumstantiality and tragic force of which (70,000 dying, though the plague had only *begun*) constitute (see We.) a presumption in favour of their originality (so Now. Bu. Sm. Dh.), as against the more colourless and ordinary narrative in MT. (ויתן מועד) also is the natural sequel to 12-14; and the time of wheat-harvest agrees exactly with Araunah's threshing, in v. 20. The meaning of עת מועד in MT. is altogether uncertain. *To the appointed time* cannot be right, for it appears from v. 16 that the plague was stopped *before* the three days had terminated. Targ. paraphrases the words עת מועד ועד מהבקר by 'from the time when the daily burnt offering was killed *until it was offered*;' and so Rashi and Kimchi: another Jewish explanation, cited by Kimchi, is 'until midday' (cf. LXX ἕως ὥρας ἀρίστου; Pesh. 'till the sixth hour'). But neither of these explanations has any basis in usage; and for the former sense a different expression is employed (1 Ki. 18, 29 עַד לַעֲלוֹת הַמִּנְחָה 36. 2 Ki. 3, 20). There is force in We.'s remark that the absence of the art. is an indication that the clause springs from a time when the word had acquired a technical sense, of the *season* fixed by Yahweh for interposing: cf. ψ. 76, 3. 102, 14. Ehrlich would restore boldly עַד [לֹא] ת [ה] מְנַחָה.

15^b. [וימת] The sing. as I 1, 2. Nevertheless it is possible that originally the Hif'il וַיָּמָת was intended.

16. [המלאך] The order verb, object, subject is unusual, and where it is employed has the effect of emphasizing the subject at the end

¹ So, if ויָמָת ימי קציר חטים is merely a *parenthetical* note of time (cf. Nu. 13, 20). But if the words belong to the sequel, and are to be rendered (Now.), 'And it was the time of wheat-harvest, *when*,' etc., then, by analogy, it should be וַיָּמָת וְהַמִּנְחָה: see 2, 24. Gen. 19, 23. 44, 3 (*Tenses*, § 169).

(*Tenses*, § 208. 4). Here there is no apparent reason why the ordinary order *וַיִּשְׁלַח הַמֶּלֶךְ יִדְדִי* should not have been used. We. thinks the unusual position of *הַמֶּלֶךְ* an indication that it was not originally part of the text, but was introduced afterwards as an 'Explicitem' (see p. lxii f.), and (as a corollary of this) that it was mentioned in some preceding part of the narrative (which must now, accordingly, be defective), and was the subject of *וַיָּצֵת* v. 15¹.

לְיִרוּשָׁלַם towards Jerusalem: cf. Is. 10, 32.—*עַל*=אל.

בְּעַם partitive, among the people. So *בְּעַם 17* (*Lex.* 88^b).

רַב as Gen. 45, 28. 1 Ki. 19, 4 (*Lex.* 913^a f). To be joined with what follows, though not closely with *עַתָּה*: 'Enough! now relax thy hand?'

עַם as I 10, 2.

הָאֹרֶנָה Kt.] v. 18 Kt. *אֹרֶנָה*, vv. 20. 22–24 *אֹרֶנָה*: Ch. uniformly *אֹרֶנָה*: LXX in both texts *Opva*. The article with a personal name is impossible: perhaps Bō. may be right in attaching it to *נָרָן*, and reading *עַם אֹרֶנָה* (cf. on I 23, 15). The choice between the other forms is difficult. The Qrê in Samuel is everywhere *אֹרֶנָה*, which Bertheau (on Ch.) and Keil prefer, supposing that just on account of its un-Hebraic form it may represent a genuine ancient tradition.

17. העוֹיִתִי as 7, 14. 19, 20: cf. p. 170 footnote 2. Observe the emphatic *אֲנֹכִי* (twice); and *וְאֵלֶּה הַצָּאֵן* placed before *מִה עֵשׂוּ* for the purpose of setting it in strong contrast to *אֲנֹכִי*. Luc., after *וְאֲנֹכִי* expresses *הִרְעָה*,—an unnecessary explanatory gloss.

18. עֵלָה i.e. to the higher ground, at the top of the hill, on which the threshing-floor was: so v. 19 *וַיַּעַל*.

20. וַיִּשְׁקֶף looked out or forth, viz. from the *נָרָן* or the enclosure surrounding it. It is the word used of looking out through a window, *ch.* 6, 16 al., from heaven, *ψ.* 14, 2 al.: somewhat more generally Gen. 18, 16. 19, 28.

¹ Against Movers' proposal (adopted in the *Speaker's Comm.* on Ch. p. 200) to read for *יִדְדִי* (after Ch. *הָאֱלֹהִים*) *יְהוָה*, it was already rightly objected by Th. that this text would represent Yahweh as repenting directly after sending the angel.

² The accentuation is not opposed to this rendering: the position of the *zāqēf* is regulated by the *speech*, the words introducing it being treated as subordinate. Cf. Gen. 19, 2; and see Wickes, *Hebrew Prose Accents* (1887), p. 35 f.

[עברים עליו] So 2 Ki. 4, 9; $\text{על} = \text{by}$, as in על נָצַב Gen. 18, 2, cf. the correlative $\text{על} \text{מַעַל}$ ib. 3 עַבְדְּךָ מַעַל תַּעֲבֹר .

[אפיו ארצה] Elsewhere always either אָפִים אֶרֶצָה (the more usual phrase) or $\text{עַל אֶפְיוֹ אֶרֶצָה}$ or לְאֶפְיוֹ אֶרֶצָה : cf. on I 25, 23.

21. [מַעֲמֶךָ] Cf. 3, 15 (*Lex.* 769^a c). Elsewhere מַצֵּאת , as v. 24, Gen. 25, 10 al.

[מַעַל] Cf. I 6, 5. 20.

22. [הַמִּזְרְגִים] *the threshing-boards* (or *-drags*, or *-sledges*), i.e. heavy boards with sharp stones set in the under side, which were dragged over the corn: see the description, with illustr., in the writer's *Joel and Amos*, p. 227 f.; or *EB.* i. 82, 83 (Fig. 10). Cf. Is. 41, 15 $\text{לְמוֹרֵג הַנָּה שְׁמַתִּיךָ לְמוֹרֵג}$. On the plur. מִזְרְגִים , see GK. § 93^{ss}.

[כְּלֵי הַבָּקָר] i.e. the wooden yoke, comp. 1 Ki. 19, 21.

23. [הַכֹּל וְג'] 'the whole doth Araunah, O king, give unto the king,'—the words being the continuation of the speech in v. 22. But it is not in accordance with general Hebrew custom for a person, in ordinary conversation, to introduce his own name in the 3rd person: Bö. conjectured that עַבְדְּךָ אֲדָנִי had fallen out after אֲרוֹנָה . We., on the basis of Bö.'s suggestion, conjectures with still greater plausibility that עַבְדְּךָ has fallen out, and that אֲרוֹנָה is a *corruption* of אֲדָנִי . Read therefore $\text{הַכֹּל נָתַן עֲבָדְךָ אֲדָנִי הַמֶּלֶךְ לְמֶלֶךְ}$ 'the whole doth *the servant of my lord the king* give unto the king' (so Bu. Now. Sm. Dh.): the courtly form of expression is quite natural under the circumstances. 'That the speech of Ornan is continued in 23^a might have been understood from 24^b, which in agreement with Hebrew custom restates the substance of the speech in a final sentence marked by a fresh וַיֹּאמֶר (We.).

[נָתַן] It is only meant by Ornan as an offer, which is not accepted, v. 24. But there is no occasion with We. to point on this account נָתַן , implying that the gift is (in intention) completed, is more courteous: cf. Gen. 23, 11 נָתַתִּי .

24. [מֵאֹתֶךָ] For מֵאֹתֶךָ , as (except in the case noted on *ch.* 13, 14) twice before in MT., viz. אֹתֶךָ Jos. 10, 25. אֹתִי ib. 14, 12; and often in 1 Ki. 20—2 Ki. 8 (as 1 Ki. 20, 25. 22, 7. 8. 24), and especially in Jer. and Ez. (as Jer. 1, 16. 2, 35. 4, 12; Ez. 2, 1. 6. 3, 22. 24. 27). Cf. *Lex.* 85^b.

[עלות חנם] Cf. 1 Ki. 2, 31 דמי חנם.

[שקלים חמישים] The order is unusual, and generally late : Neh. 5, 15.
 2 Ch. 3, 9. 50 shekels of silver, at 2*s.* 9*d.* a shekel (*DB.* iii. 420^a),
 would be worth, as bullion, £6 17*s.* 6*d.*, but would possess naturally
 much greater purchasing power (*ib.* 431^b-432^a).

25. [ויעתר . . . לארץ] Cf. 21, 14.

[ותעצר המגפה] Cf. 21. So Nu. 17, 13 (cf. 15). 25, 8 (= ψ.
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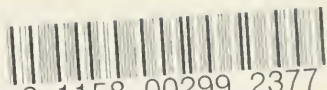
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